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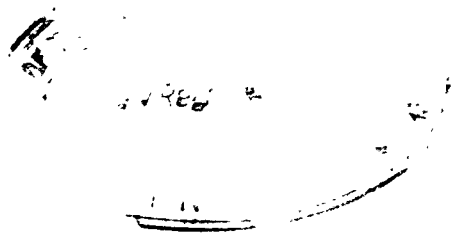
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LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY,

EASTERN GROUP.

PART I.

SPECIMENS OF THE BENGALI AND
ASSAMESE LANGUAGES.



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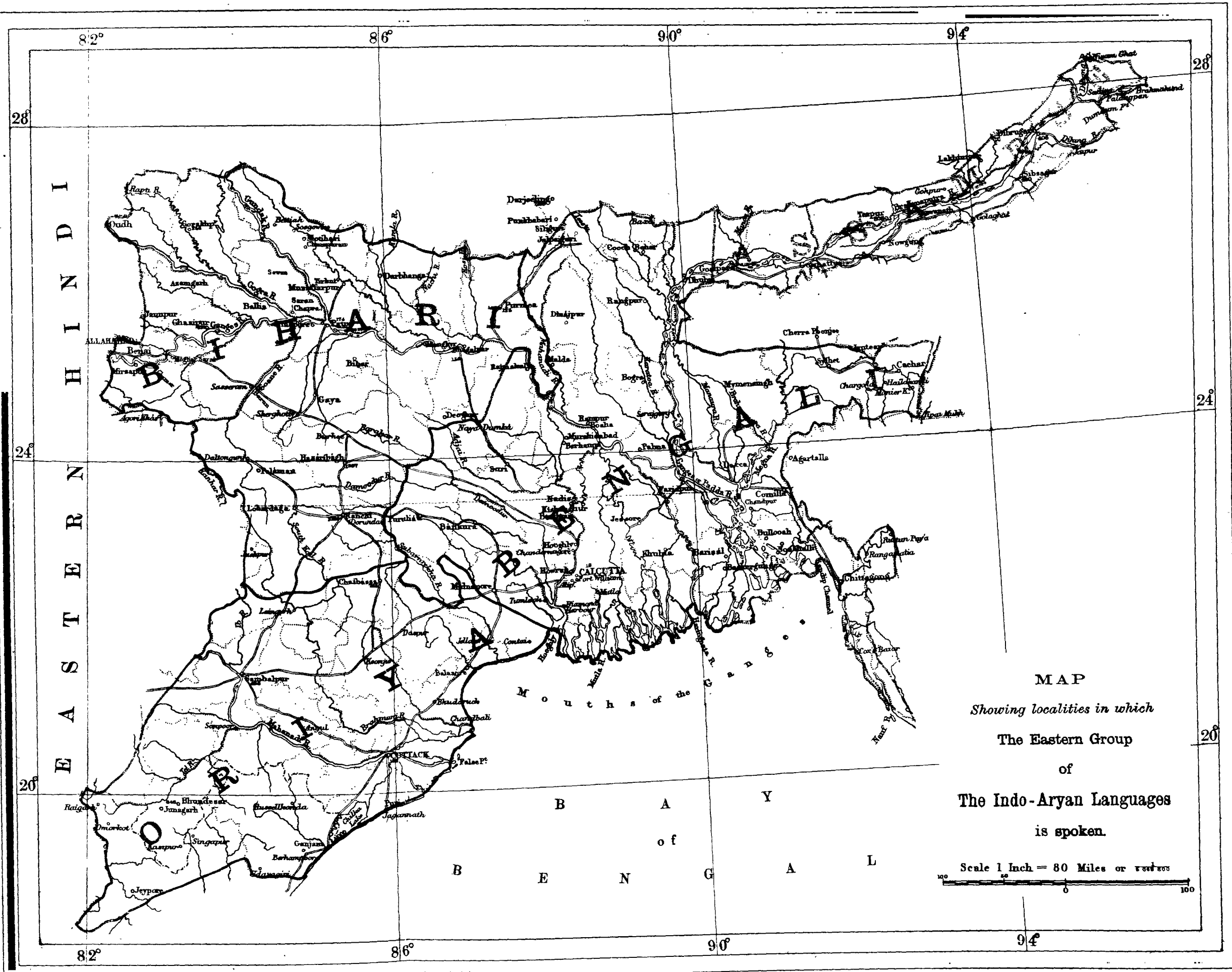
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MAP
Showing localities in which
The Eastern Group
of
The Indo-Aryan Languages
is spoken.

Scale 1 Inch = 80 Miles or 128 km

LINGUISTIC SURVEY OF INDIA.

VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

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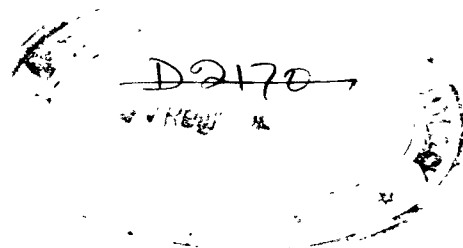
PART I.

SPECIMENS OF THE BENGALI AND ASSAMESE LANGUAGES.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

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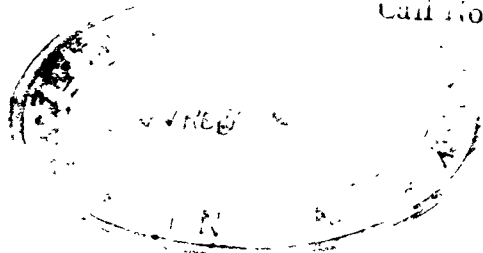
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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
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 „ III. Kuki-Chin and Burma groups of the Tibeto-Burman lan-
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- „ IV. Dravido-Munda languages.
- „ V. Indo-Aryan languages, Eastern group.
 Part I. Bengali and Assamese.
 „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmirī,
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- „ IX. Indo-Aryan languages, Central group.
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CONTENTS.

SYSTEM OF TRANSLITERATION	PAGE iii
INTRODUCTION TO EASTERN GROUP	1

BENGALI.

INTRODUCTION—

Name of the language	11
Area in which spoken	12
Place of the language in connexion with the other Indo-Aryan languages	13
General character of the language	14
Result of the importation of Sanskrit words upon the pronunciation of the language	ib.
Bengali literature	16
Bengali dialects	17
Population speaking Bengali in the Bengali area	19
Bengali as a foreign language	ib.
Total number of speakers of Bengali	21
Authorities—	
A.—Early references to the language	23
B.—General	24
C.—Grammars and Reading-books	ib.
D.—Dictionaries	25
E.—Literature, etc.	27
Alphabet	ib.
Pronunciation	29
Skeleton Grammar	34

I.—CENTRAL OR STANDARD BENGALI—

Standard dialect of Calcutta	39
Women's dialect of Calcutta	47
Standard colloquial dialect of Howrah	51
Women's dialect of Howrah	58
Standard dialect of Midnapore	60
„ Nadia	62
„ Murshidabad	64
„ Eastern Burdwan	66

II.—WESTERN BENGALI—

Dialect of Dhalbhum, Manbhum	72
„ Singhbhum	78
„ West Burdwan	83
Sarākī sub-dialect of Ranchi	86
Khariā-ṭhār sub-dialect of Manbhum	90
Māl-pahāriā sub-dialect of the Sonthal Parganas	100

III.—SOUTH-WESTERN BENGALI—

Dialect of Midnapore	105
--------------------------------	-----

IV.—NORTHERN BENGALI—

Dialect of Dinajpur	119
„ Eastern Malda	128
Kōch sub-dialect of Malda	136
Siripurīā sub-dialect of Purnea	149
Dialect of Bogra	153
„ women of Pabna	159

V.—RAJBANGSI—	
Dialect of Goalpara	167
„ Rangpur	174
„ Jalpaiguri	179
„ Cooch-Bihar	188
Bahē sub-dialect of Darjeeling	195
VI.—EASTERN BENGALI—	
Dialect of Dacca	206
„ Mymensingh	211
Haijong sub-dialect	214
„ Western Sylhet	222
„ Eastern Sylhet	224
„ Cachar	234
„ Tippera	241
„ Sandip, Noakhali	249
„ Backergunge	259
„ South-east Faridpur	278
„ Khulna	290
„ Jessore	285
VII.—SOUTH-EASTERN BENGALI—	
Dialect of Chittagong	291
„ Hatiā, Noakhali	302
„ Chhāgālnaiyā, Noakhali	309
„ Rāmganj, Noakhali	313
Chākmā sub-dialect of the Chittagong Hill Tracts	321
LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS BENGALI DIALECTS	351

ASSAMESE.

INTRODUCTION—

Where spoken	393
Name of the language	ib.
Place of the language in reference to other Indo-Aryan languages	ib.
Dialects	394
Population speaking Assamese in the Assamese area	395
Assamese as a foreign language	ib.
Assamese literature	396
Authorities—	
A.—General	397
B.—History	ib.
C.—Grammars, dictionaries, etc.	398
Alphabet	ib.
Pronunciation	399
Skeleton Grammar	402
STANDARD DIALECT—	
Sibsagar	405
Lakhimpur	411
WESTERN ASSAMESE—	
Kamrup	415
SUPPLEMENT,—Mayāng	
Sylhet	426
Manipur	432
LIST OF STANDARD WORDS AND SENTENCES IN ASSAMESE AND MAYĀNG	437

MAPS.

Map showing the localities in which the Eastern Group of Indo-Aryan languages is spoken	To face title-page.
Map illustrating the dialects and the sub-dialects of the Bengali language	To face page . 11
Map showing the distribution of the Aryan languages of the Sonthal Parganas	To face page . 69
Map illustrating the meeting ground of Bengali, Oriyā, Bihārī	To face page . 106
Map showing the area in which the Assamese language and its dialects are spoken	To face page . 393

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>h</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (') is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع ' <i>'</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ڑ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ژ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalised vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-i maqṣūra is represented by *ā*;—thus, دَاوْا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَة *banda*. When pronounced, it is written,—thus, گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mirī) चह *ts'h*; कर *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣṭō (ڄ), Kāśmīrī (च्, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī (ञ) is represented by *ṇ*.

(d) Sindhī (ڙ), Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Puṣṭō ڙ or ڙ are represented by *n*.

(e) The following are letters peculiar to Puṣṭō :—

ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *ʔ*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ڄ *n*.

(f) The following are letters peculiar to Sindhī :—

ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

EASTERN GROUP.

INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, *viz.*, Assamese, Bengali, Oṛiyā, and Bihārī. The last-named has hitherto been considered as belonging to the Mediate Group, but there can be no doubt that such a classification is erroneous.

Area in which spoken. With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Tāṇḍā in the Fyzabad district of Oudh, say roughly 83°E., and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say, 97°E. Between these limits it is also spoken in the Nepal Tarai along the base of the Himalayas, which form its northern boundary, and it extends south to about Jaipur in the Madras district of Vizagapatam, say latitude 19°N., where the (Eastern) Oṛiyā meets, and shades off through the Hal'bi of Bastar (a mixed form of speech) into the (Southern) Marāṭhī spoken in the Central Provinces. On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat. 20°, it meets Burmese. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people.

Linguistic Boundaries. This group of languages is bounded on the west by the Mediate Group of Indo-Aryan dialects, which together form the Eastern Hindī language. In the extreme south-west, however, it is bounded by Hal'bi, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

Languages which constitute the group. The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,696,343 people; that Oṛiyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,952,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where Bengali.

it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Muṇḍā dialects.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is therefore as follows :—

Assamese	.	.	.	.	.	.	.	.	.	1,435,950
Bengali	.	.	.	.	.	.	.	.	.	41,696,343
Oṛiyā	.	.	.	.	.	.	.	.	.	8,952,413
Bihārī	.	.	.	.	.	.	.	.	.	36,239,967
										<hr/>
TOTAL										88,324,673

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oṛiyā are concerned, the Census Report for 1891 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihārī, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihārī figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey :—

Assamese	.	.	.	.	.	.	.	.	.	1,447,552
Bengali	.	.	.	.	.	.	.	.	.	42,032,329
Oṛiyā	.	.	.	.	.	.	.	.	.	9,042,525
Bihārī	.	.	.	.	.	.	.	.	.	37,180,782
										<hr/>
TOTAL										89,703,188

Allowing, therefore, for the speakers of Bihārī in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania,¹ that the number of those who speak Bengali is greater than the population of Austria-Hungary,² that the number of those who speak Oṛiyā is equal to more than half the population of Spain,³ while those who speak Bihārī nearly equal the population of France.⁴ As for the ninety millions who speak languages

¹ 5,800,000.

² 41,359,204.

³ 17,565,632.

⁴ 38,517,975.

of the Eastern Group, we may compare it with the total populations of France and Germany combined,¹ or of France, Italy, Spain, and Greece.²

In stating these areas and these figures, it should be remembered that any such account can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tanda in Fyzabad, and, on the other hand, from that spoken in Jaipur in Vizagapatam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihārī and to Oṛiyā has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihārī from Oṛiyā are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihārī, and the other, through Eastern, Central, and South-Western Bengali into Oṛiyā. Oṛiyā itself merges into the Hal'bi dialect of Marāṭhī, this again into Nāgpurī Marāṭhī, that again into Berari Marāṭhī, that again into standard Marāṭhī, and that finally into the Konkani Marāṭhī spoken in the neighbourhood of Goa. To a man of Assam, Konkani would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

¹ France	.	.	.	.	.	.	.	.	.	.	.	38,517,975
Germany	.	.	.	.	.	.	.	.	.	.	.	52,279,906
TOTAL											.	90,797,875
² France	.	.	.	.	.	.	.	.	.	.	.	38,517,975
Italy	.	.	.	.	.	.	.	.	.	.	.	31,668,000
Spain	.	.	.	.	.	.	.	.	.	.	.	17,565,632
Greece	.	.	.	.	.	.	.	.	.	.	.	2,433,806
TOTAL											.	90,185,413

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pigeon' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent one Aryan language from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihārī, while that of the district below the plateau, and immediately to its east, Manbhum, is Bengali. Here there is no merging, Bihārī and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Manbhum, and who still speak Bihārī in the midst of their Bengali-speaking neighbours. So, also, there are Bihārī-speaking immigrants in Singbhum, an Oriyā district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihārī meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a definite boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.¹

The earliest specimens of the Aryan vernaculars with which we are acquainted are the older hymns of the R̥g-vēda. These hymns probably represent the condition of the language spoken in North-Western Hindōstān at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated

¹ A good example is afforded by the Khariā tribe, who have a language of their own which belongs to the Mundā family. Yet the pages of this Survey will show that the Khariās who live in the Bengali-speaking district of Manbhum speak a corrupt Bengali, while those of Sambalpur speak a corrupt form of a Dravidian language which is probably Oraon.

Aśoka, king of the city now called Patna, whose proclamations in the vernacular of his time date from about 250 B.C., and were scattered over the north of India, and even as far south as Mysore. These proclamations still exist, and the language in which they are couched is readily divided, according to the localities in which the inscriptions have been found, into an eastern and a western dialect. This language is commonly called Pāli, and represents the same stage of development as that form of speech in which the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed. It is now called the 'Prākṛit' or 'natural' language, as opposed to the artificial Sanskrit. We find specimens of it in the dramatic compositions of the time, in poetical works, in contemporary inscriptions, and in the literature of the Jains. It thus attracted the attention of native scholars and several contemporary grammars were written which dealt with its peculiarities. Taking the state of affairs thus reported as existing in about the eleventh century A.D., we find that the main division of the then Aryan vernaculars of India coincided with that which we have observed as existing in the time of Aśoka, but that the process of fission had proceeded much further. A large number of dialects existed covering the whole of Northern and Central India, which, if we exclude the languages of the extreme North-West, naturally grouped themselves into two main collections, an Eastern and a Western. If we confine ourselves to the valleys of the Jamna and of the Ganges, we find two principal languages spoken, one, Śaurasēnī, with its head-quarters in the Dōāb, which belonged to the Western, and another, called Māgadhi, with its head-quarters in the country round the modern Patna, which belonged to the Eastern Group. These two languages met and merged into each other in Oudh and the country across the Ganges to its south, and formed a dialect partaking partly of the nature of Śaurasēnī and partly of the nature of Māgadhi, which was known as Ardha-Māgadhi or 'Half-Māgadhi.' Of these three languages, Śaurasēnī became the parent of Braj Bhāshā and its connected dialects, including standard Hindī; Ardha-Māgadhi of the dialects which are now known as Awadhī, Baghēli, and Chhattīsgarhī, and which I have grouped together under the name of Eastern Hindī; and Māgadhi of all the languages of the Eastern Group of Indo-Aryan vernaculars. Just as the Eastern vernacular of Aśoka's time branched out into a number of dialects, of which Māgadhi was the principal one, so Māgadhi, in the course of centuries has, in its turn, developed into four separate languages, of which Bengali and Bihārī are the principal. Indeed this process of fission had already commenced during Prakrit times, for the latest indigenous grammarians of that language mention amongst the varieties of Māgadhi, a Gaudī, a Dhakkī, and an Utkalī or Ōḍrī. Bihārī is the direct descendant of Māgadhi and is spoken in its original home. Gaudī is the parent of the Bengali of Northern Bengal and of Assamese. Spreading to the south-east, Māgadhi developed into the Bengali of the Gangetic Delta, and still further towards the rising sun, Dhakkī (or the Māgadhi of Dacca) became the modern Eastern Bengali. Ōṛiyā is the representative of the ancient Utkalī.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

Distinguishing characteristics
of the Eastern Group.

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāṭhī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter *a*, is much broader than in the west. In Assamese it has even the sound of

Phonetic system.

o in 'glory,' in Bengali and Oṛiyā it has commonly the sound of *o* in 'hot,' and sometimes the sound of *o* in 'hope,' and in Bihārī, the most western dialect of the group it is flatter, but has not yet achieved the western sound of *u* in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the *o* in 'hot,' and the second on the sound of the *a* in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihārī.¹ In an exactly similar way the long *ā* has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the *a* in 'man,' and the second that of the *a* in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west.² The vowels *e* and *o* have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short *e* is pronounced like the *e* in 'met,' and the short *o* like the first *o* in 'promote.'³

As regards the consonants,—(1) the languages of the Eastern group show a marked preference for the letters *r* and *rh* over the cerebral *ṛ* and *ṛh*. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oṛiyā, which is influenced by the Dravidian languages of Southern India, a cerebral *ṇ* is always pronounced in the Eastern Group as if it were a dental *n*. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the burr of the cerebral *ṇ* of Panjābī is one of the most characteristic peculiarities of that language. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The further east we go the greater is the tendency to pronounce a *ch* as if it were *ts* or *s*, a *chh* as if it were *s*, and a *j* as if it were *z*. The same peculiarity is observable in Marāṭhī. (3) The Eastern languages cannot tolerate an initial *y* or *w*, while one or other is often added euphonicallly in the Western languages. Thus, while Bihārī has *ī*, this, *ū*, that, Hindī has *yah* and *wah*. (4) One of the most typical peculiarities of the Māgadhī Prakrit was that it pronounced an *s* something like the English *sh*. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the *ch* in 'loch.' On the other hand, Bihārī and Oṛiyā follow the western custom of pronouncing an *sh* as if it were *s*. This pronunciation of

¹ Compare the Bengali *ghar*, a house, pronounced 'ghôr,' and the Bihārī *māra*, beat, pronounced 'mārā' (the letter *ā* represents the sound of *a* in 'all').

² Compare the Bihārī *mār'lanh'*, he beat, in which the first *ā* is pronounced almost like the *a* in the English word 'Harry.'

³ Compare Bihārī *beṭiā*, a daughter, but Hindī *biṭī*; Bihārī *ghor'wā*, a horse, but Hindī *ghuṛ'wā*.

s as *sh* is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhī.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marāṭhī) show a greater tendency to inflexional synthesis than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is *ghar*. If, in Hindī, we wish to say 'of a house,' we must add the separate word *kā*, and, if we wish to say 'in a house,' we must add the separate word *mē*, thus, *ghar-kā*, *ghar-mē*. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, these ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengali *gharēr*, Assamese *gharar*, Oṛiyā *gharara*, Bihārī *gharak*, of a house; Bengali, Assamese, Oṛiyā, and Bihārī, (*cf.* the Marāṭhī *gharē*) *gharē*, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindī, 'I went' is *mai chālā*. It is necessary to state the pronoun, or we shall not know who has gone. On the other hand, for the same idea, Bengali has *chalilām*, Assamese *salilō*, Oṛiyā *chalili*, and Bihārī *chal'lahū* (*cf.* Marāṭhī *tsāl'lō*), in all of which the meaning of the first personal pronoun is as much included as in the Latin *ivi*. These words mean only 'I went.' They cannot mean 'you went' or 'he went.'

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindī, the word for 'horse' has its direct form *ghōṛā*, and its oblique form *ghōṛē*. Similarly the word for 'house' has its direct form *ghar*, and its oblique form also *ghar*, similar in appearance, but different in its origin. The former is derived from the Vedic word *grihah*, a house, and the second from the Vedic word *grihasya*, of a house. Words like *ghōṛā*, which thus end in *ā* in Hindī, and have an oblique form in *ē*, are called strong forms of *a*-bases, while words like *ghar* (properly *ghara*) which in Hindī are pronounced as if they ended in a consonant, are weak forms of *a*-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of *a*-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of *a*-bases have also oblique forms differing from the direct ones. Thus, in Bihārī, *pahar*, direct form, means 'a guard,' and its oblique form is *pahārā*. In the Eastern Group, the direct strong form of *a*-bases always ends in *ā*, but in the Western Group, it usually ends in *au* or *ō*. The only exception is Panjābī, in which it ends in *ā*, which form has been borrowed from that language by literary Hindī. Thus, the word for 'horse' in the Eastern Group is everywhere *ghōṛā*, but in the Western Group we have true Hindī *ghōṛau*, Gujarātī *ghōṛō*, and Panjābī, with its imitator literary Hindī, *ghōṛā* or *ghōṛā*. Here again Marāṭhī follows the Eastern Group. In the Eastern Group the oblique form of all strong *a*-bases, and of all weak *a*-bases whose oblique form differs from the direct, always ends in *ā*. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong bases only it

ends in *ē*. Thus, the oblique form of 'horse' is throughout the Eastern Group *ghōṛā*, but in Hindī it is *ghōṛē*. Only in Gujarātī and Rājasthānī is it *ghōṛā*. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī *pal^arā*, already mentioned, and *mār^abā-k*, for striking, Bengali *māribā-r*, of striking, Oṛiyā *māribā-ra*, of striking, and Assamese *māribā-r*, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either *mārib* or *mārab*. Similarly, the oblique form of the Marāṭhī *bāp*, a father, which is a weak *a*-base, is *bāpā*. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihārī is *kē*. The only Western sign which at all approaches this is the Hindī *kō*. In the Eastern Group the typical letter of the Genitive case is *r*, as in the Assamese *ghōṛār*, the Bengali *ghōṛār*, the Oṛiyā *ghōṛāra*, and the Bihārī, *ghōṛā-kēr*. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tenses of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the East has *ō* for its medial vowel, but that in the West it has *ē* or *ā*. Thus, in Assamese, Bengali, and Bihārī 'my' is *mōr*, and in Oṛiyā it is *mōra*, but in Hindī it is *mērā*, and in Gujarātī it is *mārō*. Again the relative and its connected pronouns end in *ē* in the East, but usually in *ō* in the West. Thus, Bihārī *jē*, Hindī *jō*, who. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the most salient characteristics.

They have several forms of the Verb Substantive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali *baṭē* and Bihārī *bāṭē*, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāṭhī, is what is known as the *l*-past. In all these languages, the characteristic letter of the past tense is *l*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese *mārilē*, Bengali *māriḷa*, Oṛiyā *mārilā*, Bihārī *mār^alak*, and Marāṭhī *mārilē*; but Hindī *mārā*, Rājasthānī and Gujarātī *māryō*, and Panjābī *māriā*.

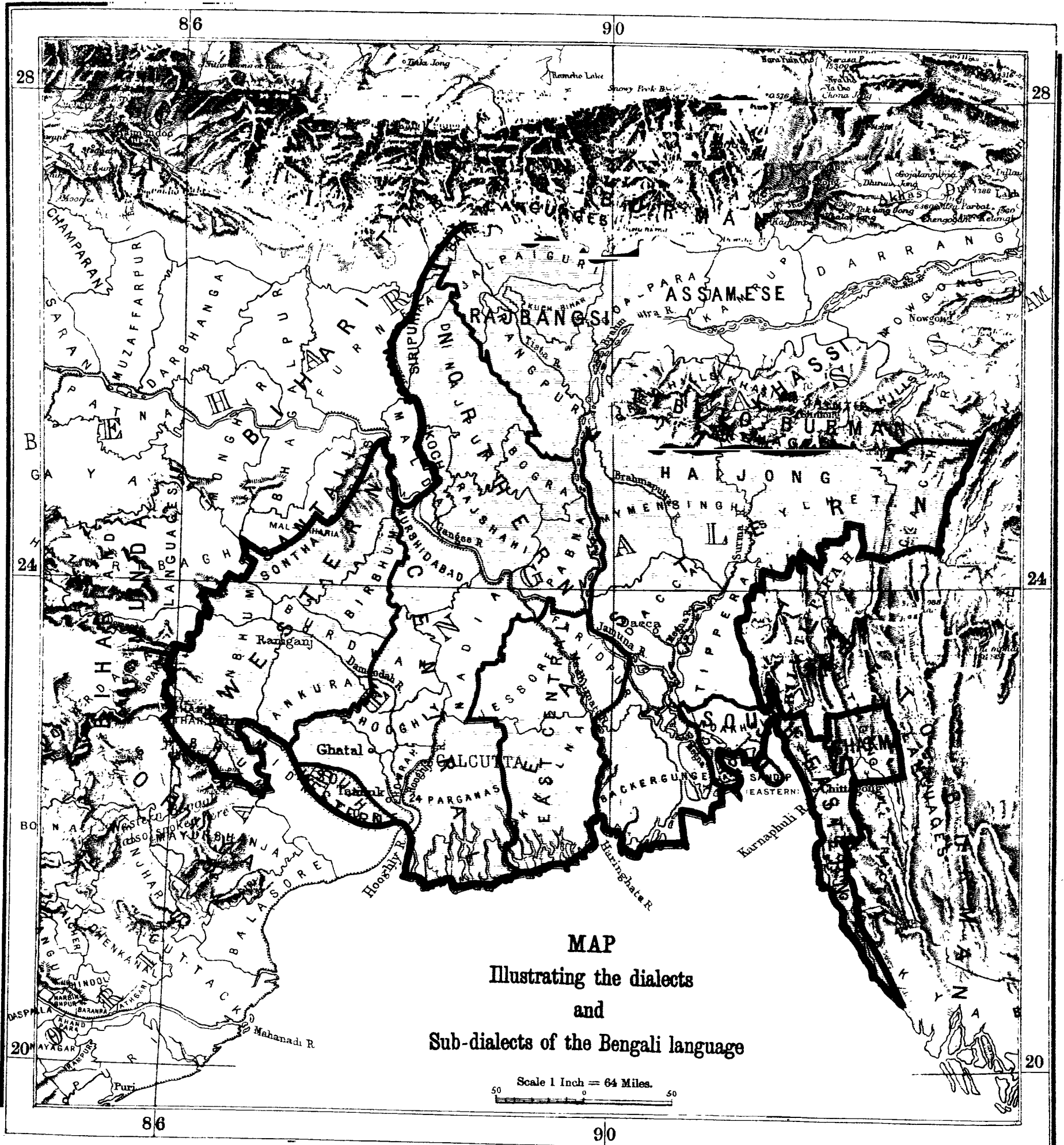
Another very prominent characteristic of the Eastern Group is the *b*-future. This it does not share with Marāṭhī. Thus, for 'thou wilt strike'¹ we have Assamese and Bengali *māribi*, Oṛiyā *māribu*, Bihārī *mār^abē*; but Hindī *mārēgā* or *mārihai*, Rājasthānī *mār^asī* or *mār^ahī*, Gujarātī *mār^aśē*, Panjābī *mārēgā*.

These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the west.

¹ The second person is used for the examples, as the third person presents some irregularities which might mislead.

In syntax there is one most important difference between the Eastern and the Western Groups. In the latter the Past Tenses of Transitive Verbs are construed passively. They do not say 'I struck him' but 'he was struck by me,' *mai-nē wah mārā*. In the former this is not the case. The active construction is used throughout, as in the Bengali *ami tāhā-kē mārīlām*, I struck him.

The alphabets used by the Eastern Group of languages follow geographical rather than linguistic lines. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmēr alphabet is used for writing Bengali on the borders of Burma and the Kaithī for writing the same language on the borders of Bihar. For Bihārī, the usual alphabets are the Dēva-nāgarī and the Kaithī, but the Oṛiyā alphabet is used for the forms of Bihārī spoken in Orissa. For Oṛiyā the usual alphabet is the Oṛiyā one, but in north Orissa, it is the Bengali, and on the borders of the Marāṭhī and Eastern-Hindī-speaking countries it is the Dēva-nāgarī. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Dēva-nāgarī form of script. The only prominent irregularity is shown in the Chākmā alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not *a* but *ā*.



BENGALI OR BAŅGA-BHĀSHĀ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its east.

It is called by those who speak it Bānlā or Baṅga-bhāshā,—the language of Baṅga or Vaṅga. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word 'Vaṅga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India,¹ where the word *Vaṅgālam* occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word *Baṅgālā* of the Arabic Geographers.² From Arabic, it got into Persian, and we find Abū-l-faḥl saying in the *Ain-i Akbarī*, 'the real name of *Baṅgālā* is *Baṅg*.'³ From Persian, the word *Baṅgālā* was adopted into Hindūstānī, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindū writers, who still adhered to the proper name of the country,—*Baṅg*. From *Baṅgālā*, Hindūstānī writers formed the hybrid word *bāṅgālī* and also the contracted word *bāṅglā*, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Bāṅgālī' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word *Bengali*, which is much as if an Englishman were to borrow the French word 'Allemagne,' when he wanted to say 'Germany.'⁴ As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Bāṅgālī,' or, as some write it, 'Bēṅgālī,' with a diacritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Bēṅgālee,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Baṅga-bhāshā,' which, as stated above, is the name given in literary works to the language by the people who speak it.

¹ Much of what follows is based upon Yule and Burnell's *Hobson-Jobson*, s.v. Bengal. I have to thank Mr. Beames for many kindly criticisms on this introduction.

² In Elliot's *History of India as told by its own Historians*, I, 72, the Arabic Historian Rashīda-d-dīn, quoting from Al Birunī (circ. 1000 A.D.), is shown as speaking of 'Baṅgālā,' but the reading is very doubtful. There are, however, other examples.

³ The original (Blochmann's Edition, Vol. I, p. 388) runs *نام اصلی بنگالہ بنگ* *nām-e aṣlī-e Baṅgālā Baṅg*. Abū-l-faḥl adds that the suffix *āl* in *Baṅgālā* means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern *pañḍits* derive the name from *Baṅga-ālaya*, the abode of Baṅga.

⁴ The word *bāṅgālī* occurs in Bengali itself in the sense of the Bengali Language, but it is evidently borrowed in late years from Hindūstānī. The word does not occur in Sanskrit literature, the nearest approach to it being the word *vāṅgālī*, which is, however, the name of a musical mode, and does not mean Bengali. In the later language *bāṅlā* also occurs in the same sense as *bāṅgālī*, i.e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindūstānī, either under English influence or as a relic of the Muhammadan occupation of the country.

The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Bihār, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baṅga or Vaṅga. Here its further progress is stopped in all three directions by the languages of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the hilly Native State of Mayūrbhanja (Mohurbhunj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Keōnjhar and Mayūrbhanja there are large numbers of speakers of Bengali, principally of the Kuṛmī caste; but these are immigrants from the north and north-east, and the true language of these states is Oṛiyā. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Oṛiyā.

Its western boundary runs through the District of Singhbhum, and includes the whole of the District of Manbhum. It then meets the hill country of the Santal Parganas in which languages belonging to the alien Muṇḍā family are spoken, and is forced in a north-easterly direction up to the River Ganges which it crosses near Rājmahāl. Thence it runs nearly due north, following closely the course of the Mahānandā (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Muṇḍā tongues of the Santal Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihārī spoken in Bihār and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihārī, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengal. On the other hand, on the borderland in Manbhum and Singhbhum, a large proportion of the uneducated classes (again principally Kuṛmīs) is bi-lingual, speaking by preference a corrupt form of the Bihārī of Chota Nagpur, but also able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.

The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oṛiyā and Bibārī, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marāṭhī, it is more structurally developed than the languages of Hindūstān Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but 'he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.¹ The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collection,' or some such phrase.² In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

¹ In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in *ē*, a corruption of *hi*, meaning 'by him' or 'by them.' Thus, *khālē*, he ate; *puchhlē*, he asked. In Intransitive verbs, however, the third person ends in *a* (*ō*), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, *gēla* (*gēlō*), or *gēl*, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

² The Nominative plural in *rā* used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.

plural of a plural is formed on this basis.¹ In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempt. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Paṇḍits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr. Baines, who admirably sums up the state of affairs in the *General Report on the Census of India for 1891*.² He says :—

‘ Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Prakrit offshoots to be recognised as a language at all, it dates in that capacity only from the decay of the Delhi Empire. Bengal, too, is the Province of all others in which there is the widest gap between the small literary castes and the masses of the people. One of the results is that the vernacular has been split into two sections : first, the tongue of the people at large, which, as remarked above, changes every few miles ; secondly, the literary dialect, known only through the press, and not intelligible to those who do not also know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and meagre, owing to the absence of scholarship and the general neglect of the country during the Moghal rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor ; so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr. Beames is a good one. He likens Bengali to an overgrown child tied to its mother’s apron-string, and always looking to her for help, when it ought to be supporting itself.’

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists,—paralleled, I believe, in no other language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, when the language of the original Aryans of India resembled that which we find in the hymns of the R̥g-vēda. The speakers of this tongue gradually migrated eastwards, and we find them in Bihār and Orissa in the year 250 B.C. We have specimens of their language, for their then king, Aśōka, has left us inscriptions couched in his own words.

¹ Nearly all pronouns have, in the Eastern group, lost their original Nominative form, and what is now used as the Nominative was originally the case of the Agent, which should properly only be employed before the past tenses of Transitive verbs. A relic of the Agent case of Nouns is the Bengali Nominative Singular form in *ē* which can only be used before Transitive verbs.

² P. 143.

His capital was at what is now Patna, and his language has since been called Māgadhi from Magadha, the ancient name of South Bihār. As might be expected, the language had widely departed from standard Sanskrit. Inflexions had become worn down, and inconvenient compound consonants had become simplified. Like a sensible man, Aśoka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We next get a view of the vernacular spoken in Eastern India in the works of the Grammarians whose last and best representative for our present purpose was Hēma-chandra, who flourished in the middle of the twelfth century A.D. In the interval which had expired since Aśoka's time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by Hēma-chandra we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called Lakshmī, they found the *kshm* too much trouble to say, and so they simplified matters by saying, and writing, *Lakkhī*. Again when they wanted to ask for cooked rice, which their ancestors called *bhakta*, they found the *kt* too hard to pronounce, and so said, and wrote, *bhatta*, just as the Italians find it too difficult to say *factum*, and say, and write, *fatto*. Again, they could not pronounce an *s* clearly, they had to say *sh*. When they wanted to talk of the sea, they could not say *sāgara*, but said and wrote, *shāgara* or *shāyara*.¹ As a last example, if they wanted to express the idea conveyed by the word 'external,' they could not say *bāhya*, and so they said and wrote, *bājha*.

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhi language (or Prākṛit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce *kshm* any more than they could. He cannot pronounce a clear *s*, but must make it *sh*. The compound letter *hy* beats him, and instead he has to say *jy*. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhi words. He writes *Lakshmi*, and says *Lakkhī*. He writes *sāgara*, and says *shāgar*, or, if he is uneducated, *shāyar*. He writes *bāhya*, and says *bājha*.² In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write *factum*, while he says *fatto*, or as if a Frenchman were to write the Latin *sicca*, while he says *sèche*.³

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

¹ Spelled शयार in Dēva-nāgarī.

² The meaning of the *ā* will be explained subsequently. It represents the sound of the *a* in 'hat.'

³ I should not wish it to be understood that Bengali pronunciation always reverts to exactly the same stage as that at which Māgadhi had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which it impartially represents by Sanskrit spelling. Thus in Sanskrit the word for truth is *satya*. This the Bengali pronounces *shōtt'ō*, the small *y* above the line being hardly audible, which is, however, a development on altogether a different line from that followed by the Māgadhi *śachcha* (शच). Such forms are no doubt due to false analogy, *satya* becoming *shōtt'ō*, because (in this following Māgadhi) words like *vākya*, a sentence, become *bākk'ō*. In other words, while Bengalis speak modern Māgadhi without knowing that they do so, they speak it badly.

represented by its spelling. The vocabulary of the modern literary language is almost entirely¹ Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali's for the sounds of Sanskrit.² All this has already been said, and in far greater detail, by Bābū Syāmacharan Gānguli in an excellent article in the *Calcutta Review* for the year 1877.³ He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali :—

'The grammar of written Bengali differs considerably from the grammar of current Bengali. For familiar words, understood by all, every one who learns to read has to learn Sanskrit substitutes, and in many cases old Bengali substitutes likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words in use in Bengali books are for the most part Sanskrit only to the eye, but none to the ear; for though written just as they are in Sanskrit, they are pronounced in such a way as to make them almost unintelligible to those unfamiliar with the corrupt pronunciation of Sanskrit that prevails in Bengal.'

Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Mānik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chaṇḍī-dās, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious revival instituted by Chaitanya (early part of the 16th century). In the 15th century Kāśī-rām translated the Mahā-bhārata and Kṛitti-bās the Rāmāyaṇa into the vernacular. The principal literary figure of the 17th century was Mukunda-rām who has left us the two really admirable poems entitled Chaṇḍī and Śrīmanṭa Saudāgar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Bhārat-chandra, whose much admired but rather artificial *Bidyā-sundar* appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Paṇḍit-ridden language of the present century. They wrote in genuine nervous Bengali, and the conspicuous success of many of them shows how baseless is the contention of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

¹ If we take a well-known standard work, the *Purusha-parīkṣhā* actual counting of the words on the first page shows that eighty-eight per cent. are pure Sanskrit, and do not belong to the Bengali language. If we wish to know how much is due to the modern impetus given to literature by the Paṇḍits, we can apply a similar test to the first page of the old poet Chaṇḍī-dās (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that these are all words of the simplest character, and that, save a few proper names, an attempt is made to spell them as they are pronounced.

² I am aware that almost identical remarks might be made regarding the foreigner who has to learn English. But that fact does not diminish the difficulties of the pronunciation of literary Bengali. To an uneducated peasant of the delta the pronunciation of these words is as difficult as it is to an Englishman. I have several times seen a woman in the witness-box break into a series of hysterical giggles, when being sworn, and told to say the word *pratijñā*, affirmation. It is needless to say that *that* word is not pronounced by educated Bengalis as it is spelled. Defenders of the spelling and vocabulary of modern literary Bengali call them 'Conservative.' But this is mere playing with words. If that is the meaning of the term, then an English Conservative is a person who wishes to retain all the civilization, and all the complex national existence of this year of grace 1899, but to administer them by the laws of Ina of Wessex. To change the metaphor,—by all means let writers of Bengal write in Sanskrit if they like (and if they can); but they have no right to misuse their own vernacular by sending her out into the world masquerading in the clothes of her great-grandmother.

³ See list of authorities below.

before. It has had some excellent writers, notably the late Bankim-chandra, whose admirable novels have received the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengal, till some great genius arms himself for the work and purges the language of its pseudo-classical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact,

Bengali Dialects.

Bengalis themselves, as a rule, know little about any dialect except that of their own home, and that of Calcutta. We sometimes hear people talk of the Bengali of a certain locality, such as that of Burdwan or Rangpur or Chittagong, but few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally debars them from doing the work as thoroughly as it would be done by a native of the country, born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced *ore rotundo*, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars,¹ and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten *kōs*.² It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

¹ An exception must be made with regard to Mr. Beames' Bengali Grammar, which, written by a true scholar, does not disdain the so-called 'impolite' forms of the language.

² A speaker of 'pure' Bengali would say *krōs*.

Bengali.

sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of each, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects :—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the peculiarities of each will be found described in the proper place. Suffice it to say here, that the purest and most admired Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly,¹ near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is infected by the neighbouring Oṛiyā, and that of the west and north have provincialisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Khariā-ṭhār, spoken by the wild tribes, who inhabit the hills in the south of Manbhum, and another called Māl Pabāriā spoken in the centre of the Santal Parganas. Another variety of the dialect, called Sarākī, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihār border, called, respectively, Kōch and Siripuriā.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rājbangsī, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bāhē, spoken in the Darjeeling-Tarai. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-easterly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Dacca, Maimansingh, Sylhet, and Cachar. In every direction, its farther progress is stopped by the hills which bound these

¹ According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more sanskritised than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.

regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengali, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chākmā (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home. This is shown in the following table. Details will be found in the sections dealing with each dialect separately :—

BENGAL.		ASSAM.	
Name of Dialect.	Number of Speakers.	Name of Dialect.	Number of Speakers.
Central or Standard	8,443,996		
Western (including Khariā Thār, Māl Pahāriā, and Sarāki sub-dialects) .	3,952,534		
South-Western	346,502		
Northern (including the Kōch and Siripurā sub-dialects)	6,108,553		
Rājbangsī (including Bāhē sub-dialect)	3,216,371	Rājbangsī	292,800
Eastern (including Hajaṅg and East-Central sub-dialects)	14,649,430	Eastern	2,261,221
South-Eastern (including Chākmā) .	2,310,784	TOTAL for Assam	2,554,021
TOTAL for Bengal	39,028,170		
Add—Assam Total	2,554,021		
Add—South-Eastern Bengali, spoken in Akyab (Burmah) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali-speaking area	41,696,343		

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1891. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unspecified. I shall commence with those portions of the Lower

Bengali as a foreign language.

¹ These are Census figures, and are not based on special local returns.

Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by old settlers. At one time sales of Orissa estates for arrears of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.¹ They are called *kērā* Bengalis, from their habit of interlarding their sentences with the word *karē*, a corruption of the Oṛiyā *kari*, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

¹ I am indebted to Mr. Beames for this information.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Patna	3,359	
Gaya	447	
Shahabad	1,724	
Saran	690	
Champanan	195	
Muzaffarpur	949	
Darbhanga	777	
Monghyr	3,479	
Bhagalpur	2,283	
Cuttack	15,196	
Balasore	17,406	
Angul and Khondmals	95	
Puri	2,751	
Hazaribagh . . . . .	...	7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so-called Bengali shows that it is really a dialect of Bihāri. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.
Lohardaga	6,733	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Sarāki.
Chota Nagpur Tributary States	4,554	These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Sarāi Kalā State, and speak Western Bengali.
TOTAL	60,638	

We shall now see what the Census says about Bengali spoken in other Provinces.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.

Name of Province.	Number of Speakers.	REMARKS.
Assam	158,841	The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali-speakers in Sylhet, Cachar, and Goalpārā.
Berar	14	
Bombay and Feudatories	1,049	
Burmah	65,029	From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyab.
Central Provinces and Feudatories	1,648	
Madras and Agencies	1,147	
North-Western Provinces, Oudh, and Native States	23,180	Most of these are in Muttra (8,534), Allahabad (2,159), Benares (6,681), and Lucknow (1,201).
Punjab and Feudatories	2,263	
Nizam's Dominions	38	
Baroda	43	No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth.
Mysore	61	
Rajputana	4,105	
Central India	17,467	Similar remarks apply.
Ajmere-Merwara	352	
Coorg	Nil.
Kashmir	111	As in the case of Rajputana, this is the number of people of Bengal birth.
TOTAL	275,348	

Total number of speakers of Bengali.

We thus arrive at the following result :—

Total number of people speaking Bengali at home	41,696,343
" " " " " elsewhere in the Lower Provinces	60,638
" " " " " " in India	275,348

Grand Total of people who speak Bengali in India 42,032,329

AUTHORITIES—

A.—EARLY REFERENCES TO THE LANGUAGE.

The earliest known instance of the use in Europe of the word ‘Bengala’ (*i.e.*, ‘Bengali’), not however in the sense of the language, but meaning ‘a man of Bengal’ occurs in the *Decades* of João de Barros, the first three of which were published in Lisbon, 1552 and 1563. The passage is quoted in Yule’s *Hobson-Jobson*, s.v. *Bengalee*, and is as follows:—

‘1552. “In the defence of the bridge died three of the king’s captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro),” —Barros, II., vi., iii.’

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714.¹ He is describing a collection of translations of the Lord’s Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this *Sylloge*, he intends to give, for the first time, specimens of the Singhalese, Javan, and Bengali languages.²

Chamberlayne’s *Sylloge* duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord’s Prayer and headed ‘Bengalica.’ The plate is, however, quite unintelligible, and this is explained by Wilkins’ confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.³ Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bayer, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and Tangut.⁴ The first Bengali grammar and dictionary were in Portuguese. The title of the work is *Vocabulario em Idioma Bengalla e Portuguez dividido em duas Partes dedicado ao Excellent. e Rever. Senhor D. F. Miguel de Tavora Arcebispo de Evora do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpçam Religioso Eremita de Santo Agostinho da Congregação da India Oriental*. Lisboa, 1743. Bengali grammar, pp. 1—40; Vocabulary Bengali-Portuguese, pp. 47—306; Portuguese-Bengali, pp. 307—577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the *Orientalisch-und-occidentalischer Sprachmeister*, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schultz, the author of the first Hindōstānī grammar. The *Sprachmeister* contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord’s Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the *Aurenck Szeb*, apparently a life of Aurangzēb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed ‘ALPHABETUM BENGALICUM s. JENTIVICUM.’ On a subsequent page, Fritz reprints Wilkins’ absurd Bengali-Malay version of the Lord’s Prayer. The *Sprachmeister* held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Beligatti entitled *Alphabetum brammanicum seu indostanum Universitatis*

¹ *Thesauri epistolici LaCroziani*, i, 369. Leipzig, 1742.

² ‘Alphabeta Singalaeum, Iauanicum, et Bengalicum.’

³ See *Journal of the Bengal Asiatic Society*, Vol. xlii, 1893, pp. 42 and ff., and *Proceedings of the same Society* for May 1895.

⁴ *Thes. Ep. LaCroz.*, i, pp. 10 and 23.

Kasi. This is primarily devoted to the characters used in writing Hindōstānī, but the introduction by Jo. Christofero Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentilitium vero Alphabetum hoc in tot genera subdividitur, quot sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivat. Huiusmodi porro est lingua popularis Bengalensis, Tourutiana, Nepalensis.'..... 'Tourutiana' is the Maithili spoken in Tirhut.

Halhed's Bengali Grammar appeared in 1778, and from that date our knowledge of the language takes its rise.

B.—GENERAL.

- COLEBROOKE, H. T.,—*On the Sanskrit and Prācrit Languages*. *Asiatic Researches*, Vol. vii, 1799, pp. 199 and ff. (Reprinted in Colebrooke's *Miscellaneous Essays*, Edited by Cowell, Vol. ii, pp. 1 and ff.) On p. 223 (Reprint, p. 25), there is a short account of the Bengali Language.
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¹ It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which issue in swarms from Calcutta presses. Most of these are based on that of Mendies. I have contented myself with cataloguing all those which are of bibliographical importance, and to these I have added such as have been deemed worthy of admission to the Catalogue of the Imperial Library at Calcutta, or to the pages of the *Orientalische Bibliographie*.

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The following account of the Bengali alphabet is taken from Mr. Beames' excellent Bengali Grammar. It shows the system of transliteration used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place :—

'The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India—

VOWELS.

অ a	আ ā		
ই i	ঐ ī	এ ē	ঐ ai
উ u	ঊ ū	ও ō	ঔ au
ঋ ṛi	ঌ ṛī		
ু ṛi	ূ ṛī		
অং ang	অঃ aḥ		

CONSONANTS.

ক ka	খ kha	গ ga	ঘ gha	ঙ ṅa	Gutturals.
চ cha	ছ chha	জ ja	ঝ jha	ঞ ña	Palatals.
ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa	Cerebral.
ত ta	থ tha	দ da	ধ dha	ন na	Dentals.
প pa	ফ pha	ব ba	ভ bha	ম ma	Labials.
য ya (ja)	র ra	ল la	ব va (ba)		Semi-vowels.
শ śa	ষ sha	স sa			Sibilants.
হ ha					Aspirate.

Bengali.

‘Although, for the sake of completeness, the vowel signs ঞ *rī*, ঞ *lī*, and ঞ *lī* are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

‘The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

<i>a</i> (not expressed)		<i>ā</i> †	
<i>i</i> ি	<i>ī</i> ি	<i>ē</i> ষ	<i>ai</i> ি
<i>u</i> ি	<i>ū</i> ি	<i>ō</i> ি	<i>au</i> ি
<i>ri</i> ি			

Thus ক *ka*, খা *khā*, গি *gi*, ঘী *ghī*, চু *chu*, ছু *chhū*, জ় *jī*, ঞ *jhē*, টে *ṭai*, ঠে *ṭhō*, ডৌ *ḍau*.

‘In the following cases the combination of consonant and vowel gives rise to peculiar forms:—

র <i>r</i> with ি <i>u</i> is written রু	গ <i>g</i> with ি <i>u</i> is written গু
র <i>r</i> ” ি <i>ū</i> ” ” রু	গ <i>g</i> ” ি <i>u</i> ” ” গু
হ <i>h</i> ” ি ” ” হু	প <i>p</i> ” ি ” ” পু (occasionally).

‘When one consonant follows another with no vowel between, the two are, as in Dēva-nāgarī, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in শ্ *śva*, ক্ *kla*, ম্ *mna*; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following:—

1. Nasals preceding other consonants (called in Bengali *Āṅka-phalā*).

ঞ <i>ñ</i> with ক <i>ka</i> makes ঞ <i>ñka</i> .	ন্ <i>n</i> with থ <i>tha</i> makes হ্ <i>nthā</i> .
ঞ <i>ñ</i> ” গ <i>ga</i> ” ঙ <i>ṅga</i> .	ন্ <i>n</i> ” ধ <i>dha</i> ” ঙ্ <i>ṅdha</i> .
ঞ <i>ñ</i> ” চ <i>cha</i> ” ঞ্ <i>ñcha</i> .	ম্ <i>m</i> ” প <i>pa</i> ” ম্প <i>mpa</i> .
ণ্ <i>ṇ</i> ” ড <i>ḍa</i> ” ণ্ <i>ṇḍa</i> .	ম্ <i>m</i> ” য <i>ma</i> ” ম্ম <i>mma</i> .

2. Sibilants preceding other consonants (called *Aska-phalā*):—

স্ <i>s</i> with থ <i>tha</i> makes স্থ <i>stha</i>
ষ্ <i>sh</i> ” ট <i>ṭa</i> ” ষ্ <i>shṭa</i>
ষ্ <i>sh</i> ” ণ <i>ṇa</i> ” ষ্ <i>shṇṭ</i>

3. Miscellaneous —

ট্ <i>ṭ</i> with ট <i>ṭa</i> makes ট্ <i>ṭṭa</i>
ত্ <i>t</i> ” ত <i>ta</i> ” ত্ <i>tta</i>
ত্ <i>t</i> ” থ <i>tha</i> ” থ্ <i>ttha</i> .
দ্ <i>d</i> ” ধ <i>dha</i> ” দ্ <i>ddha</i> .
ক্ <i>k</i> ” ত <i>ta</i> ” ক্ <i>kta</i> .
জ্ <i>j</i> ” ঞ <i>ñā</i> ” জ্ <i>jñā</i> (pronounced <i>gñā</i>).
গ্ <i>g</i> ” ধ <i>dha</i> ” গ্ <i>gdha</i> .
ব্ <i>b</i> ” ধ <i>dha</i> ” ব্ <i>bdha</i> .
হ্ <i>h</i> ” ন <i>na</i> ” হ্ <i>hna</i> .
হ্ <i>h</i> ” ম <i>ma</i> ” হ্ <i>hma</i> .
ক্ <i>k</i> ” ষ <i>sha</i> ” ক্ <i>ksha</i> (<i>khā</i>).

‘The letter য *ya* when joined to a previous consonant takes the form য as ক্য *kya*.

‘The letter র *ra* when joined to a following consonant takes the form র as অর্ক *arka*, কর্ম *karmma*.

‘When joined to a preceding consonant it is written ্র, as স্র *sra*. The following forms are peculiar : ক্র *kra*, ত্র *tra*, ত্ত্র *ttra*, ন্ত্র *ntra*, ন্দ্র *ndra*, স্ত্র *stra*.

‘Some compound consonants followed by the vowels উ *u* and ঊ *ū* take slightly altered forms:—

ভ্র *bhru*, শ্র *śru*, দ্র *dru*, দ্রূ *drū*, ন্তু *ntu*, স্তু *stu*.

‘As in Sanskrit, the short vowel অ *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance ক is *ka* not *k*. When the absence of অ *a* has to be noted the mark ্ (called in Bengali *hasanta*) is used; thus ক্ *k*, as shown in the above list of compound consonants. ত *t* with *hasanta* is expressed by the character ৎ, as in তাবৎ *tābat*, চমৎকার *chamatkār*.

‘The sign ং, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as চাঁদ *chāḍ*, পাঁচ *pāḥ*. It is represented in transliteration by the sign ~ over the nasalised vowel.

‘The characters for the numerals are these—

১	২	৩	৪	৫	৬	৭	৮	৯	০
1	2	3	4	5	6	7	8	9	0

‘The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$ parts, called *ānā* which are thus designated (units of all kinds are also thus divided) :—

1 ānā or $\frac{1}{16}$	/o	5 ānās	1/o	9 ānās	11/o	13 ānās	14/o
2 ānās	2/o	6 ānās	12/o	10 ānās	10/o	14 ānās	14/o
3 ānās	3/o	7 ānās	13/o	11 ānās	11/o	15 ānās	15/o
4 ānās or $\frac{1}{4}$	1o	8 ānās or $\frac{1}{2}$	11/o	12 ānās or $\frac{3}{4}$	12/o		

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to

Pronunciation.

the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three *a*-sounds, viz., ā, ă and á.

Two *e*-sounds, viz., ē and ě.

Three *o*-sounds, viz., ō, o, and ǒ.

For representing these eight sounds, it has only four vowel signs, viz., the sign অ transliterated *a*; the sign আ transliterated *ā*; the sign এ transliterated *ē*; and the sign ও transliterated *ō*.

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call *ā*, is that which we hear in the word ‘father.’ It is represented in Bengali character by the letter আ *ā*.

The sound *ă* is the sound of the *a* in ‘had’ and ‘hat.’ In Bengali it is sometimes represented by the letter এ *ē*. Thus এক *ēk*, pronounced *ăk*, one; দেখ *dēkha*, see, pronounced *dăkhō*; গেল *gēla*, he went, pronounced *gălō*. More often when it is deliberately

intended to represent this sound, the syllable *ā* is used. Thus দ্যাক *d'ākha*, গাল *g'āla*. So also in representing English words in the Bengali character, we have একাডিমী *ēk'ādimī*, academy, মাদ *m'ād*, mad. As for the word meaning 'one,' I have seen it spelt, য়াক *y'āk* and even অ্যাক *ā'k*. Sometimes the sound is represented by merely the letter আ *ā*, but this is only when the following consonant is pronounced as a double letter. Thus বাক্য *bākya*, a sentence, is pronounced *bākk'ō*.

The sound *ā*, need not trouble us much. It is the sound of *aw* in 'awl,' and is really the long sound of *ō*. In some Eastern Districts, *e.g.*, Cachar, this *ā* is used instead of *ō*. Thus *mānushar*, of a man, is pronounced *mānushār*. As in the above example, the sound is represented by the letter অ *a*.

The sound *ē*, is that of the *a* in 'lane.' It is usually represented by the letter এ *ē*, thus দেশ *dēśē*, in a country. Sometimes it is represented in colloquial language, by আই *āi*. Thus খাইতে *khāitē*, pronounced colloquially *khētē*.

The sound *ě* has two closely related pronunciations. The sign *ě* represents both the sound of the *é* in the French word 'était,' and the sound of *e* in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign *e*, without any diacritical mark at all. The first sound is often pronounced as if it was *ā*, and there is a continual tendency for one sound to float into the other. Thus এক *ēk*, is as often pronounced *ek* or *ēk* as *āk*, and দেখ *dēkha* is as often pronounced *dēkhō*, or *dēkhō* as *dākhō*. This sound is also regularly heard in verbal terminations, as in করিলেন *karilēn*, pronounced *kōrilēn* or *kōrilēn*, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter এ *ē*. The other sound *ě*, is met in words like ক্ষতি *kshati* (*kh'ati*), loss, pronounced *khēti*, and ব্যক্তি *vyakti* (*b'akti*), a person, pronounced *běkti*. It is represented in writing by the letter অ *a* combined with the compound ক্ষ *ksh*, and by *ya* when following the letter ব *v* or *b*, or we may say that *ksha* and *vyā* are pronounced *khě* and *bě*, respectively. As the pronunciation of these two short sounds, *e* and *ě*, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by *ě*.

The sound of *ō* is that of the *o* in 'home,' or in the French word 'vôtre,' meaning 'yours,' not 'your.' It is usually represented by the letter ও *ō*, but, at the end of a word in standard Bengali, it is represented by অ *a*. Thus খোসা *khōsā*, a husk, pronounced *khōshā*, and ছিল *chhila*, he was, pronounced *chhilō*.¹ In writing dialectic Bengali, this *ō*-sounding final *a* is written ও *ō*. Thus *chhila* is written ছিলো *chhilō*.

The sound which I call *o* is the short sound of the long *ō* in 'home,' 'vôtre.' It must be carefully distinguished from the short *ō* which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'vôtre,' 'yours.' In English, it is the first *o* in the word *promote*, in which the second *o* would be represented by *ō*. It occurs in Bengali in the very common verb হইতে *haîtē*, to be, which is pronounced *hoîtē*, and also in other special words. Thus বন *ban*, a forest, is pronounced *bon*, and বলিতে *balitē*, to speak, *bolitē*. In these cases it is represented in writing by the letter অ *a*. On the other hand, in words like খোয়াইল *khōyāila*, he lost, pronounced *khowāilō*, it is represented by the letter ও *ō*.

¹ I believe that Mr. Nicholl, on p. 7 of his Bengali Grammar, was the first to point out this pronunciation of a final *a*. Previously, by the argument *ex silentio*, learners had been taught that it was sounded like the short *o* in 'hot.'

The sound which I call *ō* is the commonest sound in the language. It is the sound of the *o* in 'hod' and 'hot.' It is represented by the letter *a*, when not at the end of a word. Thus অনল *anal*, fire, is pronounced *ōnōl*. It has a long sound, like the *aw* in 'awl,' which I represent by *ā*, and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, as spelled in the Bengali character. I shall in each case give only the correct transliterated letters, and not the original Bengali ones.

The vowel *a* is usually pronounced as *ō*, in 'hot.' Final *a* is not pronounced, except after a double consonant, as in *śabda*, a sound, and in adjectives and Sanskrit Passive Participles. Thus, *chhōṭa*, small, *kṛita*, done. It is also pronounced at the end of verbal forms, as in *karila*, he did, but is not pronounced in such forms which end in *s*, as *karis*, thou doest, *m*, as *karilām*, I did, or *n*, as *karilēn*, he did. When thus pronounced at the end of a word, *a* is sounded like *ō*. Thus the above words are pronounced, *chhōṭō*, *kṛitō*, and *kōrilō*, respectively. In the syllables *ksha* (*khʼa*) and *bʼa*, *a* is pronounced *ē*, see above. In the Eastern Districts, *a* has often the sound of *ā*, see above. Medial *a* is sometimes pronounced *o*, as in *haila*, he was, pronounced *hoilō*. The sound of this *o*, not *ō* or *ō*, is explained above. So *ban*, a forest, pronounced *bon*; *balitē*, to speak, pronounced *bolitē*.

The vowel *ā* is usually pronounced like the *a* in 'father.' When the syllable *ʼā* appears in a word, it is pronounced *ā*, like the *a* in 'had' or 'hat.' Thus, *dʼākha*, see, pronounced *dākhō*. On the other hand, in the colloquial language, the two syllables *āi*, are often, but not always, pronounced like *ē*. Thus *khāitē*, to eat, is pronounced *khētē*, but not so *gāitē*, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, *ā* is pronounced more or less like the *ā* in 'had' or 'hat.' Thus *pañchānna* fifty-five, pronounced *pōñchānnō*; *vākya*, a sentence, pronounced *bākkō*.

The vowel *ē* is usually pronounced as the *a* in 'lane.' Thus, *dēsē*, in a country. It sometimes has the short sound of *e* or *ē* described above. Thus, *karilēn*, he did, pronounced *kōrilēn*. Sometimes, it has the sound of *ā* in 'had' or 'hat.' Thus *dēkha*, see, pronounced *dākhō*. For the future, whenever *ē* is pronounced *e* or *ē*, I shall transliterate it by *ē*.

The vowel *ō* is usually pronounced as the second *o* in 'promote.' Sometimes it has the sound of the first *o* in 'promote,' or of the *o* in 'votre.' Thus *khōyāila*, he lost, pronounced *khowāilō*.

As regards single consonants,—

The letter *chh* is pronounced as *s* in 'this,' by the vulgar, and in the Eastern Districts.

The letter য *y* is pronounced *j*, except when it has a dot under it, thus য় *yē*, who, pronounced *jē*, but করিয়া *kariyā*, having done, pronounced *kōriyā*. In future, when it is necessary, I shall transcribe a *y* which is pronounced as *j*, thus, *j*. The two syllables ঔয়া *ōyā*, are pronounced as *wā*. Thus, হওয়া *hōyā*, being, is pronounced *howā*.

The letter *v* is always, when not compounded with another consonant, pronounced *b*. Indeed, the same character is used for both Sanskrit *b* and Sanskrit *v*. Thus *varṇa*, colour, is pronounced *bōrnō*. The sound of *v* or *w* being thus lost from the alphabet, Bengali has to represent it by the letters *ōyā*, as just explained.

The letters *n* and *ṇ* are both pronounced like *n*. All sibilants standing alone are pronounced as *sh*, but the compound *śr* is pronounced as *sr*. Thus *prasanna*, pleased, is pronounced *prōshōnnō*, and the title *Śrī*, is pronounced *Srī*.

As regards compound consonants,—

The compound *jñ* is pronounced *ggʷ*, with shortening and nasalisation of the preceding vowel. Thus *ājñā*, a command, is pronounced *āggʷā*.

When the letter *m* or *v* forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The *m* or *v* is, in such cases, transliterated as a small *m* or *v* respectively, above the line. Thus *s^maraṇ*, memory, pronounced *shshōrōn*, and *pad^ma*, the name of a river, is pronounced *pōddō*. So, *satt^va*, nature, pronounced *shōttō*; *d^vārā*, by means of, pronounced *ddārā*. This rule does not apply to the words *pūrva*, east, pronounced *pūrbō* or even *pubbō*, and *kimvā*, pronounced *kimbā*.

When the letter *y* forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small *y* above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus *vākya*, a sentence, is pronounced *bākk^yō*; and *yōgyatā*, fitness, pronounced *jogg^yōtā*. As seen in the above examples, *ā* is shortened to *ă*, and *ō* to *o*.

The compound *vya* is pronounced *bē*, as in the word ‘bet,’ but shorter. Thus, *vyakti*, a person, is pronounced *bēkti*, and *vyatīta*, elapsed, as *bētitō*, with the accent on the first syllable, and a short penultimate.

The compound letter *क्श* *ksh* is pronounced *kh^y* at the beginning of a word, and *kkh^y* in the middle of a word. Thus *kshiti*, the earth, is pronounced *kh^yiti*; *pakshī*, a bird, is pronounced *pōkkh^yī*; and *chakshu*, the eye, is pronounced *chōkkh^yu*. As explained above, the *y* is hardly, or not at all, heard. The syllable *ksha* is pronounced *khē*. Thus *kshati*, loss, is pronounced *khēti*. The name of the Goddess *Lakshmī* is pronounced *Lōkkhī*.

For the future, I shall transliterate *क्श* not by *ksha*, but by *kh^ya*, or *kkh^ya*, as the occasion demands. The compound *क्व* is also transliterated *kh^ya*, but there is little danger of confusion arising from this fact. *क्व* *kh^ya* occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root *क्व* *kh^yā*, such as *क्वति* *kh^yāti*, fame; *अक्वत* *āk^yāta*, named; *प्रक्वत* *prak^yāta*, famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow :—

Grammar.

BENGALI SKELETON GRAMMAR.

I.—Nouns—

(1) Living beings—

	Sing.	Plur.
Nom.	<i>santān</i> , } 2 son.	<i>santānērā</i> .
Gen.	<i>santānēr</i> .	<i>santāndēr</i> (or <i>-digēr</i>).
Loc.	<i>santānē</i> .	—

For other Obl. cases of Plur. *diga* is added. Only human beings have nom. plur. in *ērā*. Other living beings use a periphrasis, e.g., *kukkūr-sakal*, dogs.

Nom.	<i>pitā</i> , } a father.	<i>pitārā</i> .
Gen.	<i>pitār</i> .	<i>pitādēr</i> .
Loc.	<i>pitāy</i> .	—

The nominative forms *santānē* and *pitāy* are only used before transitive verbs.

(2) Inanimate objects—

Nom. *gāchh*, a tree. Plur. always formed by a periphrasis. Thus, *gāchh-sakal*, trees.

Acc.	<i>gāchh</i> .
Dat.	<i>gāchhē</i> .
Gen.	<i>gāchhēr</i> .
Loc.	<i>gāchhē</i> .

Termination of other cases—

Acc, Dat. *kē* (only in the case of living beings).
 Dat. *rē* (rare). Inanimate objects take form of Loc.
 Instr. *tē* (rare), usually *kartrik*, *diyā*, etc.
 Obl. *hātē*, *thākiyā* (pron. *thēkē*), etc.
 Loc. also *ētē* or *tē* (both numbers).

Gender.—Adjectives do not change for gender.

III.—Verbs.—Plural is commonly used instead of singular, except in 3rd person. First and 2nd persons singular are here omitted. Third person plural is also used as an honorific singular.

Auxiliary Verb, and Verb Substantive—

Present 1.	<i>āchhi</i> .	Past	<i>chhilām</i> .
2.	<i>āchha</i> .		<i>chhilē</i> .
3. { Sing.	<i>āchhē</i> .		<i>chhila</i> .
{ Plur.	<i>āchhēn</i> .		<i>chhilēn</i> .

Negative Verb substantive, *nāi* or *nahi*, am not, and so on. The word *nāi* when used with the present tense, gives it a past negative meaning.

Emphatic Verb substantive, *baṭi*, I am indeed, and so on.

Regular Verb, Root	<i>kar</i> , do.
Verbal Nouns	<i>karā</i> , <i>karibā</i> , <i>karaṇ</i> .
Infinitive	<i>karitē</i> .
Pres. Part.	<i>karitē</i> .
Past Part.	<i>kariyā</i> .
Conjunctive Part.	<i>kariyā</i> , <i>karilē</i> .
Conditional Part.	<i>karilē</i> .

Present.	Present Definite, <i>karitē-chhi</i> , I am doing, etc.
1. <i>kari</i> , I do.	
2. <i>kara</i> (old Sing. <i>kari</i> s).	
3. { Sing. <i>karē</i> .	Imperfect, <i>karitē-chhilām</i> , I was doing, etc.
{ Plur. <i>karēn</i> .	
Past.	Perfect, <i>kariyā-chhi</i> , I have done, etc.
1. <i>karilām</i> , (old Sing. <i>karinu</i> or <i>karilum</i>), I did.	
2. <i>karilē</i> .	
3. { Sing. <i>karila</i> (- <i>lēk</i>).	Pluperfect, <i>kariyā-chhilām</i> , I had done, etc.
{ Plur. <i>karilēn</i> .	
Future.	Imperative.
1. <i>kariba</i> , I shall do.	2. <i>kara</i> , do.
2. <i>karibē</i> .	3. { Sing. <i>karuk</i> .
3. { Sing. <i>karibē</i> (- <i>bēk</i>).	{ Plur. <i>karun</i> .
{ Plur. <i>karibēn</i> .	

Conditional and Habitual—

1. *karitām*, (if) I had done, I used to do.
2. *karitē*.
3. { Sing. *karita*.
- { Plur. *karitēn*.

II.—Pronouns—

	(a) PERSONAL.						(b) DEMONSTRATIVE.	
	1st.		2nd.		3rd.		This.	That.
	Inferior (disused).	Usual forms.	Inferior (disused).	Usual forms.	Inferior.	Superior.		
Sing. Nom.	<i>mui</i> .	<i>āmi</i> .	<i>tui</i> .	<i>tumi</i> .	<i>sē</i> .	<i>ṭini</i> .	<i>ē, ini</i> .	<i>ō, uni</i> .
Gen.	<i>mōr</i> .	<i>āmār</i> .	<i>tōr</i> .	<i>tōmār</i> .	<i>tāhār, tār</i> .	<i>tāhār</i> .	<i>ihār, thār</i> , etc.	<i>uhār. ūhār</i> , etc.
Loc.	<i>mōtē</i> .	<i>āmīy</i> .	<i>tōtē</i> .	<i>tōmāy</i> .	<i>tāhāy, tāy</i> .	<i>tāhāy</i> .		
Plur. Nom.	<i>mōrā</i> .	<i>āmārā</i> .	<i>tōrā</i> .	<i>tōmārā</i> .	<i>tāhārā, tārā</i> .	<i>tāhārā</i> .		
Gen.	<i>mōdēr</i> .	<i>āmīder</i> .	<i>tōdēr</i> .	<i>tōmādēr</i> .	<i>tāhādēr, tādēr</i> .	<i>tāhādēr</i> .		

BENGALI SKELETON GRAMMAR.

Contracted forms—

The following are the usual contracted pronunciations of the various forms :—

karibā, pron. *kōrbā*; *karitē*, *kōrtē*; *kariyā*, *kōrē*; *karilām*, *kōrlām*; *kariba*, *kōrbō*; *karitām*, *kōrtām*, and so on.

The Present Definite, Imperfect, Perfect, and Pluperfect are pronounced as follows :—

Present Definite, *kōrchchi*, etc.; Imperfect, *kōrchchilām*, etc.; Perfect, *kōrchchi*, etc.; Pluperfect, *kōrchchhlām*.

Irregular Verbs—

The root *jā*, go, forms its 3rd verbal noun *jāōn*. Past Part. *giyā* (pron. *giyē*); Past, *gēlām*, etc.; Perf., *giyāchhi* (pron. *gēchhi*), etc.; Plup., *giyāchhlām* (pron. *gēchhlām*), etc. The rest is regular, e.g. Pres. Def., *jāitēchhi* (pron. *jāchchē*).

The root *āis*, come. Pres., (1) *āsi*, (2) *āisa* (pron. *ēshō*); (3) (Sing.) *āisē* (*ēshē*) or *āsē*, (Plur.) *āisēn* (*ēshēn*) or *āsēn*; Past, *āilām* (*ēlām*) or *āsilām*; Perf. *āsiyāchhi* (*ēshēchhi*) or *āiyāchhi* (*ēyēchhi*). Pres. Part., *āsītē* (*āshtē*); Past Part., *āsiyā* (*ēshē*); Conj. Part., *āilē* (*ēlē*) or *āsilē*.

The root *ha*, be. 3rd verbal noun, *hāōn*. Pres. (1) *hai*, (2) *hāō*, (3) (Sing.) *hay*, (Plur.) *han*; Pres. Def. *hāitēchhi* (pron. *hōchchē*); Past, *hailām* (*holām*); Perf. *haiyāchhi* (*hōēchhi*); Fut., *haiba* (*hobō*).

The roots *dē*, give, and *nē*, take. 3rd verbal noun, *dēōn*. Pres. (1) *dēi*, *dī*, (2) *dēō* (*dāō*), (3) (Sing.) *dēy*, (Plur.) *dēn*; Pres. Def., *dītēchhi* (pron. *dichchē*); Past, *dilām*; Perf., *diyāchhi* (*diēchhi*); Fut., *diba* (*dibō*); Imperat. (2) *dēō*, *dāō* (*dāō*), (3) (Sing.) *dēuk*, *diuk*, (Plur.) *dēun*, *diun*. Cond., *dītām*; Inf., *dītē*; Past Part., *diyā* (*diyē*); Cond. Part., *dilē*. So *nē*. It has also a Past *lailām*.

Passive—

First verbal noun with root *jā*. Thus *karā jāitēchhi* (*jāchchī*), I am being made.

Causal—

Adds *ā* to root. Thus *karāitē*, to cause to do. If root ends in vowel, *ōyā* (pron. *wā*) is added. Thus *dēōyāitē* (pron. *dēwāitē*), to cause to give.

(c) RELATIVE.	(d) CORRELATIVE.	(e) INTERROGATIVE.		(f) INDEFINITE.		(g) REFLEXIVE AND HONORIFIC.	(h) ADJECTIVES.
Who.	That.	Masc. fem. who?	Neuter, what?	Masc. fem. anyone.	Neuter, anything.	Self, Your Honour.	
<i>jē, jini.</i> <i>jāhār, jāhār</i> , etc.	<i>sē, tini</i> , etc.	<i>kē.</i> <i>kāhār, kāhār</i> , etc.	<i>ki.</i> <i>kāhār, kisēr.</i>	<i>kēha.</i> <i>kāhār-o</i> , etc.	<i>kichhu.</i> <i>kichhur</i> , etc.	<i>āpani.</i> <i>āpanār</i> , etc.	<i>ē</i> , this. <i>ō</i> , that. <i>jē</i> , what. <i>sē</i> , that. <i>kōn</i> , what? <i>kōna</i> , any, some.

I.—CENTRAL OR STANDARD BENGALI.

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the town of Calcutta and of the Districts of the Twenty-four-Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Burdwan by about, in round numbers, 320,000 people, and in the eastern and northern portions of Midnapore, by another 1,506,100. These last two figures are only approximate. In Burdwan, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Burdwan speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,319,586, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and South-Western Bengali, in the Midnapore District, *vide* the remarks on p. 96 *post*, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons :—

Name of District.	Number of speakers.
Hooghly	1,013,477
Howrah	708,092
24-Parganas	1,768,960
Calcutta	375,528
Nadia	1,631,413
Murshidabad	1,120,841
Burdwan	319,586
Midnapore	1,506,099
TOTAL	8,443,996

The first specimen comes from Calcutta, and is a good example of the high-flown, Sanskritized, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman characters.

Besides the strict letter for letter transliteration of the original, an attempt has been made to illustrate the *sounds* of the words in this and subsequent specimens by an interlinear phonetic transcription, which is printed in italic type.

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read *ore rotundo*, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দৃষ্টি পূর্ণ-ছিল। তখন-কোনও-জন-আশা
 পিতাকে-কহিল পিতা: বিষয়ের যে অংশ আমার-আশা-
 আশা আমার-ক দিন। তিনিও-উদাহরণ-দেখি-আশার-অন্ত-
 বিভাগ-করিয়া-দিলেন। হুঁহার-অল্প-দিন-পরেই-কোনও-পূর্ণ-
 অমল-এক-এ-করিয়া-এক-দূর-দেশে-যা-এ-করিয়া, এবং-তখন
 অপরোক্ষ-আশায়-আশার-বিষয়-অন্য-করিয়া-কেলিল।

যখন-সে-অমল-ব্যয়-করিয়া-কেলিয়াছে, তখন-সেই-দেশে
 বিক্ষম-দুর্ভিক্ষ-উপস্থিত-হইল, এবং-আশার-অজব-মূঢ়-পাত
 হইল। তখন-সে-সেই-দেশের-এক-জন-অধিবাসীর-নিকটে
 গিয়া-নিকট-হইল, তিনি-উদাহরণ-দেখি-মূঢ়-পাত-
 পাঠাইয়া-দিলেন। সে-মূঢ়-পাতের-জোড়-দুই-পাত-
 আশা-দ্বারা-আনন্দ-উদর-পূরন-করিত-কি-উ-হুঁহার-আশা-
 কে-দেখ-নাহ। পরে-আশার-উদর-হইলে-সে-কলিল-আমার
 পিতার-কত-যে-সে-জোগী-ভূত-প্রয়োজন-বিধি-আশা-পাই-তে-ছে

আর আমি খুবায় মরিতেছি আমি উঠিয়াই আমার পিতার
 নিকটে যাইব, এবং তাঁহাকে বলিব পিতা আমি বন্ধু বিক্রম আচরন
 করিয়া আসি নার সময়ে-মামী হইয়াছি আর আমি আসনার
 পুত্র-বলিয়া পরিচিত হইবার উপযুক্ত নহে- আমাকে আসনার
 এক বেতন ভোগী হইতে কামে নিযুক্ত করুন, এই বলিয়া-সম
 গায়োধান করিয়া তাহার পিতার নিকটে গমন করিল। কিছু দিন
 দূরে থাকিতেই তাহার পিতা তাহাকে সম্মতি দিয়া দিলেন এবং
 দ্রুত পদে গমন করতঃ সেই ভাবে তাহার কক্ষোদরে পতিত হইয়া
 পুত্র হইলেন। তখন পুত্র তাঁহাকে করিল পিতা আমি বন্ধু
 বিক্রম আচরন করিয়া-আসনার সময়ে-মামী-হইয়াছি আর আমি
 আসনার পুত্র-বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিছু পিতা
 তাহার হৃদয় দিয়া দিলেন বলিলেন শীঘ্র উৎকৃষ্ট পরিচরিত আনিয়া
 ইহাকে পরাভ-এবং ইহার হস্তে অর্পণ ও সদয় সমাদর
 দাও এবং আরম্ভ আমরা ভোগ্যাদি করিয়া আশ্রয় করি।
 কারণ আমার এই পুত্রের হৃদয় হইয়াছিল আমার জীবিত হইয়াছে,
 ইহাকে হারাইয়াছিলাম মারিয়াছি। তখন অকল্যে অসম্মানে প্রবৃত্ত হইল॥
 এদিকে তাঁহার লোক-পুত্র লোকের ছিল; সে যেমন আমায়
 বাচাই নিকটে বসি হইল অসম্মিত হৃদয় গীত বাদ্যাদির বীণা জনিত
 মাইল; এবং একজন হৃদয়ে ঢাকিয়া-জিহ্বায়া করিল-এই অকল্য-
 ব্যাপারের অর্থ-কি ২৬৫ উত্তর করিল-আসনার প্রাণ অসম্মিত হইল
 ও আসনার পিতা-ইহাকে নিরাপদে মুক্ত শরীরে পুনঃ প্রাপ্ত
 হইয়াছেন বলিয়া-আনন্দোৎসব করিতেছেন। ইহাতে সে এক

২২শা বাণী প্রবেশ করিতে অস্বীকৃত ২২শো-গায়ত্রি পিতা-বাহিরে
 আমিত্রা-গায়ত্রি-অস্বীকৃত করিতে লাগিলেন। সে পিতা-কে উত্তর করিয়া
 যে দেখুন পিতা-একাল আমি আসনার সেবা করিতেছি, আর
 কখনও আমি আসনার আত্মা অবহেলা করি নাই; তথাপি
 আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্য- আমি কখনও
 আমাকে একটা-দুগা বসে প্রদান করিব নাই; কিন্তু যে বাব
 বিনিত্যক অস্বীকৃত আসনার অস্বীকৃত-প্রাণ করিয়া-বহির্ভাগ্যে, সেই
 পুত্র সেই আমিত্রা উদ্ভূত-২২শা অস্বীকৃত-গায়ত্রি-এই- আমি
 বিপুল ভোগের আয়োজন করিলেন। তিনি গায়ত্রি-বহির্ভাগ্যে, পুত্র
 দুইমি দ্বিদিব আমার নিমিত্ত আছে এবং আমার যা কিছু আছে
 অফিল তোমার। কিন্তু তোমার এই-মহাদেবের মৃত্যু-২২শা-এই
 আমার দীর্ঘত ২২শা-এই ২২শা-২২শা-এই-আমি-আবার পার্শ্বাচ্ছ
 অতএব আমরা যে আনন্দ মনে আমোদ প্রমোদ করিতেছি ২২শা-ন্যায়॥

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে কনিষ্ঠটি তাহার পিতাকে কহিল পিতঃ বিষয়ের যে অংশ আমার প্রাপ্য তাহা আমাকে দিন। তিনিও উহাদের মধ্যে তাহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্প দিন পরেই কনিষ্ঠ পুত্রটি সমস্ত একত্র করিয়া এক দূর দেশে যাত্রা করিল, এবং তথায় অপরিমিত আচারে তাহার বিষয় অপচয় করিয়া ফেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং তাহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশের এক জন অধিবাসীর নিকটে গিয়া নিযুক্ত হইল, তিনি উহাকে মাঠে শূকর চরাইতে পাঠাইয়া দিলেন। সে শূকর পালের ভোজ্য-ভূষী পাইলেও তাহার দ্বারা আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাহাকে কেহ দেয় নাই। পরে তাহার চৈতন্য হইলে সে বলিল আমার পিতার কত বেতন ভোগী ভৃত্য প্রয়োজনাধিক আহাৰ্য্য পাইতেছে আর আমি ক্ষুধায় মরিতেছি। আমি উঠিয়াই আমার পিতার নিকট যাইব, এবং তাঁহাকে বলিব পিতা আমি ধর্ম বিরুদ্ধ আচরণ করিয়া আপনার সমক্ষে পাপী হইয়াছি আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। আমাকে আপনার এক বেতন ভোগী ভৃত্যরূপে নিযুক্ত করুন। এই বলিয়া সে গাত্রোথান করিয়া তাহার পিতার নিকট গমন করিল। কিন্তু সে দূরে থাকিতেই তাহার পিতা তাহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করতঃ স্নেহ ভরে তাহার স্কন্ধোপরি পতিত হইয়া চুষ্মন করিলেন। তখন পুত্র তাঁহাকে কহিল পিতা আমি ধর্ম বিরুদ্ধাচরণ করিয়া আপনার চক্ষে পাপী হইয়াছি। আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিন্তু পিতা তাহার ভৃত্যদিগকে বলিলেন শীঘ্র উৎকৃষ্ট পরিচ্ছদ আনিয়া ইহাকে পরাও এবং ইহার হস্তে অঙ্গুরি ও পদদ্বয়ে পাছুকা দাও এবং আইস আমরা ভোজনাদি করিয়া আমোদ করি। কারণ আমার এই পুত্রের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে, ইহাকে হারাইয়াছিলাম পাইয়াছি। তখন সকলে আমোদে প্রবৃত্ত হইল ॥

এ দিকে তাঁহার জ্যেষ্ঠ পুত্র ক্ষেত্রে ছিল; সে যেমন আসিয়া বাটীর নিকটবর্তী হইল অমনি নৃত্য গীত বাদ্যাদিরধ্বনি শুনিতে পাইল। এবং এক জন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে সুস্থ শরীরে পুনঃপ্রাপ্ত হইয়াছেন বলিয়া আনন্দোৎসব করিতেছেন। ইহাতে সে ক্রুদ্ধ হইয়া বাটী প্রবেশ করিতে অস্বীকৃত হইলে তাহার পিতা বাহিরে আসিয়া তাহাকে সান্ত্বনা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এতকাল আমি আপনার সেবা করিতেছি, আর কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই; তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্য আপনি কখনও আমাকে একটা ছাগ বৎস প্রদান করেন নাই। কিন্তু যে বারবনিতার সহবাসে আপনার সম্পত্তি গ্রাস করিয়া ফেলিয়াছে, সেই পুত্র যেই আসিয়া উপস্থিত হইল অমনি তাহার জন্য আপনি বিপুল ভোজের আয়োজন করিলেন। তিনি তাহাকে বলিলেন পুত্র তুমি চিরদিন আমার নিকট আছ এবং আমার যা কিছু আছে সকলি তোমার; কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি অতএব আমরা যে আনন্দমনে আমোদ প্রমোদ করিতেছি ইহা স্মাৰ্য্য ॥

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

[The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the educated colloquial style; but it must be remembered that some speakers contract more than others. As it is in the high-flown sanskritised style, a final *a* is represented by *ō* instead of *ā*.

In this phonetic transcription, *e* is pronounced as in *this*, *sin*, not as *sh* in *shell*, which is represented by *sh*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre*, as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna-ēk-vyaktir du-ti puttra chhila. Tanmadhyē kanishṭha-ti tāhār pitā-kē
 Kōnō-āk-bēktir du-ti puttrō chhilō. Tōnmaddhē kōnishṭhō-ti tāhār pitā-kē
 Of-a-certain-person two sons were. Them-among the-younger his father-to

kahila, 'pitāh, vishayēr yē angśa āmār prāpya, tāhā āmā-kē din.'
 kōhilō, 'pitō, bishōyēr jē ōngshō āmār prāpp'ō, tāhā āmā-kē din.'
 said, 'father, of-the-property what share of-me is-to-be-got, that me-to be-good-enough-to-give.'

Tini-ō uhādēr mādhyē tāhār sampatti vibhāg kariyā dilēn. Ihār alpa din
 Tini-ō uhādēr mōddhē tāhār shōmpottī bibhāg kōriyā dilēn. Ihār ōlpō din
 He-also of-them among his wealth division having-made gave. Of-this a-few days

parē-i kanishṭha puttra-ti samasta ēkatra kariyā ēk dūr dēśē yātrā karila,
 pōrē-i kōnishṭhō puttrō-ti shōmōstō ēkōtrō kōriyā āk dūr dēshē jātrā kōrilō,
 after the-younger son the-whole together having-made a distant in-country journey made,

ēvang tathāy aparimita āchārē tāhār vishay apachay kariyā phēlilā.
 ēbōng tōthāy ōpōrimitō āchārē tāhār bishōy ōpōchōy kōriyā phēlilō.
 and there riotous in-conduct his property wasting having-made threw-away.

Yakhan sē samasta vyay kariyā phēliyāchhē, takhan sēi dēśē visham
 Jōkhōn shē shōmōstō bay kōriyā phēlēchhē, tōkhōn shēi dēshē bishōm
 When he the-whole expenditure having-made threw-away, then that-very in-country a-severe

durbhiksha upasthita haīla, ēvang tāhār abhāvēr sūtrapāt hailā. Takhan sē
 durbhikkh'ō upōsthitō hoīlō, ēbōng tāhār ōbhāvēr shūtrōpāt hoīlō. Tōkhōn shē
 famine arrived became, and of-him of-want a-result ensued. Then he

sēi dēśēr ēk jan adhibāsīr nikaṭē giyā niyukta haīla. Tini uhā-kē
 shēi dēshēr āk jōn ōdhibāshīr nikōṭē giyā nijuktō hoīlō. Tini uhā-kē
 that of-country one man of-resident near going appointed (to service) became. He him

māthē śūkar charāitē pāṭhāiyā-dilēn. Sē śūkar-pālēr bhōjyā-bhushī
 māthē shūkōr chōrāitē pāṭhāiyā-dilēn. Shē shūkōr-pālēr bhōjj'ō-bhushī
 in-the-field swine to-graze sent. He of-the-swine-herd food-chaff

pāilē-ō tāhār dvārā ānandē udar pūran karita, kintu ihā-ō
 pēlē-ō tāhār dārā ānōndē udor pūrōn kōritō, kintu ihā-ō
 even-if-he-got-(it) of-it by-means with-joy his-belly filling would-have-done, but this-also

tāhā-kē kēha dēya nāi. Parē tāhār chaitanya hailē sē balila, 'āmār
 tāhā-kē kēhō dēy nāi. Pōrē tāhār choitōnm'ō hoilē shē bolilō, 'āmār
 him-to anyone gave not. Afterwards his senses having-become he said, 'my
 pitār kata bētan-bhōgī bhṛitya prayōjanādhik āhāryya pāitēchhē, ār āmi
 pitār kōtō bēton-bhōgī bhritt'ō prōyōjōnādhik āhār'ō pāchhē, ār āmi
 father's how-many wages-enjoying servants more-than-necessary food get, and I
 kshudhāy maritēchhi. Āmi uṭhiyā-i āmār pitār nikaṭ yāiba, ēvang
 kh'udhāy mōrchchī. Āmi uṭhiyā-i āmār pitār nikōṭ jābō, ēbōng
 of-hunger am-dying. I having-arisen my father's near will-go, and
 tāhā-kē baliba, "pita, āmi dharmma viruddha ācharaṇ kariyā āpanār
 tāhā-kē bolibō, "pitā, āmi dhōrmō biruddhō āchōrōn kōriyā āpnēr
 him-to I-will-say, "father, I virtue against conduct having-done of-your-honour
 samakshē pāpī haiyāchhi. Ār āmi āpanār puttra baliyā parichita
 shōmōkkhē pāpī hoēchhī. Ār āmi āpnār puttrō baliyā pōrichitō
 in-the-sight sinner have-become. Any-more I your-honour's son having-said recognised
 haibār upayukta nāi. Āmā-kē āpanār ēk vētan-bhōgī bhṛitya-rūpē
 hobār upōjuktō nōi. Āmā-kē āpnār āk bēton-bhōgī bhritt'ō-rūpē
 of-being worthy am-not. Me your-honour's one wages-enjoying servant-in-the-fashion
 niyukta karun." Ei baliyā sē gātrōtthān kariyā tāhār pitār nikaṭ gaman
 nijuktō kōrun." Ei baliyā shē gātrōtthān kōriyā tāhār pitār nikōṭ gōmōn
 appointed make." This having-said he body-upraising having-done his father's near going
 karila. Kintu sē dūrē thākitē-i tāhār pitā tāhā-kē dēkhitē pāilēn,
 kōrilō. Kintu shē dūrē thāktē-i tāhār pitā tāhā-kē dākhtē pēlēn,
 did. But he at-a-distance remaining-even his father him to-see got,
 ēvang druta-padē gaman karataḥ snēha bhārē tāhār skandhōpari patita
 ēbōng drutō-pōdē gōmōn kōrōtō stēhō bhōrē tāhār skōndhōpōrī pōitō
 and with-running-foot going doing affection filled his shoulder-on fallen
 haiyā chumban karilēn. Takhan puttra tāhā-kē kahila, 'pitā, āmi
 hoiyā chumbōn kōrlēn. Tōkhōn puttrō tāhā-kē kōhilō, 'pitā, āmi
 having-become a-kiss did. Then the-son him-to said, 'father, I
 dharmma-viruddhācharaṇ kariyā āpanār chakshē pāpī haiyāchhi. Ār āmi
 dhōrmō-biruddhāchōrōn kōriyā āpnār chōkkhē pāpī hoēchhī. Ār āmi
 virtue-opposed-conduct having-done your-honour's in-the-sight sinner have-become. Any-more I
 āpanār puttra baliyā parichita haibār upayukta nahi.' Kintu pitā
 āpnār puttrō baliyā pōrichitō hobār upōjuktō nōhī.' Kintu pitā
 your-honour's son having-said recognised of-being worthy am-not.' But the-father
 tāhār bhṛitya-diga-kē balilēn, 'śighra utkrishṭa parichchhad āniyā ihā-kē
 tāhār bhritt'ō-digō-kē bolilēn, 'shighrō utkrishṭō pōrichchhōd āniyā ihā-kē
 his servants-to said, 'quickly excellent clothing having-brought this-(person)
 parāō, ēvang ihār hastē ānguri ō pada-dvayē pādukā dāō, ēvang āisa,
 pōrāō, ēbōng ihār hōstē āngguri ō pōdō-dōyē pādukā dāō, ēbōng ēshō,
 put-on, and his on-hand a-ring and on-(his)-pair-of-feet shoes give, and come,
 āmarā bhōjanādi kariyā āmōd kari. Kāraṇ āmār ēi puttrēr mṛityu
 āmōrā bhōjōnādi kōriyā āmōd kōrī. Kārōn āmār ēi puttrēr mṛitt'u
 let-us eating-etcetera having-done rejoicing do. Because my this son's death
 Bengali.

haiyāchhila, āvār jīvita haiyāchhē; ihā-kē hārāiyāchhilām, pāiyāchhi.
hoēchhilō, ābār jībitō hoēchhē; ihā-kē hārāēchhilām, pēyēchhi.
 had-taken-place. again alive he-has-become; this-(person) I-had-lost, I-have-found.'

Takhan sakalē āmōdē pravṛitta haila.
Tōkhōn shōkōlē āmōdē prōbrittō hoilō.
 Then they-all in-rejoicing engaged became.

Ē-dikē tāhār jyēshṭha putra kshētrē chhila. Sē yēman āsiyā
Ē-dikē tāhār j'ēshṭhō puttrō kh'ētrē chhilō. Shē jēmōn ēshiyā
 In-this-direction his eldest son in-the-field was. He as having-come

bāṭir nikaṭ-varṭtī haila, aman-i nṛitya gīta vādyādir dhvani śunitē pāila.
bāṭir nikōṭ-bōrttī hōilō, ōmōn-i nritt'ō gītō badd'ādir dhōni shuntē pēlō.
 the-house's near-being became, so-even dancing song music-etcetera-sound to-hear got.

Ēvang ēk jan bhritya-kē ḍākiyā jijnāsā karila, 'ēi sakal
Ēbōng āk jōn bhritt'ō-kē ḍākiyā jigg'āshā kōrilō 'ēi shōkōl
 And one man servant calling enquiry he-made, 'this all

vyāparēr artha ki?' Sē uttar karila, 'āpanār bhrātā āsiyāchhēn
b'āpārēr ōrthō kī?' Shē uttōr kōrilō, 'āpnār bhrātā ēshēchhēn
 business's meaning what? He answer made, 'your-honour's brother has-come

ō āpanār pitā uhā-kē nir-āpadē sustha-sarirē punaḥ-prāpta
ō āpnār pitā uhā-kē nir-āpōdē shusthō-shō'rirē punō-prāptō
 and your-honour's father him in-freedom-from calamity in-healthy-body again-got

haiyāchhēn baliyā ānandōtsav karitēchhēn. Ihātē sē kruddha haiyā
hoēchhēn baliyā ānōndōtsōb kōrchēchhēn. Ihātē shē kruddhō hoiyā
 he-has-been saying (i.e. because) rejoicing-festival has-made. At-this he angry having-become

bāṭi pravēs karitē a-svikṛita hailē, tāhār pitā bāhirē āsiyā
bāṭi prōbēsh kōritē ōshshikritō hoilē, tāhār pitā bāhirē āshiyā
 the-house entrance to-make not-agreeing becoming, his father outside having-come

tāhā-kē sāntvanā karitē lāgilēn. Sē pitā-kē uttar karila yē, 'dēkhun.
tāhā-kē shāntōnā kōritē lāgilēn. Shē pitā-kē uttōr kōrilō jē, 'dakhun,
 him-to remonstrance to-do began. He the-father-to answer made that, 'look,

pitā, ēta-kāl āmi āpanār sēvā karitēchhi, ār kakhan-i āmi
pitā, ātō-kāl āmī āpnār shēbā kōrchēchhi, ār kōkhōn-i āmī
 father, so-long-time I your-honour's service am-doing, and ever-even I

āpanār ājñā avahēlā kārī nāi; tathāpi āmār bandhu-varga-kē
āpōnār āgg'ā ōbōhēlā kōrī nāi; tōthāpī āmār bōndhu-bōrgō-kē
 your-honour's order disobedience made not; nevertheless my friend-multitude

laiyā āmōd karibār janya āpani kakhan-ō āmā-kē ēk-ṭi
niyā āmōd kōribār jōnn'ō āpnī kōkhōn-ō āmā-kē ēk-ṭi
 taking rejoicing of-doing for-the-sake your-honour ever-also me-to a-single

chhāga-vatsa pradān karēn nāi. Kintu yē bār-vanitā saha-bāsē āpanār
chhāgō-bōtshō prōdān kōrēn nāi. Kintu jē bār-bōnitā shōhō-bāsē āpnār
 goat-kid presentation made not. But who harlots in-company your-honour's

sampatti grās kariyā phēliyāchhē, sēi putra, yēi āsiyā
shōmpōttī grāsh kōriyā phēlēchhē, shēi puttrō, jēi āshiyā
 property devouring having-done has-thrown-away, that son when having-come

upasthita	haïla,	aman-i	tāhār	janya	āpani	vipula	bhōjēr	āyōjan
<i>upōsthitō</i>	<i>hoilō,</i>	<i>ōmōn-i</i>	<i>tāhār</i>	<i>jōnn'ō</i>	<i>āpnī</i>	<i>bipulō</i>	<i>bhōjēr</i>	<i>āyōjōn</i>
arrived	he-became,	then-even	of-him	for-the-sake	your-honour	a-great	feeding's	preparation
karilēn.'	Tini	tāhā-kē	balilēn,	'puttra,	tumi	chira-din	āmār	nikat
<i>kōrilēn.'</i>	<i>Tinī</i>	<i>tāhā-kē</i>	<i>bolilēn,</i>	<i>'puttrō,</i>	<i>tumī</i>	<i>chirō-din</i>	<i>āmār</i>	<i>nikōt</i>
made.'	He	him-to	said,	'son,	thou	(for)-a-long-time	of-me	near
āchha,	ēvang	āmār	yā	kichhu	āchhē	sakal-i	tōmār.	Kintu
<i>āchhō,</i>	<i>ēbōng</i>	<i>āmār</i>	<i>jā</i>	<i>kichhu</i>	<i>āchhē</i>	<i>shōkōl-i</i>	<i>tōmār.</i>	<i>Kintu</i>
art,	and	my	what	any-thing	is	all-even	'is-thine.	But
tōmār	ēi	sahōdarēr	mrityu	haiyāchhila,	āvār	jivita	haiyāchhē;	
<i>tōmār</i>	<i>ēi</i>	<i>shōhōdōrēr</i>	<i>mritt'u</i>	<i>hoēchhilō,</i>	<i>ābār</i>	<i>jībitō</i>	<i>hoēchhē;</i>	
thy	this	own-brother's	death	had-taken-place,	again	alive	he-has-become;	
ihā-kē	hārāiyāchhilām,	āvār	pāiyāchhi,	ata-ēva	yē	ānanda-manē		
<i>ihā-kē</i>	<i>hārāēchhilām,</i>	<i>ābār</i>	<i>pēyēchhi,</i>	<i>ōtōēbō</i>	<i>jē</i>	<i>ānōndō-mōnē</i>		
this-(person)	I-had-lost,	again	I-have-found,	therefore	that	in-joy-mind		
āmōd	pramōd	karitēchhi	ihā	nyāyya.'				
<i>āmōd</i>	<i>prōmōd</i>	<i>kōrchchi</i>	<i>ihā</i>	<i>n'āj'j'ō.'</i>				
rejoicing	joyfulness,	I-do	this	(is)-just.'				

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in *ē*, instead of *a*. Thus *dilē*, for *dila*.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

এক জনের দুই ছেলে ছিল। তাদের যে ছোট, সে তার বাপকে বল্লে, বাবা, আমার ভাগে যা পড়ে তা আমাকে দাও। বাপ্ তার বিষয় আশয় তাদের মধ্যে বেঁটে দিলে। দিন কতক পরে ছোট ছেলে তার সমস্ত জিনিস পত্তর নিয়ে দূর দেশে চলে গেল; সেখানে বদফেয়ালি করে সমস্ত উড়িয়ে দিলে। যখন তার সব গেল, তখন সে দেশে ভারি অকাল এল; সেও কষ্টে পড়ে গেল। তখন সে সেই দেশের একজন লোকের কাছে গিয়ে জুটলো; আর সে তাকে তার সোর চরাতে মাঠে পাঠালে। সোরের খাবার ভুসি দে নিজের পেট ভরাতে পার্লেও সে বেঁচে যেত, কিন্তু তাও কেউ তাকে দেয় নি। যখন তার হুঁস হল, তখন সে বলতে লাগল, আমার বাপের কত মাইনের চাকর ফেলে ছড়িয়ে ভাত খাচ্ছে, আর আমি কিনা না খেতে পেয়ে মারা যাচ্ছি। আমি বাবার কাছে যাই আর তাঁকে বলিগে, বাবা, আমি পর্মেশ্বরের আর তোমার কাছে অপরাধ করিচি, তোমার ছেলে বলে পরিচয় দেবার যুগি নই; তুমি আমাকে তোমার একজন মাইনের চাকরের মত রাখ। এই বলে সে তার বাপের কাছে গেল। কিন্তু সে অনেক তফাতে থাকতেই তার বাপ্ তাকে দেখতে পেয়ে স্নেহে ছুটে গেল আর তার গলা জড়িয়ে চুমো খেলে। তখন ছেলে বল্লে, বাবা, আমি পর্মেশ্বরের আর তোমার কাছে অপরাধ করিচি, আর তোমার ছেলে বলে পরিচয় দেবার যুগি নই। কিন্তু বাপ্ চাকরদের বল্লে, ভাল ভাল কাপড় নিয়ে আয় আর ওকে পরিচয় দে, ওর হাতে একটা আংটা দে, আর পায়ে জুতো দে, আমরা খাই দাই আর আমোদ করি। আমার এ ছেলে মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি। তারপর তারা আমোদ আহ্লাদ কর্তে লাগল ॥

এতক্ষণ বড় ভাই মাঠে ছেল। যখন সে বাড়ীর কাছে এল, তখন নাচ গাওনা শুনতে পেল। একজন চাকরকে ডেকে জিগ্গেস্ কর্লে ব্যাওরা খানা কি? সে বল্লে, তোমার ভাই এসেছে; তাকে ভালয় ভালয় ফিরে পেয়ে তোমার বাবা ভোজ দিয়েছে। সে রাগ করে ভিতরে গেল না। তার বাপ্ বেরিয়ে এসে তাকে পীড়াপীড়ি কর্তে লাগল। সে বাপকে উত্তর কর্লে, দেখ, এত বৎসর ধরে আমি তোমার স্যাঁবা কল্লুম, আর কখন তোমার কথা অমান্য করিনি, তবু তুমি আমাকে কখন একটা ছাগল ছানাও দেও নি যে, আমি বন্ধুবান্ধব নিয়ে একটু আমোদ করি। কিন্তু রাঁড়বাজি করে তোমার সর্বস্ব উড়িয়ে দিয়ে যেই তোমার এই ছেলে ফিরে এল, অমনি তুমি তার জন্তে এক ভোজ দিলে। সে তাকে বল্লে, তুমি বাবা আমার কাছে বরা-বরই আছ, আমার যা সব তোমারই। আমরা যে আমোদ আহ্লাদ কর্ছি তাই ঠিক হচ্ছে; তোমার এ ভাই মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি ॥

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēk janēr dui chhēlē chhēla. Tādēr jē chhōṭa, sē tār
One man-of two sons were. Them-(of) who younger, he his
 bāp-kē ballē, 'bābā āmār bhāgē jā parē, tā āmā-kē dāo.'
father-(to) said, 'father my share whatever falls, that to-me give.'
 Bāp tār bishay-āśay tādēr madh'e bēṭē-dilē. Din-katak parē chhōṭa
Father his property them between divided. A-few-days after younger
 chhēlē tār samasta jinis-pattar niyē dūr dēśē chalē-gēla; sēkhānē
son his all property taking distant country-to went-away; there
 badphēyāli karē samasta uriyē-dilē. Ĵakhan tār sab gēla, takhan
profligacy doing all wasted. When his all was-gone, then
 sē dēśē bhārī akāl ēla; sē-ō kashtē parē-gēla. Takhan
in-that country great famine occurred; he-too in-difficulty fell. Then
 sē sēi dēśēr ēkjan lōkēr kāchhē giyē-juṭlō; ār sē tā-kē tār sōr
he that country-of one man to went; and he him his swine
 charātē māṭhē pāṭhālē. Sōrēr khābār bhūshi-dē nijēr pēṭ
graze-to field-to sent. Swine's food husks-with his-own stomach
 bharātē-pārllē-ō sē bēchē-jēta, kintu tā-ō kēu tā-kē
even-if-he-had-been-able-to-fill he could-have-done-well, but that-too any-one him
 dēya-ni. Ĵakhan tār hūs hala, takhan sē baltē-lāgla, 'āmār bāpēr
gave-not. When his senses came-back, then he said, 'my father's
 kata miānēr-chākar phēlē-chhāriyē bhāt khāchhē, ār āmi-kinā
how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I
 nā khētē-pēyē mārā jāchhi. Āmi bābār kāchhē jāi ār tā-kē baligē,
by-not eating am-dying. I father's near shall-go and him shall-tell,
 "bābā āmi Parmēs'arēr ār tōmār kāchhē aparādh karichi, tōmār
'father I God-of and thy near offence have-committed, thy
 chhēlē balē parichay-dēbār jugg'i nāi; tumi āmā-kē tōmār ēkjan
son as to-be-known fit I-am-not; thou me thy one
 māinēr chākarēr mata rākha." Ei balē sē tār bāpēr kāchhē gēla.
of-paid servants like keep." This saying he his father to went.
 Kintu sē anēk taphātē thāktē-i tār bāp tā-kē dēkhtē-pēyē
But he far distance remaining-even his father him seeing

snōhē chhutē-gēla, ār tār galā jariyē chumō-khēlē. Takhan
with-affection running-went, and his neck embracing kissed. Then

chhēlē ballē, 'bābā, āmi Parmōś'arēr ār tōmār kāchhē aparādh
son said, 'father, I God-of and thy near offence

karichhi ār tōmār chhēlē balē parichay-dēbār jug'i nai.'
have-committed and thy son as to-be-known fit I-am-not.'

Kintu bāp chākardēr ballē, 'bhāla-bhāla kāpaṛ niyē-āya, ār ō-kē
But father servants-to ordered, 'very-good clothes bring, and him

pariyē-dē, ōr hātē ēktā āngṭi dē, ār pāyē jutō dē,
clothe, his hand-to one ring give (put-on), and feet-on shoes give (put-on),

ām'rā khāi-dāi ār āmōd kari. Āmār ē chhēlē marē ābār
we eat-drink and merriment make. My this son having-died again

bēchēchhē; ē-kē hāriyē pēyēchhi.' Tār-par tār āmōd-āhlād karttē lāglō.
(is)-alive; him losing (have) regained.' Then they merriment to-make began.

Ētakh'an barā bhāi māthō chhēla. Ĵakhan sē bāṛir kāchhē ēla,
So-long elder brother field-in was. When he house near came,

takhan nāch-gāonā śuntē-pēlē. Ēkjan chākar-kē dēkē jiggēs-karllē,
then dancing-and-singing could-hear. One servant calling asked

'b'āorā-khānā ki?' Sē ballē, 'tōmār bhāi ēsēchhē; tā-kē
'matter-(is) what?' He replied, 'thy brother hath-come; him

bhālay-bhālay phirē-pēyē tōmār bābā bhōj diyēchhē.' Sē rāg-karē
safely having-regained thy father feast is-giving.' He angry-being

bhitarē gēla-nā. Tār bāp būriyē ēsē tā-kē pīṛāpīri
within-(the-house) entered-not. His father outside coming him pressing

karttē-lāglā. Sē bāp-kē uttar-karllē, 'dēkha, ēta batsar dharē āmi
began. He (to)-father replied, 'see, so-many years for I

tōmār s'ābā kallum, ār kakhana tōmār kathā amānn'a-kari-ni,
(to)-thy service did, and ever thy words-(orders) disregarded-not,

tabu tumi amā-kē kakhana ēktā chhāgal chhānā-ō dēō-ni, jē āmi
still thou to-me ever one goat's young-even gavest-not, that I

bandhu-bāndhab niyē, ēk-ṭu āmōd kari. Kintu rāṇbāji-karē tōmār
friends taking, some merriment may-make. But by-debauchery thy

sarbbas'a uriyē-diyē jēi tōmār ēi chhēlē phirē-ēla, am'ni
all-(property) having-wasted as-soon-as thy this son (is)-returned, instantly

tumi tār jann'ē ēk bhōj dilē.' Sē tā-kē ballē, 'tumi, bābā,
thou (for)-his sake a feast give.' He him said, 'thou, boy,

āmār kāchhē barābar-i āchha: āmār jā-sab tōmār-i. Ām'rā jē
me with always-even art: my everything (is)-thine-even. We that

āmōd-āhlād karchēhi, tāta ṭhik-hachchē; tōmār ēi bhāi marē
merriment are-making, that-(is) right; thy this brother having-died

ābār bēchēchhē; ē-kē hāriyē pēyēchhi.'
again (is)-alive; him having-lost have-regained.'

The next specimen has been prepared by Mahāmahōpadhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final *a* as *o*, not as *ō*. We see also numerous instances of the dropping of an aspirate, as in *dēkē*, having seen, for *dēkhiyā*, and *uṭi*, let me arise, for *uṭhi*.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

কোন লোকের দুটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বল্লে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দিন। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। অল্প দিন পরে ছোট ছেলে তার অংশের সব বিষয় একত্রে জড় করে নিয়ে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সর্বস্ব উড়িয়ে দিলে। যখন তার সব খরচ হয়ে গেল তখন সে দেশে ভয়ানক আকাল হল। তাতে তার অচল হয়ে পড়ল। তখন সে সেই দেশের এক জন লোকের কাছে গিয়ে জুটল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। তখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পাল্লে খুসী হত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে যখন তার হুঁস হল তখন সে মনে মনে বল্লে, আমার বাপের কত মাইনে-করা চাকর দরকারের চেয়ে বেশী খোরাক পাচ্ছে, আর আমি পেটের জ্বালায় মারা যাচ্ছি! আমি উটি, বাবার কাছে যাই, আর তাঁকে বলি, বাবা, আমি আপনার সামনে ভগবানের কাছে পাপ করিচি; আমি আর আপনার ছেলে বল্বার যোগ্য নই; আমাকে আপনার এক জন মাইনে-করা চাকরের মত করে রাখুন। তার পর সে উটে তার বাপের কাছে চলে এল। দূর থেকে তার বাপ তাকে দেখতে পেলে, দেকে তার দয়া হল, আর সে দৌড়ে গিয়ে তার ছেলের গলা জড়িয়ে ধরে চুম খেলে। তখন ছেলে বল্লে, বাবা, আমি আপনার সামনে ভগবানের কাছে পাপ করিচি; আমি আর আপনার ছেলে বল্বার যোগ্য নই। কিন্তু তার বাপ চাকরদের বল্লে, সব চেয়ে ভাল পোষাক এনে একে পরিয়ে দে, এর হাতে একটি আঙুটি ও পায়ে জুত পরিয়ে দে, আর আয় আমরা খাওয়া-দাওয়া ও আমোদ-আল্লাদ করি; কারণ আমার এ ছেলে মরে গেছল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়িচি। তার পর তারা আমোদ-আল্লাদ কত্তে লাগল।

তখন তার বড় ছেলে মাটে ছিল। মাট থেকে যখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনতে পেল। তখন সে এক জন চাকরকে ডেকে জিঞ্জীসা কল্লে, এ সব হচ্ছে কেন? চাকর বল্লে, আপনার ভাই ফিরে এসেচেন; তাঁকে ভালয় ভালয় ফিরে পেয়েচেন বলে আপনার বাপ একটা ভোজ দিচ্ছেন। এই শুনে সে রেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, ও তাকে সাধা-সাধি কল্লে। তখন সে বাপকে উত্তর কল্লে, দেখুন, আমি এত বছর ধরে আপনার কর্ম্ম-কাজ কচ্ছি, ও কখনই আপনার আঙের লজ্জন করি নেই; তবু আপনি কখন আমাকে একটি ছাগল-চেনাও দেন নেই যে আমার বন্ধুদের সঙ্গে আমোদ করি; কিন্তু আপনার যে ছেলে বেশে নিয়ে আপনার বিষয় উড়িয়ে দেচে, সে ফিরে আস্‌বামাত্র আপনি তার জন্যে ভোজ দিচ্ছেন। তখন তার বাপ বল্লে, বাছা, তুমি সর্বদাই আমার কাছে আচ, আর আমার যা কিছু আছে তা সবই তোমার; কিন্তু তোমার এই ভাই মরে গেছল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়িচি; এ জন্যে আমাদের খুসী হওয়া ও আমোদ-আল্লাদ করা উচিত।

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

[In the phonetic transcription pronounce *ā* as the *a* in *hat*; *é* as the *e* in *met*; *œ* as the *é* in the French *était*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *votre* compared with *côte*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna lōkēr du-tī chhēlē chhila. Tādēr madhē chhōṭa-tī tār bāp-kē
Kono loker du-ti chhele chhilo. Tader moddhe chhoṭo-ti tar bap-ke
ballē, ‘Bābā āmār bhāgē vishayēr jā parē tā āmā-kē din.’ Tātē sē tār
bolle, ‘Bābā āmār bhāge bishōēr jā pōrē tā āmā-ke din.’ Tāte shē tar
vishay tādikē bhāg karē dilē. Alpa din parē chhōṭa chhēlē tār
bishōē tādike bhāg kore dile. Ōlpo din pōre chhoṭo chhele tar
angśēr sav vishay ēkattarē jāra karē niyē dūr dēśē chalē gēla, ār sēkhānē
ōnsher shōb bishōē ākottore jōro kore niye dūr deshe chole gēlo, ār shekhāne
bad-khēyāli karē sarvas’a uṇiyē dilē. Jākhan tār sab kharach hayē gēla
bōd-kheāli kore shōrboshsho uṇye dile. Jōkhon tar shōb khōroch hoye gēlo
takhan sē dēśē bhayānak ākāl hala. Tātē tār achal hayē parla. Takhan
tōkhon shē deshe bhōēānok ākāl holo. Tāte tar ōchōl hoye porlo. Tōkhon
sē sēi dēśēr ēk jan lōkēr kāchē giyē juṭla. Sē tā-kē āpanār māṭē
shē shei desher āk jon loker kāche giye juṭlo. Shē tā-ke āpnār māṭe
śōr charātē pāṭālē. Takhan sē śōrēr khābār khosā diyē-ō pēt porātē
shor chōrāte pāṭāle. Tōkhon shē shorer khābār khoshā diye-ō pē! porāte
pāllē khusī hata, kintu tā-ō tā-kē kēu dilē nei. Parē jākhan tār hūś
pālle khushi hoto, kintu tā-ō tā-ke kēu dile nei. Pōre jōkhon tar hūsh
hala takhan sē manē manē ballē, ‘Āmār bāpēr kata māinē-karā
holo tōkhon shē mone mone bollē, ‘Āmār bāper koto māine-korā
chākar dārkārēr chēyē bēśī khōrāk pāchchē, ār ami pētēr jālāy mārā
chākor dōrkārēr cheye beshī khōrāk pāchche, ār āmi pēter jālāy mārā
jāchchi! Āmi uṭi bābār kāchē jāi, ār tākē bali, “Bābā, āmi āpanār
jāchchi! Āmi uṭi bābār kāche jāi, ār tāke boli, “Bābā, āmi āpnār
sāmnē Bhagavānēr kāchē pāp karichi; āmi ār āpanār chhēlē balbār jōg’a nāi;
shāmnē Bhōgobāner kāche pāp karichi; āmi ār āpnār chhele bōlbār joggo noi;
āmā-kē āpanār ēk jan māinē-karā chākarēr mata karē rākhun.” Tār par
āmā-ke āpnār āk jon māine-korā chākorer moto kore rākhun.” Tār pōr
sē uṭē tār bāpēr kāchē chalē ēla. Dūr thēkē tār bāp tā-kē dēktē
shē uṭe tar bāper kāche chole elo. Dūr theke tar bāp tā-ke dekte

pêlē, dēkē tār dayā hala, ār sē dauṛē giyē tār chhēlēr galā jariyē dharē
pele, deke tār dōēā holo, ār shē douṛē giye tār chheler gālā jorye dhore
 chum khēlē. Takhan chhēlē ballē, ‘Bābā, āmi āpanār sāmne Bhagavānēr
chum khele. Tōkhon chhele bolle, ‘Bābā, āmi āpnār shāme Bhōgobāner
 kāchē pāp karichi; āmi ār āpanār chhēlē balbār jōg’a naī.’ Kintu
kāche pāp korichi; āmi ār āpnār chhele bōlbār joggo noi.’ Kintu
 tār bāp chākardēr ballē, ‘Sab chēyē bhāla pōshāk ēnē
tār bāp chākorder bollē, ‘Shōb cheye (than) bhālo poshāk ene (havinj brought)
 ē-kē pariye dē, ēr hātē ēk-ṭi āngṭi ō pāyē juta pariye dē, ār
e-ke porye de, er (his) hāte ek-ṭi āṅṭi ō pāe juto porye de, ār
 āy āmarā khāōyā-dāōyā ō āmōd-āllād kari; kārān āmār ē chhēlē marē
āē āmrā khāwā-dāwā ō āmod-āllād kori; kārān āmār ē chhele more
 gēchhla, ēkhan abār bēchēchē; ē-kē hāriyē chhilum, ēkhan ē-kē phirē
gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire
 pēyichi.’ Tār par tārā āmōd-āllād kattē lāgla.
peyichi.’ Tār pōr tārā āmod-āllād kotte lāglo.

Takhan tār bāra chhēlē māṭē chhila. Māt thēkē jakhan sē bārīr
Tōkhon tār bōro chhele māṭe chhilo. Māt theke jōkhon shē bārīr
 kāchē ēla bārītē nāch ō gān-bājnā hachchē śuntē pêlē. Takhan sē
kāche elo bārīte nāch ō gān-bājnā hochche shunte pele. Tōkhon shē
 ēk jan chākar-kē dēkē jiggēsā kallē, ‘Ē sab hachchē kēna?’ Chākar
ak jon chākor-ke deke jiggeshā kolle, ‘E shōb hochche kano?’ Chākor
 ballē, ‘Apanār bhāi phirē esēchēn; tā-kē bhālay-bhālay phirē pēyēchēn
bolle, ‘Āpnār bhāi phire eshechen; tā-ke bhāloē-bhāloē phire peyechen
 balē āpanār bāp ēk-ṭā bhōj dichchēn.’ Ēi śunē sē rēgē gēla, ār
bole āpnār bāp āk-ṭā bhōj dichchen.’ Ēi shune shē rege gālo, ār
 bārīr bhētar dhuktē chāilē nei. Tātē tār bāp bēriyē ēlo, ō tākē sādha-
bārīr bhetor dhukte chāile nei. Tāte tār bāp berye elo, ō tāke shādhā-
 sadhi kallē. Takhan sē bāp-kē uttar kallē, ‘Dēkhun, āmi ēta bachar
shādhī kolle. Tōkhon shē bāp-ke uttor kolle, ‘Dekhun, āmi ēto bachor
 dharē āpanār karmma-kāj kachchi, ō kakhana-i āpanār ājūē lānghan kari
dhore āpnār kōrmo-kāj kochchi, ō kokhono-i āpnār āggē lōnghon kori
 nei; tabu āpani kakhana āmā-kē ēk-ṭi chhāgal-chhēnā-ō dēu nei jē āmār
nei; tobu āpni kōkhono āmā-ke ek-ṭi chhāgol-chhēnā-ō dāu nei jē amār
 bandhudēr sāngē āmōd kari; kintu āpanār jē chhēlē bēs ē niyē
bandhuder shōnge āmod kori; kintu āpnār jē chhele beshshe niye
 āpanār viskay uṛiyē dēchē, sē phirē asba-matra āpani tār jan ē bhōj
āpnār bishōē uṛye deche, shē phire asba-mattro āpni tār jonne bhōj
 dichchēn.’ Takhan tār bāp ballē, ‘Bāchhā, tumi sarvadā-i āmār kāchē
dichchen.’ Tōkhon tār bāp bolle, ‘Bāchhā, tumi shōrbodā-i amār kāche
 ācha, ār āmār jā kichu āchē tā sab-i tōmār; kintu tōmār ēi bhāi
ācho, ār amār jā kichu āche tā shob-i tomār; kintu tomār ei bhāi

marē gēchhla, ēkhan ābār bēchēchē; ē-kē hāriyē chhilum, ēkhan ē-ke
more gechhlo, akhon ābār bēcheche; e-ke hārye chhilum, akhon e-ke
 phirē pēyichi; ē-jan'ē āmāder khusī haōyā ō āmōd-āllād karā uchit.'
phire peyichi; e-jonne āmāder khushi hōwā ō āmod-āllād kōrā uchit.'

The two following specimens have also been furnished by the same gentleman. They are songs by the poet Rām-prasād, and are very popular in Howrah and the neighbouring districts. The style is contracted as is usual in poetry. It has not been thought necessary to give a phonetic transliteration.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

মায়ের এম্মি বিচার বটে !
 যে জন দিবানিশি দুর্গা বলে, তারি কপালে বিপদ ঘটে ।
 লজুরেতে আরজি দিয়ে, মা, দাঁড়িয়ে আছি করপুটে—
 কবে আদালত শুনানি হবে, মা, নিস্তার পাব এ সঙ্কটে ।
 সওয়াল-জবাব করব কি, মা, বুদ্ধি নাইকো আমার ঘটে—
 ও মা, ভরসা কেবল শিব বাক্য, এক্য বেদাগমে রটে ।
 প্রসাদ বলে শমন ভয়ে, মা, ইচ্ছে হয় যে পালাই ছুটে—
 যেন অন্তিম কালে দুর্গা বলে প্রাণ ত্যজি জাহ্নবীর তটে ।

TRANSLITERATION AND TRANSLATION

Māyēr ēmni biehār baṭē !
Of-(my-)mother such justice is-indeed !

Jē-jan dibā-niśi Durgā balē, tār-i kapālē
The-man-who day-(and-)night Durgā says, (it-is-)his-veryly lot-to (-that)

bipad ghaṭē
danger happens.

Hujurētē ārjī diyē. mā, dāriyē āchhi
To the-Presence plaint having-presented, mother, standing am-I

kara-putē.
with-folded-hands.

Kabē ādālat-śunāni habē, mā, nistār pāba
On-what-day the-court's-hearing will-be, mother, release shall-I-get

ē saṅkaṭē.
this strait-from.

Saōyāl (sawāl)-jabāb karba ki, mā, buddhi
Argument-(and-)reply I-shall-make what, (my-)mother, intelligence

nāikō āmār ghaṭē.
there-is-not my jār(i.e.,belly)-in (i.e., in me).

Ō mā, bharasā kēbal Śiba-bāk'a, aik'a
Oh mother, (my-)hope only(-is) Śira's-word, agreement (-whereof)

bēdāgamē raṭē.
in-Vēda-(and-)Āgama is-declared.

Prasād	balē	śaman	bhayē,	mā,	ichehhā	hay
<i>Prasād</i>	<i>says</i>	<i>(of-) Death</i>	<i>by-reason-of-fear,</i>	<i>mother.</i>	<i>(my-) wish</i>	<i>is</i>
				jē	pālāi	chhutē.
				<i>that</i>	<i>I-fly</i>	<i>running.</i>
Ĵēna	antim	kālē	Durgā	balē	prān	
<i>See-that</i>	<i>the-last</i>	<i>time(moment)-in</i>	<i>Durgā</i>	<i>saying</i>	<i>life</i>	
			taji	Jāhnabīr	taṭē.	
			<i>I-(may)-quit</i>	<i>on-Jahnabī's</i>	<i>banks.</i>	

FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Durgā (thy name) day and night. I have filed my plaint (in thy court, before thee), my mother, and here do I stand with joined palms (praying for justice). When wilt thou hear my case and relieve me from my misfortune? How can I argue my case? I have no intelligence in me; but my only hope is the word of Śiva—which also agrees with what the Vedas and the Āgamas say (*i.e.*, that Durgā will listen to prayer and grant relief). Prasād says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou ordain that I shall die on the banks of the Jāhnavī (Ganges) uttering the name of Durgā in the last moment, (and so by attaining salvation be beyond the reach of the God of Death).

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

বল মা তারা, দাঁড়াই কোথা :
 আমার কেহ নাই, শঙ্করি, হেথা ।
 মার সোহাগে বাপের আদর, এ দৃষ্টান্ত যথা তথা—
 যে বাপ বিমাতারে শিরে ধরে, এমন বাপের ভরসা বুথা ।
 তুমি না করিলে রূপা, যাব কি বিমাতা যথা—
 যদি বিমাতা আমায় করেন কোলে, দূরে যাবে মনের ব্যথা ।
 প্রসাদ বলে, এই কথা, বেদাগমে আছে গাঁথা ।
 ও মা, যে জন তোমার নাম করে, মা, তার কপালে ঝালি কাঁথা ॥

TRANSLITERATION AND TRANSLATION.

Bal,	mā	Tārā,	dāṛāi	kōthā ?
<i>Say,</i>	<i>mother</i>	<i>Tārā.</i>	<i>stand-I(-shall)</i>	<i>where ?</i>
Amār	kēha	nāi,	Śāṅkari,	hēthā.
<i>Of-mine</i>	<i>any-one</i>	<i>(there)-is-not,</i>	<i>Śāṅkari,</i>	<i>here.</i>

Mār	sōhāgē				bāpēr				
Mother's	husband's-affection (-for-her)-from				(is-)father's				
ādar,				ē		dṛiṣṭānta			
endearment-(for-the-child),				this		case (-occurs)			
jāthā-tathā.									
where-there (i.e., in most places).									
Jē bāp		bimātārē		śirē		dharē,		ēman	
The-father-who		(one's-) step-mother		(his-)head-on		holds,		such	
		bāpēr		bharasā				bṛithā.	
		father-from		hope(-of-affection-to-get)				(is-)useless	
Tumi	nā	karilē	kṛipā,	jāba ki	bimātā		jāthā ?		
Thou	not	doing	kindness,	shall-I-go	(my-) step-mother		where(-is) ?		
Jādi	bimātā		āmāy	karēn	kolē,	dūrē	jābē		
If	(my-) step-mother		me	takes	(her-)lap-on,		distance-to	will-go	
						manēr	b'athā.		
						mind's	troubles.		
Prasād	balē,	ēi	kathā,	bēdāgamē		āchhē	gāthā.		
Prasād	says,	this	lesson,	in-Vēdas-(and-)Āgamas		is	wreathed.		
Ō	mā,	jē-jan	tōmār	nām	karē,	mā,	tār	kapālē	
Oh	mother,	the-man-who	thy	name	utters,	mother,	his	lot-to	
				jhuli	kāthā.				
(falls-)a-wallet(-to-carry-alms-in) -(and-)a-patch-work-wrap-of-old-rags.									

FREE TRANSLATION OF THE FOREGOING.

Say (oh say) my mother Tārā, where shall I take my stand ? I have none (to look up to) here, O Śaṅkari. It is commonly seen that where the father dotes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If thou dost not bestow thy kindness (on me), shall I go to my step-mother (Gaṅgā, whom Śiva holds on his head) ? If my step-mother takes me up in her lap (i.e., if I die on the banks of the Ganges) all the troubles of my mind will be gone (i.e., I shall attain salvation). Prasād says that the Vēdas and the Āgamas declare this, (viz., that whoever dies on the banks of the Ganges attains Salvation). But, O my mother, he who is thy worshipper, obtaineth the mendicant's wallet and old rags (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Mahāmahōpadhyāya Mahēśa Chandra Nyāyaratna, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that contraction is carried to an extreme, and that the vowel *a* more often sounds as a short *ō* than as anything else. The transcription is phonetic.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

এক জনের ছুটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বলল, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দাও। তাতে সে তার বিষয় তাকে ভাগ করে দিলে। দিন কতক পরে ছোট ছেলে যা পেল সব একত্রে জড় করে নে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সবস্ব উড়িয়ে দিলে। যখন তার পুঁজিপাটা সব ফুরিয়ে গেল তখন সে দেশে বড় আকাল হল। তাতে তার পেট চলা ভার হয়ে পড়ল। তখন সে সেই দেশের এক জন নোকের কাছে গিয়ে জুটল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। তখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পারল বটে যেত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে যখন তার হুঁস হোল তখন সে মনে মনে বলল, আমার বাপের কত মাইনে-করা চাকর ফালা-ছড়া করে খাচ্ছে, আর আমি কি না এখানে পেটের জ্বালায় মছি! আমি উটি, বাবার কাছে যাই, ও তাঁকে বলি, বাবা, আমি তোমার স্মুকে ভগমানের কাছে অধম্ম করিচি; আমি আর তোমার ছেলে বলবার যুগুি নই; আমাকে তোমার এক জন মাইনে-করা চাকরের মত করে রাক। তার পর সে উটে তার বাপের কাছে চলে এল। দূর থেকে তার বাপ তাকে দেখতে পেল, দেখে তার দয়া হল, আর সে ছুটে গিয়ে ছেলের গলা জড়িয়ে ধরে চুম খেল। তখন ছেলে বাপকে বলল, বাবা, আমি তোমার স্মুকে ভগমানের কাছে অধম্ম করিচি; আমি আর তোমার ছেলে বলবার যুগুি নই। কিন্তু তার বাপ চাকরদিকে বলল, সব চেয়ে ভাল কাপড়-চোপড় এনে একে পরিয়ে দে, এর হাতে একটি আঙুটি আর পায়ে জুত পরিয়ে দে, আর আয় আমরা খাওয়া-দাওয়া ও আমোদ-আল্লাদ করি; কেন না আমার এ ছেলে মরে গেছল, এখন আবার বেঁচেছে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েছি। তার পর তারা আমোদ-আল্লাদ কতে নাগল।

তখন তার বড় ছেলে মাটে ছেল। মাট থেকে যখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনে পেল। তখন সে এক জন চাকরকে ডেকে জিগ্গেস কল, এ সব হচ্ছে কেন? চাকর বলল, তোমার ভাই ফিরে এয়েছে; তাকে ভালয় ভালয় ফিরে পেয়েচেন বলে তোমার বাপ খাওয়ান-দাওয়ান কছেন। তাই না শুনে সে রেগে গেল, আর বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, আর তাকে সাদা-সাদি কল। তখন সে ওত্তর কল, দেখ বাবা, আমি এত বছর ধরে তোমার কাজ-কম্ম কছি, আর কখনই তোমার কতার অবাধি হই নেই; তবু তুমি কখন আমাকে একটি ছাগল-ছানাও দাও নেই যে আমার ভাবীদিকে নে আমোদ করি; কিন্তু তোমার যে ছেলে রাডুবাজি করে তোমার বিষয় উড়িয়ে দেছে, সে ফিরে আস্তে মোত্তরই তার জন্যে খাওয়ান-দাওয়ান কচ্চ। তখন তার বাপ বলল, বাচা, তুমি বরাবর আমার কাছে আচ, আমার যা কিছু আছে তা সবই তোমার; কিন্তু তোমার এই ভাই মরে গেছল, এখন আবার বেঁচেছে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়েছি; তাই আমাদের খুসী হওয়া আর আমোদ-আল্লাদ করা উচিত।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

[In this phonetic transcription pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *é* as the *é* in the French *était*; *o* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āk jonēr duṭi chhele chhelo. Tāder modde chhoṭo-ṭi tār bāp-ke bolle, ‘Bābā, āmār bhāge bishōēr jā paṛe tā āmā-ke dāo. Tāte shē tār bishōē tādike bhāg kore dile. Dīn kōtok pōre chhoṭo chhele jā pele shōb ākottore jāro kore ne dūr deshe chole gālo, ār shekhāne bōd-kheāli kore shōbboshsho ūrye dile. Jākhon tār pūjī-pātā shōb phurye gālo tākhon shē deshe bōddo ākāl holo. Tātē tār peṭ chōlā bhār hoye porlo. Tākhon shē shei desher āk jon noker kāche giye juṭlo. Shē tā-ke āpnār māṭē shor chōrāte pātāle. Tākhon shē shorer khābār khoshā diye-ō peṭ pōrāte pālḷe botte jeto, kintu tā-ō tā-ke keu dile nei. Pōre jākhon tār hūsh holo tākhon shē mone mone bolle, ‘Āmār bāper kōto māine-kōrā chākor phālā-chhōrā kore khācheche, ār āmi ki nā ckhāne peter jālāē mochehi! Āmi uṭi, bābār kāche jāi, ō tāke bōli, “Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi; āmā-ke tomār āk jon māine-kōrā chākorer moto kore rāko.”’ Tār pōr shē uṭe tār bāper kāche chole elo. Dūr theke tār bāp tā-ke dekte pele, deke tār dōēā holo, ār shē chhute giye chheler gōlā jōrye dhore chum khele. Tākhon chhele bāp-ke bolle, ‘Bābā, āmi tomār shumuke Bhōgomāner kāche ōdhōmmo korichi; āmi ār tomār chhele bōlbār juggi noi.’ Kintu tār bāp chākor-dike bolle, ‘Shōb cheye bhālo kāpor-chopor ene e-ke porye de, er hāte ēk-ṭi ānti ār pāe juto porye de, ār āē āmrā khāwā-dāwā ō āmod-āllād kori; kāno-nā āmār ē chhele more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi.’ Tār pōr tārā āmod-āllād kotte nāglo.

Tākhon tār bōro chhele māṭe chhelo. Māṭ theke jākhon shē bāpīr kāche elo bārite nāch o gān-bājnā hocheche shunte pele. Tākhon shē āk jon chākor-ke deke jiggesh kolle, ‘E shōb hochhe kāno?’ Chākor bolle, ‘Tomār bhāi phire eyeche; tāke bhāloē-bhāloē phire peyechen bole tomār bāp khāwān-dāwān kochchen.’ Tāi nā shune shē rege gālo, ār bāpīr bhetor dhukte chāile nei. Tāte tār bāp berye elo, ār tā-ke shādā-shādi kolle. Tākhon shē ottor kolle, ‘Dāko bābā, āmi āto bōchchor dhore tomār kāj-kāmmo kochehi, ār kōkhono-i tomār kōtār ōbāddi hoi nei; tobu tumi kōkhono āmāke ek-ṭi chhāgol-chhānā-ō dāo nei, je āmār bhābīdike ne āmod kori; kintu tomār je chhele rārājī kore tomār bishōē ūrye deche, shē phire āshte mōttor-i tār jonne khāwān-dāwān kochecho. Tākhon tār bāp bolle, ‘Bāchā, tumi bōrābor āmār kāche ācho, āmār jā kichu āche tā shōb-i tomār; kintu tomār ei bhāi more gechhlo, ākhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi; tāi āmāder khushi hōwā ār āmod-āllād kōrā uchit.’

It is usually stated that Standard Bengali is not spoken in the District of Midnapore. This, however, is not the fact. It is true that the dialect of Central Midnapore

is the South-Western variety of Bengal, which is shading off into Oriyā, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Howrah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Tamluk. The first is in the north-east and the second in the south-east of the District. In the extreme north of the District, near Garhbeta, the dialect partakes somewhat of the Western Bengali of Bankura. For further particulars regarding the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(GHATAL, MIDNAPORE DISTRICT.)

এক লোকের দুইটি পুত্র ছিল। তাহাদের মধ্যে ছোটটি পিতাকে বলিল বাবা আমার অংশে যে সম্পত্তির ভাগ পড়ে তাহা আমাকে দেও। সে তাহাদের মধ্যে তাহার সম্পত্তি ভাগ করিয়া দিল। কিছু দিন পরে ঐ ছোট ছেলেটি তাহার সমস্ত সম্পত্তি একত্র করিল এবং এক দূর দেশে রওনা হইল। এবং সেখানে অসংকল্প করিয়া তাহার সম্পত্তি খোয়াইল। যখন সে সমস্ত খরচ করিয়া ফেলিল তখন সেই যায়গায় অত্যন্ত আকাল পড়িল এবং তাহার অনাটন আরম্ভ হইল ॥

TRANSLITERATION AND TRANSLATION.

Ek lōker dui-ti puttra chhila. Tāhādēr madh'e chhōṭa-ti pitā-kē balila,
A man's two sons were. Then among younger father-to said,
 'bābā, āmār angśē jē sampattir bhāg parē tāhā āmā-kē dēō.' Sē
'father, my portion what property's share falls that me-to give.' He
 tāhādēr madh'e tāhār sampatti bhāg kariyā dila. Kichhu din parē
their among his property division making gave. Some days after
 ai chhōṭa chhēlē-ti tāhār samasta sampatti ēkatra karila, ēbang ēk
that younger son his all property collection made and a
 dūr dēśē raonā-haila. Ēbang sēkhanē asatkarma kariyā tāhār sampatti
distant country-in started. And there foul-deeds doing his property
 khōāila. Jākhan sē samasta kharach kariyā-phēlila, takhan sēi jāygāy
wasted. When he all spending wasted, then that place-in
 atanta ākāl parila. Ēbang tāhār anatan ārambha haila.
great famine fell. And his want beginning was.

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(TAMLUK, MIDNAPORE DISTRICT.)

এক ব্যক্তির দুই পুত্র ছিল। তাহাদের মধ্যে কনিষ্ঠ আপন পিতাকে কহিল পিতঃ সম্পত্তির যে ভাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিষয় ভাগ করিয়া দিল। অল্প দিন পরে কনিষ্ঠ পুত্র সমস্ত একত্র করিয়া দূর দেশে প্রস্থান করিল। আর সেখানে সে অপরিমিত আচারে আপনার সম্পত্তি উড়াইয়া দিল। সে সমস্ত ব্যয় করিয়া ফেলিলে সেই দেশে ভারি আকাল হইল ও সে কষ্টে পড়িতে লাগিল ॥

TRANSLITERATION AND TRANSLATION.

Ēk v'aktir (bēktir) dui putra chhila. Tāhādēr madh'e kanishṭha āpan
One man's two sons were. Them of youngest his
 pitā-kē kahila, 'pitah! sampattir jē bhāg āmi pāiba tāhā āmā-kē
father said, 'father! property-of which share I will-get that me-to
 dāo.' Tāhātē sē tāhādēr madh'e bishay bhāg-kariyā-dila. Alpa din
give.' Upon-that he them amongst property divided. A-few days
 parē kanishṭha putra samasta ēkatra kariyā dūr dēśē
after youngest son all together making to-distant country
 prasthān-karila. Ār sēkhānē sē āparimita āchārē āpanār sampatti uṛāiyā-dila.
went. And there he in-riotous conducts his property squandered.
 Sē samasta b'ay kariyā-phēlilē sēi-dēśē bhāri ākāl haīla, ō
He all spent having-wasted in-that-country great famine occurred, and
 sē kashṭē parite lāgila.
he in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earthquake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely contracted style.

[No. 9.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(NADIA DISTRICT.)

পাঁচু সেখ ও মালি মণ্ডলের কথোপকথন ।

পাঁচু ।—ভুইকম্পটা পেরথম পশ্চিম দিক হতে এলো । তার পর ঘর দোর সব কাঁপতে নাগলো । তার পর কেরমেসে জল নড়তে নাগলো । তার পর গরু বাছুর জীব জানোয়ার সব কাঁপতে নাগলো । তুই কি কচ্ছিলি ?

মালি ।—আমি আমার মহাজনের বাড়ি ধানের জন্ম গিয়াছিলাম । সেখানে খুঁটি হেলান দিয়া বসে ছিলাম । এমন ধারা ভুইকম্প আমার গিয়ানেতে দেখিনি কখন । তুই সে সময় কোথায় ছিলি ?

পাঁচু ।—আমি গোয়াড়ি হতে বাড়ি গিয়ে কাপড় ছেড়ে দাঁড়িয়ে কাঁপতে কাঁপতে বাইরে গিয়ে দাঁড়ালাম ॥

মালি ।—বাড়ি গিয়ে দেখলাম ছেলে পিলে ফারাকে এসে দাঁড়িয়ে রয়েছে ॥

TRANSLITERATION AND TRANSLATION.

Pāchu Sēkh ō Māli Maṇḍalēr kathōpakathan.
Pānchu Shēkh and Māli Maṇḍal's dialogue.

Pāchu.—Bhui-kampa-ṭā pērtam paśchim dik hatē ēlō. Tār par
Earthquake the-first west side from came. Of-that after
ghar dōr sab kāptē nāglō. Tār par kērmēsē
houses doors all to-shake began. Of-that after gradually
jal nartē nāglō. Tār par garu bāchhur jīb
water to-shake began. Of-that after cows calves living
jānwār sab kāptē nāglō. Tui ki kachchhili?
animals all to-shake began. You what were-doing?

Māli.—Āmi āmār mahājanēr bāri dhānēr jan'a giyāchhilām. Sēkbānē
I my of-mahajan house of-paddy for went. There
khūṭi hēlān-diya, basē chhilām. Ēman
post (reclining-giving, i.e., reclining), having-sat-down I-was. This
dhārā bhui-kampa āmār gēyānētē dēkhi-ni kakhana. Tui
like earthquake my in-knowledge saw not-ever. You
sē samay kōthāy chhili?
that time where were?

- Pāchu.—Āmi Gowāri hatē bāri giyē kāpaṛ chhērē dāṛāyē kāptē
I Gowāri from home going cloth changing standing trembling
 kāptē bāirē giyē dāṛālām.
trembling outside going stood.
- Māli.—Bāri giyē dēkhlām chhēlē-pilē phārākē ēsē dāṛiyē
Home going saw children at-a-distance coming standing
 rayēchhē.
were.
-

FREE TRANSLATION OF THE FOREGOING.

Conversation between Pāchu Shēkh and Māli Maṇḍal.

- Pāchu.—The first shaking of the earth came from the west. After that all the houses began to shake. After that the water began gradually to shake. Then all living animals, such as cows and calves, began to shake. What were you doing?
- Māli.—I had gone to the house of my banker for paddy. I had sat down and was leaning against a post. To my knowledge, I never saw such an earthquake. Where were you at the time?
- Pāchu.—I had come home from Gowāri, and was standing after changing my clothes. I went and stood outside, all of a tremble.
- Māli.—When I got home, I saw my children standing at a distance from the house.

[No. 10.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(MURSHIDABAD DISTRICT.)

ভেবে দেখ, মন, কেউ কারও নয়, মিছে মায়া ভূমণ্ডলে ॥
 ভজ্জলি নারে গুরুর চরণ, বদ্ধ হলি মায়া জালে ।
 ভেবে দেখ, মন, কেউ কারও নয় ॥
 যার লেগে, মন, মর ভেবে, সে কি তোমার সঙ্গে যাবে ।
 মলে পরে প্রাণ-প্রিয়সী বার দেওয়ারে ছড়া দেবে ॥
 ভেবে দেখ, মন, কেউ কারও নয় ॥
 আত্ম আর পরিবার, সেত শুদ্ধ মায়ার বিবাদ ।
 হরিনাম বিনে সেই দিনে আর কেউ সঙ্গে যাবে না ॥
 ভেবে দেখ, মন, কেউ কারও নয়, মিছে মায়া ভূমণ্ডলে ॥
 দিন দুই তিন 'বাড়ীর কর্তা', লোকে বলে 'কর্তা কর্তা' ।
 লয়ে যাবে কালের কর্তা ভব-পারের কর্তার কাছে ॥
 ভেবে দেখ, মন, কেউ কারও নয় ॥

TRANSLITERATION AND TRANSLATION.

Bhēbē dēkh, man, kēu kār-ō nay. Michhē māyā bhū-maṇḍalē.
Meditating see, soul, anybody anybody's (is-)not. False attachments in-earth-globe.

Bhajli nā-rē gurur charaṇ, baddha hali
Thou-hast-worshipped not-O the-Teacher's feet, entangled hast-been
 māyā-jālē.
in-attachment-net.

Bhēbē dēkh, man, kēu kār-ō nay.
Meditating see, soul, anybody anybody's (is-)not.

Ĵār lēgē, man, mara bhēbē, sē-ki tōmār saṅgē jābē?
Whose sake, soul, diest thinking, will-she your in company go?

Malē parē prāṇ-prēyasī bār-dēwārō' chhaṛā dēbē.
Dying after life-darling outer-doors will sprinkle.

Bhēbē dēkh, man, kēu kār-ō nay.
Meditating see, soul, anybody anybody's (is-)not.

Ātma ār paribār, sē-ta śuddha māyār bibād,
Self and family, that-indeed only of-attachment struggle,

Hari-nām binē, sēi-dinē ār kēu saṅgē jābē nā.
Hari-name besides, on-that-day, else anybody in-company will-go not.

Bhëbë dëkh, man, kēu kār-ō nay, michhë mājā bhū-maṇḍalē.
Meditating see, soul, anybody anybody's (is-)not, false attachment (is) in-earth-globe.

Din dui tin 'bārir kartā,' lōkē balē 'karttā, karttā,'
Days two three 'House-master,' people call (you) 'master, master,'

Layē jābē Kālēr Kartā bhāba-pārēr Kartār kāchhē.
Taking hold will go of-Time the-Master world-beyond Master's - nigh.

Bhëbë dëkh, man, kēu kār-ō nay—
Meditating see, soul, anybody anybody's (is-)not—

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the illusions in this world. Hast thou not worshipped the Teacher's feet?
 Hast thou become entangled in the net of illusion?

O soul, meditate, etc.

She, for whose sake, O soul, thou diest meditating, will she go with thee? After
 thou art dead, thy life-darling will sprinkle the outer doors.

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of illusion. Except the name of
 God, naught else will go with thee on that day.

O soul, meditate, etc.

For two or three days art thou the master of the house, and people call thee
 'Master, Master.' But the Master of Time will take thee away to the presence of the
 Master of the World beyond.

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into the form which is generally recognised as the Western Dialect. In the east of the district, however, it still belongs to the standard type, though with some irregularities. The following example comes from the Katwa Sub-division, in the north-east of the district, and may be taken as a sample of the language spoken in the east of Burdwan. The style is contracted. Note that the third person singular of the past tense of transitive verbs often ends in *ē* instead of in *a* (*ō*), and that an initial *ē* is often represented by *yā*, pronounced *yā*. Thus *ēk-tā* is written *yāk-tā*, pronounced *yākṭā*. Note also that aspirated letters are often disaspirated, as in *kāchē* for *kāchhē*, *uṭṭē* for *uṭhiyā*, and many other instances.

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

কোন লোকের দুটি ছেলে ছিল। তার মধ্যে ছোটটি বাপকে বলে—বাবা! আমার ভাগে যে সব জিনিস পত্ৰ পড়ে তা আমাকে দাও। তাতে সে তার বিষয় তাদিগে ভাগ করে দিল। তার পর বেশী দিন না যেতেই ছোট ছেলেটা আপনার যা কিছু ছিলো সব একত্ৰ করে য্যাকটা দুর্ দেশে চলে গ্যালো আর সেখানে গিয়ে ওড়ঙ্গাগিরি করে আপনার সব সম্পত্তি ঘুচিয়ে ফেললে। এই রকমে সব নষ্ট কলে পর সে দেশে য্যাকটা ভারি আকাল হলো। তখন তার অনাটন হতে লাগলো। কাজেই সে গিয়ে সেই দেশের কোন য্যাক সহরের য্যাকটা লোকের কাছে গিয়ে জুটলো সে তাকে আপনার মাটে সুরোর চরাতে পাঠিয়ে দিলে। তখন সে সুরোর গুলো যে ভুসি খেত তা দিয়ে পেট ভরাতে পালেও বত্তে যেতো ক্যানেনা কেউ তাকে কিছু দিত না। যখন তার হুঁস হলো তখন বলে আমার বাবার কত মাইনে করা চাকোর পেট-ভরে খেতে পায় আবার বাঁচায় আর আমি খিদেয় মরছি। আমি উটে বাবার কাছে যাবো আর বোলবো বাবা! আমি ভগবানের ও তোমার কাছে অপরাধ করেছি আর আমি তোমার ছেলে বলে পরিচিত হবার যুগি নই আমাকে য্যাকজন তোমার মাইনে করা চাকোরের মত রাক। এই বলে সে উটে বাবার কাছে এলো। কিন্তু সে অনেক দূরে থাকতেই তাকে দেখতে পেয়ে তার বাপের দয়া হলো আর সে দৌড়ে গিয়ে তার গলা ধরে চুমু খেলে। ছেলে তখন বাবাকে বলে—বাবা! আমি ভগবানের নিকট ও তোমার চোকে অপরাধী হয়েছি আর আমি তোমার ছেলে বলবার যুগি নই। কিন্তু বাপ চাকোরদিকে বলে সব চেয়ে ভাল পোষাক এনে, একে পরা; এর হাতে আঙ্গুটি আর পায়ে জুতো পরিয়ে দে। আর খেয়ে দেয়ে আমোদ আলাদ করা যাক। ক্যানেনা আমার এই ছেলেটা মরে বেঁচেছে; আমি হারাণ ধন পেয়েছি। এই বলে সবাই আমোদ আলাদে মাতলো॥

ইদিকে তার বড় বেটা মাটে ছিল সে আস্তে আস্তে বাড়ীর কাচাকাচি হয়ে নাচ গান শুনতে পেলো। তখন সে য্যাক জন চাকোরকে ডেকে জিজ্ঞাসা কলে এ সবার অর্থ কি? চাকোর বলে আপনার ভাই এয়েছেন তাই আপনার পিতা বড় ভোজ দিয়েছেন, ক্যানেনা তিনি তাকে ভালোয় ভালোয় ও সুস্থ শরীরে পেয়েছেন। এ শুনে তার রাগ হলো। সে আর ভিতরে যেতে চাচ্ছিলো না। তখন তার বাবা বেরিয়ে এসে তাকে সাধতে লাগলো। সে উত্তর কলে দেক আমি আজ কত বচোর ধরে তোমার সেবা কছি। আমি কখন তোমার আঙ্গা লজ্জা করি নাই। কিন্তু তবুও বন্ধুদের নিয়ে আমোদ করবার জন্যে তুমি আমাকে কখন য্যাকটা ছোট পাঁটাও দাও নাই। কিন্তু যে ছেলেটা বেষ্টাদের নিয়ে তোমার সম্পত্তি উড়িয়ে দিয়েছে সে যেই ঘরে এলো অমনি তুমি তার জন্ত বড় ভোজ দিলে। সে বলে—বাবা, তুমি বরাবরই আমার কাছে আছ, আমার যা কিছু আছে তা তোমারই এখন আমাদের আমোদ আলাদ করা ও খুসি হওয়া উচিত ক্যানেনা তোমার এই ভাইটা মরে ছিল আবার বাঁচলো, সে হারিয়ে ছিলো আবার তাকে পাওয়া গ্যালো॥

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHA.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

Kōna lōkēr duṭi chhēlē chhila, tār madh'e chhōṭa-ṭi bāp-kē
A-certain man's two sons were, of-them amongst the-younger father-to
 bal-lē, 'bābā, āmār bhāgē jē sab jinis-pattar parē tā āmā-kē dāō.'
said, 'father, my in-share what all things fall that me-to give.'

Tātē sē tār bishay tādīgē bhāg-karē dila. Tār-par bēsi din nā
Hereon he his property to-them sharing gave. That-after many days not
 jētei chhōṭa chhēlē-ṭā āpnār jā kichu chhilō sab ēkattar-karē y'āk-ṭā
passing the-younger son his-own what anything was all gathering one
 dur dēśē chalē g'ālō, ār sēkhānē giyē ōrambāgiri karē āpnār
far country-to went, and there having-gone astray-living doing his-own
 sab sampatti ghuchiyē phēllē. Ēi rakamē sab nasṭa kallē par,
all properties wasted away. This in-way all waste having-done after,

sē-dēśē y'ākṭa bhāri ākāl halō; takhan tār anāṭan hatē lāglō.
that-in-country one mighty famine was; then his want to-be began.

Kājēi sē giyē sēi dēśēr kōna y'āk saharēr y'āk-ṭā lōkēr kāchē
Therefore he going that of-country certain one of-town one man's near
 giyē juṭlō. Sē tā-kē āpnār mātē su'ōr charātē pāṭhi'ē dilē. Takhan sē
going joined. He him own in-field swine to-feed sent. Then he

su'ōr gulō jē bhusi khēta tā-diyē pēṭ-bharātē pāllē-ō battē
swine all what husks ate with-that belly-to-fill even-if-he-had-been-able fain

jētō, k'ānēnā, kēu tā-kē kichu dita nā. Jākhan tār hūs halō
would-be, because none him-to any-thing would-give not. When his sense became

takhan ballē, 'āmār bābār kata mājnē-karā chākōr pēṭ bharē khētē pāy
then he-said, 'my father's how-many hired servants belly full eating get

ābār bāchāy, ār āmi khidēy marchi. Āmi uṭhē bābār kāchē jābō
moreover save, and I with-hunger am-perishing. I rising father's near will-go

ār balbō, "bābā āmi Bhagabānēr ō tōmār kāche aparādh karēchhi;
and will-say, "father, I of-God and of-thee near sin have-committed;

ār āmi tōmār chhēlē balē parichita babār jūggi nāi; āmā-kē y'āk-jan
and I thy son saying called to-be worthy am-not; me one-person

tōmār mājnē-karā chākōrēr mata rāka." Ēi balē sē uṭhē bābār
thy hired servant like keep." This saying he rising father's

kāchē ēlō. Kintu sē anēk durē-thāktē-i tā-kē dēktē-pēyē tār bāpēr
near came. But he much distance-off him having-seen his father's

dayā halō, ār sē daurē-giyē, tār galā dharē chumu khēlē. Chhēlē takhan
compassion arose, and he running, his neck seizing kiss ate. The-son then

Bengali.

bābā-kē ballē, 'bābā āmi Bhagabānēr nikaṭ ō tōmār chōkē aparādhi
to-the-father said, 'father I of-God near and thy in-sight sinner
 hayēchi, ār āmi tōmār chhēlē balbār jūggi nai.' Kintu bāp chākōrdikē
have-become, and I thy son to-be-called fit am-not.' But father to-servants
 ballē, 'sab chēyē bhāla pōshāk ēnē ē-kē parā; ēr hātē āngṭi ār
said, 'all than good robe bringing this-(person) put-on; his on-hand ring and
 pāyē jutō pariē-dē; ār khēyē-dēyē āmōd ālhād karā-jāk. K'ānēnā
on-feet shoes put-on; and let-eating merriment rejoicing be-done. For
 āmār ēi chhēlē-tā marē bēchēchē; āmi hārāṇa-dhan pēyēchi.' Ēi bōlē
my this son having-died has-lived; I lost-wealth have-got.' This saying
 sabāi āmōd āllādē mātlo.
all merriment pleasure became-absorbed-in.

I-dikē tār bara bēṭā māṭē chhila; sē āstē āstē bārīr kachā-kāchi
This-side his elder son in-field was; he coming coming of-house near
 ha'ē nāch gān śuntē pēlē. Takhan sē y'āk-jan chākōr-kē ḍekē
being dance song to-hear got. Then he one-person servant-to calling
 jījūāsā-kallē, 'ē sabēr artha ki?' Chākōr ballē, 'āpnār bhāi
asked, 'of-this all meaning what?' Servant said, 'your brother
 ēyēchhēn, tāi āpnār pitā bara bhōj diyēchhēn, k'ānēnā tini tā-kē
has-come, for-this your father big feast has-given, for he him
 bhālōy bhālōy ō susta śarirē pēyēchhēn.' Ē śunē tār rāg halō, sē
good good and healthy in-body received.' This hearing his anger arose, he
 ār bhitārē jētē chāchchhilō nā. Takhan tār bābā bēriyē ēsē tā-kē
again within to-go wished not. Then his father coming out him
 sādhtē lāglō. Sē uttar kallē, 'dēka, āmi āj kata bachōr dharē
to-entreat began. He answer made, 'see, I now how-many years from
 tōmār sēbā kachchi, āmi kakkhana tōmār ājñā laṅghan kari nāi. Kintu
am-your service doing, I never thy order transgress did not. But
 tabu-ō bandhudēr niyē āmōd karbār jan'a tumi āmā-kē kakhanō y'āk-tā chhōṭa
yet friends with pleasure doing for thou me-to ever one little
 pāṭā-ō dāo nāi. Kintu jē chhēlē-tā bēś'ādēr-niyē tōmār sampatti uriyē-diyēchē,
kid gavest not. But that son harlots-with thy property has-wasted,
 sē jēi gharē ēlō, amni tumi tār jan'a bara bhōj dilē.' Sē
he as-soon-as to-home come, so-soon thou him for big feast hast-given.' He
 ballē, 'bābā, tumi barābar-i āmār kachē āchha; āmār jā kichu āchē tā
said, 'son, thou always my near art; my what little is that
 tōmār-i. Ēkhan āmādēr āmōd āhlād karā ō khusi haōyā (howā) uchit,
(is)-thine-only. Now our merriment pleasure doing and glad being fit,
 k'ānēnā tōmār ēi bhāi-ṭi marē chhila, ābār bāchlō; sē hārī'ē chilo, ābār
for thy this brother dead was, again come-to-life; he lost was, again
 tā-kē pāoyā-(pāwā)-g'ālō.
him I-have-found.'

DISTRICT

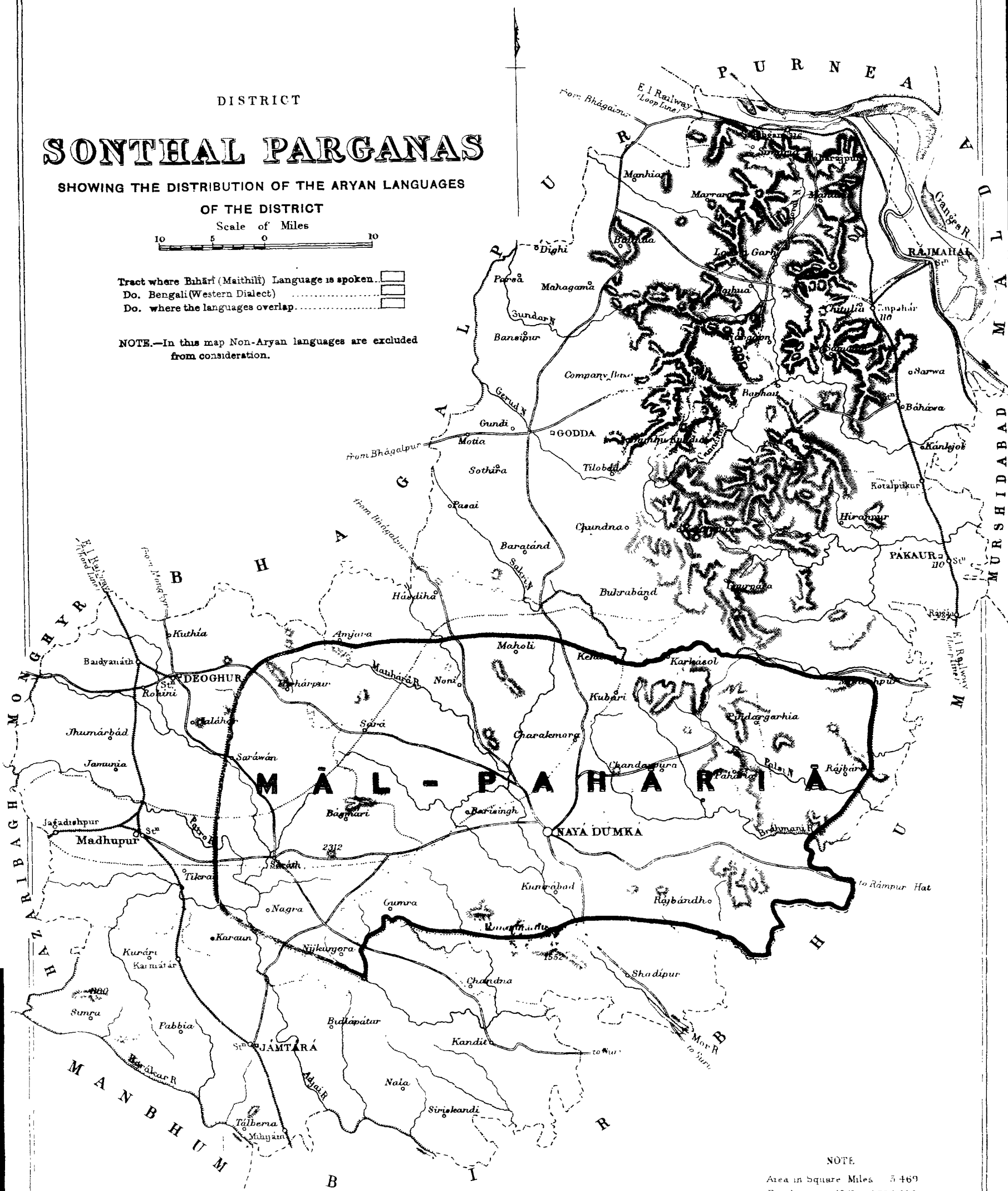
SONTHAL PARGANAS

SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT

Scale of Miles
10 5 0 10

Tract where Bihari (Maithili) Language is spoken. ☐
Do. Bengali (Western Dialect) ☐
Do. where the languages overlap. ☐

NOTE.—In this map Non-Aryan languages are excluded from consideration.



NOTE
Area in Square Miles 5469
Population in 1891 1,754,196

II.—WESTERN BENGALI.

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dhalbhum, in the east of the Singhbhum District. It is bordered on the west by the Muṇḍa dialects of Chota Nagpur, by the Bihārī spoken in the North and Centre of Chota Nagpur, and by the Oṛiyā of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Birbhum and Bankura Districts, and in the western portion of the Burdwan District, especially about Raniganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible to fix any definite line as dividing the two Districts in Burdwan. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Kuṛmīs, in the north of the Orissa Native States of Keonjhar and Mayūrbhanja, while the language of the mass of the people is Oṛiyā. Similarly, it is spoken in the Eastern and Southern portions of the Sonthal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract south and east of Deoghur (Dēogarh) where Bihārī and Bengali overlap, the former being spoken by natives of Bihār, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khoṭṭā, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihārī. For instance, there is the curious dialect bearing many names, but which is usually known as Kuṛmālī, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaithī, and sometimes in the Oṛiyā, character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pāch-parganiā dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khoṭṭā Baṅgalā, Sarāwakī or Sarākī. The last two names are derived from Śrāwak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Khariās who inhabit the hills in the south of Manbhum. The Khariās of Manbhum have abandoned their own tribal language, which belongs to the Muṇḍa family, and speak a broken Bengali. A similar dialect is spoken by the Pahariās of the same neighbourhood, and the form of speech is known either as Khariā-ṭhār or as Pahariā-ṭhār, according to the speakers. It is reported as spoken by 2,760 people. Finally, the

Māl Pahāriās of the centre of the Sonthal Parganas have, like the Khariās, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

We thus find that Western Bengali is spoken by the following number of people :—

Name of District.	Number of speakers.
Bardwan	1,000,000
Bankura	965,527
Birbhum	575,500
Sonthal Parganas	284,682
Manbhum	904,930
Singhbhum	106,686
Mayūrbhanja and Keonjhar (Native States)	51,521
Lohardaga (Sarāki)	48,127
Manbhum (Khariā-ṭhār)	2,760
Sonthal Parganas (Māl Pahāriā)	12,801
TOTAL	<u>3,952,534</u>

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long *ō* is often substituted for the *a* of Standard Bengali, *e.g.*, *bōllē* (pronounced *bollē*), he said, for *balila* (pronounced *bolilō*); *hōla* (pr. *hōlō*) for *haīla*, he was. On the other hand a Standard Bengali *o* often becomes *u*. Thus *chhuṭu*, small, for *chhōṭa* (pr. *chhōṭō*); *tumār*, of you, for *tōmār*. The vowel *ē* is often written *ā*, and is then pronounced *ā*, like the short *a* in *hat*. Thus *ēk*, one, is pronounced *āk*, and *gēla* (pronounced *gēlō*), he went, is often written *gāla*, and pronounced *gālō*.

The letter *l* is frequently substituted for *n*. Thus, we have *lai* (pronounced *lōy*), I am not, for *naī*; *lāch*, a dance, for *nāch*; *lā*, a boat, for *nā*; *ladī*, a river, for *nadī*.

The dialect is fond of nasalizing the final vowel of a verb, thus *khāyē*, instead of *khāyē* (contracted for *khāiyā*), having eaten; *karī* for *kari*, let us make.

The old singular forms of the personal pronouns (*mui*, I; *tui*, thou) are frequently used instead of the standard *ami* and *tumi*.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus *māgli*, I asked for, instead of the standard *māgilām*; *balli* (pr. *bolli*) for *balilām*. So in the second person we find *āchhis*, for *āchha*, thou art, and so on.

In the third person of the past tense we find the three following terminations, *ō*, with intransitive, and *ē* and *ēk* with transitive verbs. Thus *hōlō*, 'he was,' *ballē*, or *ballēk*, 'he said,' instead of the standard *balila* (pr. *bollo*).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have *uriyē* for *urāiyā*, having caused to fly, and *buliyē* for *bolāiyā*, having summoned.

The first two specimens come from Manbhum, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *his'ā*, share. The *s'* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *v* is not pronounced, and the preceding *s* is pronounced as if it was doubled.

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

এক লোকের দুটা বেটা ছিল ; তাদের মাঝে ছুটু বেটা তার বাপকে বল্লেক বাপ্ হে, আমাদের দৌলতের যা হিন্দা আমি পাব তা আমাকে দাও। এতে তার বাপ আপন দৌলৎ বাখরা করে তার হিন্দা তাকে দিলেক। কথক দিন বাদ ছুটু বেটা আপন ধনকড়ি জড়করে লিয়ে বিদেশ গ্যাল। সেখানে যায়ে বাদে কুকাজ করে সব উড়াই ফেল্লেক। যখনকে তামাম্ খরচা করে ফেল্লেক, তখন সেই মুলুকে বড়ি আকাল হয়, এতে তার বড়ি দুঃখ হতে লাগল। তেখনে উ সে দেশের একজন শক্ত গারস্তের হিল্লা লিলেক। ঐ গারস্ত মাঠে শূয়র চরাবার লিয়ে উহাকে বাহাল কল্লেক। এতে সে শূয়রের খোরাক খোসা খাইয়া পেট ভরাবার মতলব ভাঁজলেক কিন্তু কেহ তাকে কিছুই নাই দিলেক। তেখনে উহার চেঠা হোল সে বল্লেক আমার বাপের কত মান্দার মুনিশ রহেঁছে, আরো তারা ফিজন এত বেক্রন পায় যে খায়েঁ ফুরাতে নাই পারে আর আমি ভোখে মরচি। আমি বাপের পাশে যায়াঁ বলব বাপ্ আমি ভগমানের ঠাঁই আর তুমার ঠাঁই গুণা করেঁছি। তুমার বেটা বলবার আমি যোগ্গী লই, তুমি আমাকে মুনিশ রাখ। তার পর সে আপন বাপের ঠাঁই গেল। তার বাপ দূর হতে তাকে দেখে বড়ি দুঃখ পালেক, সে অম্নি ধায়েঁ যায়াঁ উহার গলা জড়াই ধরে মুহে চুম খালেক। তখন উহার বেটা বল্লেক, বাপ্ হে আমি ভগমানের ঠাঁই ও তুমার ঠাঁই গুণা করেঁছি তুমার বেটা বলবার আমি যোগ্গী লই। উহার বাপ্ মুনিশগুলোকে বল্লেক ভাল কাপড় আন্তে উহাকে পরা, আর উহার হাতে আঁগুটা দে, ও পায়ে যোঁতা দে, আর চল্ আমরা সকলে খায়েঁ দাঁয়ে মজাদারি করি। আমার এ বেটাটা মরে গেলছিল আরো বাঁচলো ; হারাই গেলছিল আরো মিল্ল। এত্না কহেঁ বাদে উহারা মজাদারি করতে লাগল ॥

ঐ লোকটার বড় বেটা তেখনে ক্ষেতে গেলছিল, সে ফির্তি সময় যখনে আপনাদের ঘরের পাশ হাবড়াল তখনে লাচ বাহ্নার ধুম শুল্লে পায়েঁ একজন মুনিশকে বুলিয়ে পুছলেক যে এ সব কিসের লিয়ে হছে রে। মুনিশটা বল্লেক, তুমার ভাই আইছেন ন্ এহাতে তুমার বাপ কুটুম খাওয়াছেন, কেনন উহাকে ভালয় ভালয় ঘুরে পাওয়া গেলছে। এতেই উহার গোসা হল ও ঘরে নাই গেল। উহার বাপ্ তখন বাহরাই আসে উহাকে অনেক বুঝালেক। উ তখন সে বল্লেক, আমি এতনা দিন তুমার মুনিশের পারা খাট্চি কখন তুমার লুকুমের বাহার নাই হই মেনেক তুমি আমাকে একটা ছাগলছা নাই দাও যে পাঁচ ভাই লিয়েঁ মজাদারি করি। তুমার যে বেটা লাচনী লিয়ে তুমার সারা দৌলৎ উড়ালেক সে ঘুরে আস্তে না আস্তে তুমি ভোজ লাগালে ; তেখনে তার বাপ বল্লেক তুই সারাক্ষণ আমাব পাসে আছিস আরো সব ধন দৌলৎ তোরাই ; কিন্তু এখনে থোড়া মজাদারি করা চাহি কেননা তোরা এই ভাইটা মরে গেলছিল আরো বাঁচল ; হারাই গেলছিল আরো পাওয়া গেলছে ॥

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

Ēk (āk) lōkēr dutā bēṭā chhila; tāḍēr mājhē chhuṭu bēṭā tār
One of-man two sons were; of-them among the-younger son his
 bāp-kē ballēk, 'bāp hē, āmāḍēr daulatēr jā his'ā (hishshā) āmi pāba
father told, 'father O, our of-property what share I shall-get
 tā āmā-kē dāō.' Ētē tār bāp āpan daulat bākhṛā-kārē tār his'ā
that me-to give.' On-this his father his-own property having-divided his share
 tā-kē dilēk. Kathak din bād chhuṭu bēṭā āpan dhan-kārī jara-kārē
him-to gave. Some days after younger son his-own property having-gathered
 liyē bidēs gāla. Sēkhānē jāyē bādō kukāj
having-taken distant-country went. There going after wickedness
 karē, sab urāi phēllēk. Jakhankē tāmām kharchā
having-done, all having-caused-to-fly he-threw-away. When all expenditure
 karē phēllēk, takhan sēi mulukē bārī ākāl hay,
having-made he-threw-away, then that in-country mighty famine arose,
 ētē tār bārī duḥkh hatē lāgla. Tēkhnē u sē dēsēr ēk-jaṇ
on-this he (in) great want to-be began. Then he that of-country on a
 śakta gārastēr hīlā līlēk. Ai gārasta māṭhē śuyar (shuṛ) charābār
rich farmer's shelter took. The farmer in-field swine of-feeding
 liyē uhā-kē bāhāl kallēk. Ētē sē suyarēr khōrāk khōsā khāiyā pēt
for him appointed made. On-this he swine's fodder husks eating belly
 bharābār matlab bhājlēk, kintu kēha tā-kē kichhu-i nāi dilēk.
of-filling intention made, but any-one him-to anything-even not gave.
 Tēkhnē uhār chēṭhā hōla; sē ballēk, 'āmār bāpēr kata māṇḍār
Then his wisdom became; he said, 'my of-father how-many hired
 muniś rahēchhē, ārō tārā phijan ēta bērun pāy jē khāyē phurātē
servants remain, and they each so-much wages get that by-eating finish
 nāi pārē; ār āmi bhōkhē marchi. Āmi bāpēr pāsē jāyā
not they-can; and I with-hunger perish. I of-father in-neighbourhood having-gone
 balba, "bāp, āmi Bhagamānēr ṭhāi ār tumār ṭhāi gūṇā karēchhi;
will-say, "father, I of-God against and of-thee before sin have-done;
 tumār bēṭā balbār āmi joggī lai, tumi āmā-kē muniś rākha."
thy son of-being-called I worthy am-not, thou me (a)-servant keep."
 Tār-par sē āpan bāpēr ṭhāi gēla. Tār bāp dur hatē tā-kē dēkhē
Thereupon he his-own father to went. His father distance from him seeing
 Bengali

bari duḥkh pālēk; sē amni dhāyē jāyā, uhār galā
great compassion had; he immediately having-run having-gone, his neck
 jāṛāi-dharē, muhē chum khālēk. Takhan uhār bēṭā ballēk,
having-closely-seized, on-his-face a-kiss ate. Then his son said,
 ‘bāp hē, āmi Bhagamānēr thāi ō tumār thāi guṇā karēchhi, tumār
‘father O, I of-God against and of-thee before sin have-done, thy
 bēṭā balbār āmi jōggi lai.’ Uhār bāp muniś-gulā-kē ballēk,
son of-being-called I worthy am-not.’ His father servants-to said,
 ‘bhāla kāpar ānē uhā-kē parā, ār uhār hātē āguṭi dē, ō
the-best robe having-brought him put-it-on, and his on-hand ring put, and
 pāyē jōṭa dē, ār chal, āmār saklē khāyē dāyē majādāri kari.
on-feet shoes put, and come, (let)-us all having-eaten etcetera merry make.
 Āmār ē bēṭā-tā marē gēlchhila, āro bāchlō; hārāi gēlchhila, āro milla.’
My this son had-died, again is-alive; was-lost, again was-found.’
 Ētnā kahē bādē uhārā majādāri kartē lāglā.
This saying after they merry to-make began.

Ai lōk-tār bara bēṭā tēkhnē khētē gēlchhila. Sē phirti samay,
This man’s elder son then in-field had-gone. He return at-time-of,
 jakhnē āpanādēr gharēr pās hābrālo, takhnē lāch bājnār dhum suntē
when to-their house near came, then of-dancing music noise hearing
 pāyē, ēk jan muniś-kē buliyē, puchhlēk jē, ‘ē sab kisēr
having-got, a man servant having-called, (he)-asked that, ‘these all of-what
 liyē hachchē, rē?’ Muniś-tā ballēk, ‘tumār bhāi āichhēn na,
for-the-sake are, eh?’ The-servant said, ‘thy brother has-come indeed,
 ēbātē tumār bāp kuṭum khāwāchhēn, kēna uhā-kē bhālay bhālay ghurē
therefore thy father relatives is-feeding, because he safe sound having-retained
 pāwā-gēlchhē.’ Ētē-i uhār gōsā hala, ō gharē nāi-gēla.
has-been-received.’ On-this of-him anger became, and in-the-house he-did-not-go.
 Uhār bāp takhan bāhrāi āsē, uhā-kē anēk bujhālēk. U takhan sē ballēk,
His father then out coming, him much entreated. He then he said,
 ‘Āmi ētnā-din tumār muniśēr pārā khāṭchi, kakhana tumār hukumēr bāhār
‘I so-many-days thy servant like worked, ever thy order out-of
 nāi hai, mēnēk tumi āmā-kē ēk-tā chhāgal-chhā nāi-dāo, jē pāch bhāi
not was, but thou me-to one kid didst-not-give, that five friends
 liyē majādāri kari. Tumār jē bēṭā lāchni liyē tumār sārā daulat
with merriment I-may-make. Thy what son harlots with thy entire property
 urālēk, sē ghurē āstē-nā-āstē, tumi bhōj lāgālē.’ Tekhnē tār
spent, he returning as-soon-as-he-come, thou feast gavest.’ Then his
 bāp ballēk, ‘tui sārā-khān āmār pāsē āchhis, āro sab dhan daulat tōr-i;
father said, ‘thou all-along me near art, and all (my) property is-thine-only;

kintu ěkhně thōrā majādāri karā chāhi, kēnnā tōr ěi bhāi-tā marě
but now some merriment making is-proper, because thy this brother dead
 gēlchhila, āro bāchla; hārāi-gēlchhila āro, pāwā-gēlchhē.
was, again is-alive; was-lost again, has-been-found.'

In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a '. Thus *bas'ē* is pronounced *bōshshē*, for *basiyā*, having sat down. So *sudh'āl'ēk* is pronounced *shuddhallēk*, he (or they) enquired. Again *dil'ēk*, is pronounced *dillēk*.

[No. 13.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

হুজুর আমি দকানে বসে মিঠাই বিচ্ছিলি। চারটা বাবু আসে আমাকে সুখ্যল্যেক্ মিঠাইয়ের দর কত। আমি বলি সব্ জিনিসের দর ত এক লয়। ঐ বাবুগুলা শুনেবাদে বল্যেক সব রকম মিলায়ে আমাদিকে এক সের দাও। আমি এক সের মিঠাই দিলি আর আট আনা দাম মাগলি। বাবুগুলা তখনা বলেক্ আমাদের সাথে সব্ পয়সা নাই। ঐ লদীতে লা আছে। উখানে যায়েবাদে দাম পাঠাইদিব। ভদর লোক দেখে ওজর নাই কলি। বহুতটা পলম্ হল্য পয়সা পাঠাই নাই দিল্যেক দেখে আমি লদী তক্ গেলি। যায়েবাদে দেখলি লাটা সেখানে নাই। বহুত দূর তক্ ভাল্যে দেখলি লাটা বহুত দূর গেলছে। তখনে আমি পিছু পিছু ছুটে লাগলি। টুয়েক্ বাদে আমি লাটার পাস্ হাব্ ডালি। যায়েবাদে লামাঝিকে বাবুগুলার কথা সুখালি। লা মাঝি কোনই জবাব নাই দিলেক। আমি তখন জলে নামিয়েখন্ লাটা টেকলি। বাবুগুলা তখনে লাএর ভিতরলে বাহুরাই আসে আমাকে চোর বলে সোর করল্যেক। আর হুটা বাবু ফাঁরিঘরলে একটা সিপাহি ডাকা করাল্যেক। সিপাহিকে আমি খোলাসা সব কথা কহে দিলি। সিপাহি আমার কথা না শুনা করে আমাকে গিরিগ্গান্ করে আনছে। দোহাই ধর্ম্ম অবতার আমি চুরি করি নাই। আমি বড় গরিব লোক। আমার কেউ নাই। বাবা, সত্যি বিচার কর। হুজুর আমার কোনই দোন্ নাই, হুজুর।

TRANSLITERATION AND TRANSLATION.

Hujūr, Āmi dakānē bas'ē (bōshshē) mithāi bikehhili. Chār-ṭā
Sir, I in-the-shop sitting sweetmeats was-selling. Four
 bābū ās'ē āmā-kē sudh'āḥēk mithāiyēr dar kata. Āmi balli
Babus coming me enquired of-sweetmeats price how-much. I said
 'sāb jinisēr dar ta āk lay.' Ai bābu-gulā sun'ē-bādē baḥēk
of-all things price, indeed, same is-not.' Those Babus having-heard said
 'sab-rakam milāyē āmādi-kē āk sēr dāō.' Āmi āk sēr mithāi dili,
'all-kinds mixing us one seer give.' I one seer sweetmeats gave,
 ār āṭ ānā dām māgli. Babu-gulā takhanā baḥēk, 'āmādēr sāthē
and eight annas price asked-for. The-Babus then said, 'us with
 sab payasā nāi. Ai-laditē lā āchhē. Ukhānē jāyē-bādē dām
all pice are-not. In-that-river a-boat there-is. There after-going price
 pāthāi-diba.' Bhādar-lōk dēkhē ōjar nāi kalli. Bahut-ṭa palam
(we)-will-send.' Gentlemen seeing objection not I-made. Great delay
 ha'ā payasā pāthāi nāi dil'ēk dēkh'ē, āmi ladī takka
having-been pice having-sent not they-gave seeing, I the-river up-to
 gēli. Jāyē-bādē dēkhli lā-ṭā sē-khānē nāi. Bahut dūr takka
went. After-going saw the-boat there was-not. Great distance up-to

bhāl'ē dēkhli lā-tā bahut dūr gēlchhē. Tēkhnē āmi pichhu
discerning saw the-boat great distance has-gone. At-that-time I after
 pichhu chhutē lāgli. Tuyēk-bādē āmi lā-tār pās hābrāli.
(the-boat) running began. A-little-after I to-the-boat close reached.
 Jāyē-bādē lā-mājhi-kē bābu-gulār kathā sudhāli. Lā-mājhi kōna-i
After-going to-boat steersman of-the-Babus news asked. Boat-steersman any
 jābāb nāi dilēk. Āmi takhan jalē nāmiyē-khan lā-tā
reply did-not give. I then water having-plunged-into the-boat
 tēkli. Bābu-gulā takhnē lāer bhitar-lē bāhrāi ās'ē āmā-kē chōr
obstructed. The-Babus then boat from-inside out coming me thief
 balē sōr karl'ēk, ār du-tā bābu phāri-ghar-lē āk-tā sipāhi dākā-
calling noise made, and two Babus from-the-outpost a constable got-
 karāl'ēk. Sipāhi-kē āmi kholāsā sab kathā kahē-dili. Sipāhi āmār
called-for. To-the-constable I briefly all words told. Constable my
 kathā nā sunā-karē āmā-kē giriptān kar'ē ān'ēchhē. Dōhāi!
words not hearing me arrested having-made brought. Two-alas!
 Dharma-abatār, āmi churi kari nāi. Āmi bara garib lōk. Āmār
O-incarnation-of-justice, I steal did not. I very poor man. Of-me
 kēu nāi. Bābā, satī bichār kara. Hujūr, āmār kōna-i dōsh
anyone is-not. O father, true justice do. Sir, of-me any fault
 nāi, Hujūr.
(there) is-not, Sir.

The next two specimens come from Dhalbhum, the eastern portion of the Singhbhum District. It is slightly infected with the idiom of the neighbouring Oriyā language also spoken in the same district and in the North-West of Midnapore: thus, *kari* for *kariyā*, having done; *jāi kari* for *jāiyā*, having gone; and *āni kari* for *āniyā*, having brought; are Oriyā rather than Bengali.

The first specimen is a translation of the Parable of the Prodigal Son, and the second a villager's account of his adventures in the forest. Both are given in transliteration only with an interlinear translation. The ordinary rules for pronunciation should be followed. Note the attempt to represent a double 's,' in the word *hīs'ā*.

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayūrbhanja and Keonjhar States.

[No. 14.]

IRANIAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHUM, SINGHBHUM DISTRICT.)

Ēk lōkēr du-tā chhā chhila. Tādēr bhitārē sab chhōṭa
One man's two sons were. Of-them among (of) all the-youngest
 chhā-tā tāhār bāp-kē bolla, 'Ō bāp, dhanēr jē hīsā āmi pāba,
son his father-to said, 'O father, of-wealth what share I will-get,
 sē-tā āmā-kē dē.' Tahatē sē tādēr madhē dhan hīsā kari
that me-to give.' Thereon he of-them among wealth share having-made
 dila. Kichhu dīn bādē chhōṭa chhā sakal ēk ṭhēr karē
gave. Some days afterwards the-young son all (in) one place having-made
 dhur-dēsē gēla, ār sēṭhe sē bara nashtāmi karē
in-a-far-country went, and there he great debauchery having-done
 dhan urāi dila. Sē sakal urāilē
wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly
 sē-dēsē bara māhārag haila, ō sē duḥkhē partē lāgila. Takhan
in-that-country great famine became, and he in-misery to-full began. Then
 sē jēyē sei-dēsēr ēk lōk gāyēr bāsīdār āsrit laila.
he having-gone of-that-country one person of-a-village dweller refuge took.
 Sē lōk tā-kē tārē āpanār ghusur charātē dila. Parē
That person him in-field his-own pigs to-feed gave (sent). Afterwards
 ghusur jē tūs khāta tāhā diyā sē pēt bhatti kartē man
pigs what husks used-to-eat that with he the-belly filled to-make mind
 karla, kintu kēō tā-kē dila nā. Parē chēt pāyē, sē
made, but any-one him-to gave not. Afterwards sense having-got, he
 kahila, 'āmār bāpēr darmāhā-dēyā kata chākar
said, 'of-me of-the-father wages-earning how-many servants
 darkārēr bēsī khātē pāyē thākē, ār āmi ēṭhē bhōkē
of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger
 machchhi. Āmi ṭhē āmār bāpēr ṭhinē jāi
am-dying. I having-arisen of-me of-the-father in-presence having-gone
 kari balba, "Ō bāp, āmi Paramēs'arēr ṭhinē, ō tōr
having-done will-say, "O father, I of-God in-the-presence, and of-thee
 ṭhinē pāp karichhi. Āmi ār tōr bēṭa balē nām karbār
in-the-presence sin have-done. I more thy son being-called name of-making
 uchit nāi. Āmā-kē tōr ēk lōk darmāhādār chākar mata rākha." "
proper am-not. Me thy one person wage-getting servant like keep." "
 Parē sē ṭhē tār bāpēr ṭhinē gēla. Kintu
Afterwards he having-arisen of-him of-the-father in-presence went. But

sē dhurē thāktē tār bāp tā-kē dēktē pāla, ār dayā karē
he in-distance remaining his father him to-see got, and pity making
 daurē jāyē tār galā dharē, chum khātē lāgla. Bētā
having-run having-gone his neck having-seized, kisses to-eat began. The-son
 tā-kē bolla, 'bāp, āmi Paramēs'arēr ṭhinē ō tōr ṭhinē
him-to said, 'father, I of-God in-the-presence and of-thee in-the-presence
 pāp karichhi. Āmī ār tōr bētā balē nām karbār uchit
sin have-done. I more thy son being-called name of-making proper
 nāi.' Kintu bāp tār chākar-kē bolla, 'chāṛē bhāla kapar āni
am-not.' But the-father his servants-to said, 'most good clothes having-brought
 kari, ē-kē dē, ēr hātē mudī ār pāyē jutā
having-done, this-(him)-to give, his on-hand ring and on-feet shoes
 parhāi dē, ār āmarā khāi kari khusī hāi; kēñēnā
having-put-on give, and (let)-us eating having-done happy be; for
 āmār ēi chhātā marē-chhila, bāchēchhē; hārāichila, pāichhi.' Parē
my this son dead-was, has-survived; lost-was, I-have-found.' Afterwards
 tārā khusī hatē lāgila.
they happy to-be began.

Ār tār bara bētā bilē chhila. Sē ēsē, gharēr
And his big son in-the-field was. He having-come, of-the-house
 kāchhē halē, gān ō bājnā suntē pēla. Takhan
in-the-neighbourhood having-become, singing and music to-hear got. Then
 sē ēk lōk chākar-kē kāchhē dākē, bolla, 'igā ki?'
he one person servant in-neighbourhood having-called, said, 'this what?'
 Sē tā-kē bolla, 'tōr bhāi āsēchhē, ār tōr bāp bara khāoyā (khāwā)
He him-to said, 'thy brother has-come, and thy father a-great eating
 tiyār karēchhē, kēñēnā sē tā-kē bhāla gāyē pāichhē.' Kintu sē rāg
ready has-made, because he him with-good body has-got.' But he anger
 kalla, bhitarē jātē mānla nā. Parē tār bāp bāhirē ēsē,
made, within to-go desired not. Afterwards his father outside having-come,
 tā-kē bujhātē lāgla. Kintu sē jabāb diyē tār bāp-kē bōlla,
him-to remonstrate began. But he answer having-given his father-to said,
 'dēk, ēta bachhar āmi tōr puajā karchhi, tōr kōna kathā
'see, (for)-so-many years I thy service am-doing, thy any word
 kakhana kāṭi nā; tabu tui kakhana āmā-kē ēk-ṭā chhāgal
ever cut (disobeyed) not; nevertheless thou ever me-to a goat
 chhānā dis nāi, jē āmār kuṭum-kē layē khusi karba;
young-one gavest not, that my friends taking happiness I-shall-make;
 kintu tōr ai bētā jē kasbidēr ṭhēnē tōr dhan khāyē
but thy this son who of-harlots in-the-presence thy wealth eating
 diyēchhē, sē jakhan āla, takhan tui tār lāgi barā khābār
has-given, he when came, then thou of-him for-the-sake great eating

karli.' Kintu sē tā-kē bolla, 'bāchhā, tui sārā-khan āmār thēnē
madest.' But he him-to said, 'child, thou always of-me in-the-presence
 āchhus, ār āmār jā hay, sakal-i tōr. Kintu khusi haoyā (hōwā)-
art, and my what is, all-even thine (is). But happiness being
 ō āllād haoyā think hayēchhē, kārān tōr ēi bhāi marē-
and rejoicing being right is, for thy this brother dead-
 chhila, bāchēchhē; hārāichhila, pāichhi.'
was, has-survived; lost was, I-have-found.'

[No. 15.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHŪM, SINGHBHUM DISTRICT.)

Āmi ěk din ěk gā jātē-*chhili*; jātē banēr mājhu
I one day one village going-was; in-going of-a-forest in-the-midst
 parli. Sēthē gā-ō nāi, mānush-ō nāi. Ėk-tā bāghēr
I-fell. There village-also (was)-not, man-also (was)-not. A of-tiger
 mōhārāy parli. Tār par, bāgh āmā-kē dēkhē dhartē
in-the-presence I-fell. Of-that after, the-tiger me having-seen to-seize
 khujila. Takhan āmi karli ki? Du-tā pāthar dhari phābrāli.
wished. Then I did what? Two stones having-seized I-threw-(them).
 Takhan tār muhē bājte, bāgh-tā banēr dikē gagāi
Then his on-face striking, the-tiger of-the-forest in-the-direction howling
 gagāi pālāla. Kichhu bilamē rāgi kari, bāgh-tā phēr
howling fled. (After)-some delay anger making, the-tiger again
 ghuri āsila. Takhan bara dar lāgila. Takhan
having-retained came. Then great fear overcame-(me). Then
 kanthēn-haitē du-tā lōk āmār kāchhē pāhuchala. Takhan sē
some-place-from two persons of-me in-the-vicinity arrived. Then that
 bāgh, tin lōk kuhār ditē, darē daurē banēr
tiger, (we)-three persons shout giving, being-afraid running of-the-forest
 dikē pālāla. Tār par tin lōk ěk saṅgē jātē,
in-the-direction fled. Of-that after (we)-three persons (in)-one company going
 jātē, khānēk dhur jātē, ěk-tā bhālukēr mōhārāy parli. Bhāluk-tā
going, some distance going, a of-bear in-the-presence fell. The-bear
 āmarā-kē dēkhē 'hā hā' kari āmarā-kē dābrātē āschhila. Takhan
us having-seen 'hā hā' saying us to-tear came. Then
 āmarā tin lōk thēgā dhari, bhuñē piṭṭē lāgli.
we three persons clubs having-seized, on-the-ground to-beat began.
 Tāthē-ō jakhan nā gēla, takhan bara-gāchhē āmarā tin
At-that-even when not he-went, then on-a-great-tree we three
 lōkē uṭhali. Takhan bhāluk-tā āmādigē khujē khujē idikē udikē
persons climbed. Then the-bear us searching searching hither thither
 jātē lāgla. Jakhan āmarā-kē pāla nāi, takhan ban-bātē
to-go began. When us he-found not, then on-the-forest-road
 chalē gēla. Tar tuku bai āmarā nāmhi bātē
having-gone he-went. Of-that a-little after we having-descended on-road

Bengali.

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bātē jāyē ěk-gāyē jāyē pāhuchali. Sēthē dēkhli jē bahut lōk
on-road going in-a-village going arrived. There we-saw that many people
 jamā hayē nāch gān karchhē. Tā āmi basi basi tuku
collected being dancing singing are-doing. Then I sitting sitting a-little
 dēkhi sēthē-hatē āmi āpanār kāj kartē ār ěk-tā gā-kē gēli.
having-seen there-from I my-own business to-do other a village-to went.
 Sēthē kāj-tā kari, tār ādin ghar-kē ghurē
There the-business having-done, of-that-(day) next-day home-to returning
 āli.
I-came.

The next two specimens come from the west of the Burdwan District. They are excellent examples of the language spoken in that tract, and in the Districts of Birbhum and Bankura and in the South and East of the Sonthal Parganas. Considerable care has evidently been taken in recording peculiarities of the local pronunciation.

The principal peculiarity is the tendency shown to disaspirate aspirated letters. Thus we have *maddē* for *madh^hē*, among; *uṭē*, for *uṭhiyā*, having arisen; *kāchē* for *kāchhē*, near; *biruddē* for *biruddhē*, in opposition; *dēktē* for *dēkhitē*, to see; *sumukē* for *saṁmukhē*; *karichi*, I have done; *ṣiggir* for *ṣighra*, quickly; *katā* for *kathā*, a word; *bādu* for *bandhu*, a friend. Note also forms like *saggēr* for *s^hargēr*, of heaven; which illustrates the common tendency amongst all Bengali speakers to drop an *r* at the commencement of a compound letter, and to double the other member of the compound in compensation. The word *pēlē* for *pāilē* is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are *nēi*, I am not; *nīi*, thou art not. They are also used like the standard *nāi*, to represent a past negative with the present tense, *āmi churi kari nēi*, I did not commit theft; *tumi dāo nīi*, thou didst not give. This is quite different from Standard Bengali, in which *naī* or *nahī* is the negative auxiliary, while *nāi* gives a past negative sense to a present tense.

In the second specimen, we have the old first person singular of the past,—*giyēchhinu* for *giyāchhīlām*.

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.

[No. 16.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Kōna(kōnō) lōkēr dui-ti chhēlē chhilō. Tādēr maddē chhōṭa-ti
Certain person's two sons were. Of-them among the-younger
 tār bāp-kē bollē, 'bābā, tōmār bishayēr jē bhāg āmi pābō,
his father-to said, 'father, thy of-property what share I shall-get,
 āmāy dāō.' Tār bāp bishay bhāg karē dilē. Kichhu din
to-me give.' His father property division having-done gave. Some days
 parē chhōṭa chhēlē bishay-āsāy ēkattar karē dūr dēs
after the-younger son property-etc. collected having-made distant country
 diyē chalē-gēla. Sēkhānē jēyē khub kharach-pattar karē
towards went-away. There going much extravagant-expenses having-done
 sab bishay uriyē-dilē. Uriyē-dilē par sē-khānē bhāri
all property squandered-away. Having-squandered-away after there great
 ākāl hōlō, tār khub dukshu (dukkhu) hōlō. Takhan sē sēi
scarcity became, his much adversity became. Then he that
 dēsēr ēk gērōstar gharē chākar rāilō, ār tār manibēr
of-country a householder's in-the-house servant remained, and his master's
 māṭē sūor charātē nāglō. Sūorē jē bhūsi khētō sēi bhūsi
in-field hogs to-tend began. The-hogs which husks used-to-eat those husks
 khēyē āpnār pēṭṭā bharātē ichchhā-kallē, kintu kēu tā-kē tā khētē
eating his-own belly to-fill wish-he-made, but any-one him that to-eat
 dilē-nā. Tār jākhan hōs hōlō, sē manē-manē kallē jē, tār
did-not-give. His when senses came, he in-mind made that, his
 bāpēr bāritē kata mājnē-karā chākar rayēchē, ār
father's in-house how-many month-paid servants are, and
 tārā khub khētē pāchchē, ār sē hētā kshidēy machchē.
they much to-eat receive, and he here in-hunger is-dying.
 'Āmi utē āmār bāpēr kāchē jābō; tā-kē balbō,
'I having-arisen my father's near will-go; him-to I-will-say,
 "bābā, āmi saggēr biruddē ō tōmār sumukē pāp
"father, I of-heaven in-opposition and of-thee in-presence sin
 karichi. Āmi ār tōmār puttur habār juggi nēi.
have-committed. I any-more thy son of-being fit am-not.
 Amā-kē tōmār ēk jan mājnē khēkō jan-majurēr mata
Me thy one person monthly-(pay) eater coolie like

rākha." " Sē utē tār bāpēr kachē gēlō, kintu sē
keep." " He having-arisen his father's in-neighbourhood went, but he
 durē thākti-i tār bāp tā-kē dēktē pēlē, tār bhāri
at-distance remaining-even his father him to-see obtained, of-him much
 dayā hōlō, ār sē daurē jēyē tār galā dharē, chumū
compassion became, and he having-run-to his neck catching-hold-of, kiss
 khēlē. Chhēlē ballē, 'bābā, āmi saggēr biruddē ō tōmār
ate. Son said, 'father, I of-heaven in-opposition and of-thee
 sumukē pāp karichi, āmi ār tōmār pūttur habār jūggi
in-presence sin have-committed, I any-more thy son of-being fit
 nēi.' Kintu bāp tār nijēr chākar-dikē ballē, 'śiggir sab chēyē
(am)-not.' But the-father his own servants-to said, 'quickly all than
 bhāla kāpaṛ ēnē ē-kē parāō, ēr hātē āngṭī, pāyē jutō,
better cloth bringing this-man clothe, his on-hand ring, on-feet shoes,
 diyē dāō. Ār āmarā khāi-dāi ār āmōd kari. Kēnanā āmar
having-given give. And (let)-us eat and merry make. Because my
 ēi chhēlē-ṭi marē phēr-ābār bāchlō; hāriyē chhilō, phēr
this son having-died again became-alive; lost was, again
 pāoyā (pāwā) gēlō.' Ēi katā balē, tārā āmōd-āllād
found went (has-been).' These words having-said, they merriment
 kattē nāglō.
to-do began.

Takhan tār bāp pūttur mātē chhilō. Parē sē āstē-āstē
At-that-time his elder son in-field was. Afterwards he while-coming
 bārīr kachē pāuchē nāch gānēr āoyāj (āwāz) pēlē. Takhan
house near having-arrived dancing's music's noise received. Then
 sē ēk-tā chhōṛā-kē dēkē jījñēsā (jig'ēshā) kallē, 'ē-sab ki ?'
he one boy having-calling question made, 'this-all what ?'
 Takhan sē tā-kē ballē jē, 'tōmār bhāi ēsē-chē ār tōr bāp
Then he him-to said that, 'thy brother has-come and thy father
 tā-kē bhālay bhālay pēyē āmōd-āllād kachchē.' Ētē sē rēgē
him in-good-state receiving merriment is-doing.' On-this he being-angry
 ār bhītarē jētē chāilē-nā. Takhan tār bāp bāirē ēsē
again inside-(the-house) to-go did-not-wish. Then his father out coming
 tā-kē sādā-sādi kartē nāglō. Tātē sē tār bāp-kē ballē jē, 'dēka,
him entreaty to-make began. On-this he his father-to said that, 'see,
 āmi ēta bachchhar chākarēr matan tōmār kāj kachchi. Kakhana
I so-many years servant like thy work am-doing. At-any-time
 tōmār katā kāṭi nēi; tabu tumi āmār bādudēr sātē āmōd-āllād
thy words disobey I-did-not; still thou my friends with merriment
 karbār jannē ēkbār-ō ēk-tā pāṭā pāṭi dāō-nīi, kintu tōmār jē
to-do for once-even one goat she-goat didst-not-give, but thy that

chhēlē, tōmār bishay-āśay bēuśyēdēr niyē khēyē phēlēchē, sē
son, thy property harlots with having-eaten has-thrown-away, he
 āstē-nā-āstē tumi tār jannē bara jaggi kallē.' Tātē sē
immediately-on-coming thou him for great feast made.' On-that he
 tā-kē ballē, 'bāpu, tumi rāt din āmār kachē āchha. Ār
him-to said, 'oh son, thou night day of-me in-the-vicinity art. And
 āmār jā-kichu āchē sakal-i ta tōmār, kintu āmāder khusi
mine whatever is all-even indeed-(is) thine, but our merry
 hayē (hōē), āmōd-āllād karā uchit; kēnanā tōmār ēi bhāi marē
being, merriment to-do (is)-proper; because thy this brother died
 gēchhlō, sē ēkhan ābār bēchē uṭlō; hāriyē chhilō, ēkhan
had-gone, he now again having-survived has-arisen; lost was, now
 tā-kē pāōyā-(pāwā)-gēlō.'
him (i.e. he) has-been-found.'

[No. 17.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Āmi	Barddamān	rēl	lōkōmōtib	āpiśē	chāprāsi-giri	chākuri			
<i>I</i>	<i>Burdwan</i>	<i>rail</i>	<i>locomotive</i>	<i>in-office</i>	<i>chāprāsi-hood</i>	<i>service</i>			
kari.	Aj	rāt	āndāji	chār-tēr	samay	rēl-gārīr	Jānāli	Mahammad-kē	
<i>do.</i>	<i>This-day</i>	<i>night</i>	<i>about</i>	<i>four</i>	<i>in-time</i>	<i>rail-cart's</i>	<i>Jānāli</i>	<i>Mohammad</i>	
tār	bāsā	Bājē	Pratappur	thēkē	ḍāktē	jāchchinu.	Rāstā		
<i>his</i>	<i>lodging</i>	<i>Bājē</i>	<i>Pratappur</i>	<i>from</i>	<i>to-call</i>	<i>I-was-going.</i>	<i>Road</i>		
bhulē	ēk-tu	bēsi	uttur	digē	giyēchinu.	Tār	par	phirē-giyē	gali-rāstāy
<i>missing</i>	<i>little</i>	<i>more</i>	<i>north</i>	<i>side</i>	<i>I-had-gone.</i>	<i>Afterwards</i>	<i>returning</i>	<i>in-lane</i>	
Rāhaman-kē	ḍāktē	jāba	ēman-samay	chōr	chōr	balē	āmā-kē	dharēchē.	
<i>Rahman</i>	<i>to-call</i>	<i>going</i>	<i>at-this-time</i>	<i>thief</i>	<i>thief</i>	<i>shouting</i>	<i>me</i>	<i>caught.</i>	
Āmi	sandēr	par	thēkē	rāt	chārtē	parjānta	āpiśē	chhinu.	
<i>I</i>	<i>evening</i>	<i>after</i>	<i>since</i>	<i>night</i>	<i>four</i>	<i>till</i>	<i>in-office</i>	<i>was.</i>	
Tāhā	Gharbaran	ō	Hari	Bāgdi	chāprāsi	jānē.	Āmi	churi	
<i>This</i>	<i>Gharbaran</i>	<i>and</i>	<i>Hari</i>	<i>Bāgdi</i>	<i>Chāprāsi</i>	<i>know.</i>	<i>I</i>	<i>theft</i>	
kari	nēi.	Āmi	jāni-nā	sē	kēna	āmār	nāmē	ēman	michhē
<i>committed</i>	<i>have-not.</i>	<i>I</i>	<i>do-not-know</i>	<i>he</i>	<i>why</i>	<i>my</i>	<i>in-name</i>	<i>such</i>	<i>false</i>
apabād	dichchē.								
<i>blame</i>	<i>is-giving.</i>								

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjhīs, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khuntī Thanās, in the extreme South-East of the Rānchī District, where it is called Khottā Bāṅgalā, Sarāwakī, or Sarākī. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of *ō* for *a* in words like *daulōtēr*, of wealth; *mōrchhū*, I die; *kōśbī*, a harlot. As usual, there is a tendency to elide an unaccented *i*. Thus, *khātēk*, he used to eat; *hatē*, to be; *jātē*, to go; *nijālēk*, he went; *pālēk*, he got; and many others. As usual, also, a medial *h* is liable to elision. Thus, *kāilēk*, he said; *rāilēk*, he was; *rāitē*, remaining. There is a tendency for *ī* to become *ē*, as in the word *pēchhu*, after.

In the declension of nouns, the nominative plural termination *rā* is carried through the oblique cases, so that we have as accusatives plural *chākar-rā-kē*, servants; *mītān-rā-kē*, friends; and as a genitive plural, *kōśbī-rā-dēr*, of harlots.

In regard to pronouns note the singular *mūi*, I; and the form *hāmarā*, we, borrowed from the *hamārā*, we, of Bihārī which is the main language of Ranchi.

As regards verbs, there is a peculiar form *hēkē*, for 'is,' which is borrowed from the Bihārī *hikāi*, which we meet in Magahī. Similarly, we have the Bihārī form *rahē*, meaning, 'he was.' The word *lāgũ* is used to mean, 'I am.'

The first person singular ends in the old termination *ũ*. Thus, *lāgũ*, just mentioned; *mōrchhũ*, I am dying; *karichhũ*, I have done; and so on. The first person singular of the Future ends in *mu*. Thus, *pāmu*, I shall get; *jāmu*, I shall go; *kaĩmu*, I shall say. The third singular of the Past usually ends in *ēk* in all verbs, both transitive and intransitive. Thus, *nijālēk*, he went; *pālēk*, he got; and many others.

There is a peculiar form of the Conjunctive Participle in *iyār*, which should be noted. Thus *jāiyār*, having gone; *kariyār*, having done; *uthiyār*, having arisen; *āniyār*, having brought; *āsiyār*, having come; *ḍākiyār*, having called; and *śuniyār*, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the dialect.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, SARĀKĪ SUB-DIALECT.

(RANCHI DISTRICT.)

Ēk lōkēr du bēṭā rāhē. Uhār mājhē chhoṭa bēṭā bāp-kē
One man's (of-man) two sons had. Them among younger son father-to
 kailēk, 'ē bāp, daulōtēr jē bhāg pāmu mūi, sēi bhāg
said, 'Oh father, of-property that (the) portion would-get I, that portion
 mō-kē dē.' Sē uhār mājhē daulat bāṭa kari dilēk. Thōrēk dinēr bādē
me give.' He them among property division doing gave. Few days after
 chhōṭa chhāoyā (chhāwā) sab ēkṭhin kari ān muluk nijālēk. Ōthā
younger son all together making different country went. There
 jāiyār u khārāp kām kariyār urāi dilēk. Sē sab barbād karlēk, u
going he bad deeds doing wasted. He all squandered-away, (in) that
 muluk bhāri ākāl hō-lēk. Uhār kasṭa hatē-lāglēk. Ār u jāiyār
country great famine occurred. His difficulty began-to-be. And he going
 u mulukēr ēk lōkēr āchhrāy (āsrāy) railēk. U lōk uhā-kē
that of-country one man's in-protection lived. That man him
 āpanār ṭāire śuyair charātē paṭhālēk. Ār śuyair jē ghās khātēk
his-own in-field swine to-feed sent. And swine that (the) husks ate
 sēi ghās khāiyār āpanār pēṭ bharātē man-karlēk. Kintu kēu uhā-kē
that husks eating his-own belly to-fill desired. But any(body) him
 ditēk nāhi. Ār jabē bujhtē pārlēk u kailēk, 'mōr bāpēr
would-give not. And when to-understand he-could he said, 'my father's
 kata darmā-āolā(-wālā) chākar āchhē, orā khābārlēk ō
how-many hired servants are, they (enough-for-)eating and
 ārō bēsi pāēn, ār mūi bhūkhē mōrchhū. Mūi uṭhiyār mōr bāpēr
still more get, and I in-hunger am-dying. I arising my father's
 ṭhin jāmu, ār tā-kē kaīmū, "bāp, mūi sargēr bāhir ār tōr
near will-go, and him-to will-say, "father, I heaven's against and of-thee
 pāsē pāp kariēhhū. Ār mūi tōr bēṭa kahābār jāig nā lāgū.
near sin have-committed. And I thy son of-being-called worthy not am.
 Tōr darmā-āolā ēk lōk chākarēr nihār mō-kē rākh." Pēchhu uṭhiyār
Thy hired one man servant's like me keep." After arising
 uhār bāpēr ṭhinkē gēlēk, ār u phāiākē raṭe-i, uhār bāp uhā-kē
his father's near went, and he at-a-distance being-even, his father him
 dēkhtē palēk, ār dayā kariyār kudi-gēlēk ār ṭōṭā dharlēk
to-see got, and compassion doing ran and neck caught-hold-of
 ār chum khālēk. Ār bēṭa uhā-kē kailēk, 'bāp, mūi sargēr bāhir,
and kiss ate. And son him said, 'father, I heaven's against,

ār tōr pāsē pāp karichhū. Ār mūi tōr bēṭā kabābār
and of-thee near (before) sin have-committed. And I thy son to-be-called
 jāig nā lāgū.' Lekin uhār bāp chākar-rā-kē kailek, 'tōrā chāṛē khub
worthy not am.' But his father to-servants said, 'you soon very
 bēs kāpaṛ āniyār ihā-kē pīdhāō, ihār hātē āṭhi pīdhāō, ār gōṛē
good robe bringing him put-on, his on-hand ring put-on, and on-his-feet
 jutāō pīdhāō, ār hāmarā khāi ār ānanda kari; kēnē-nāi ēi chhāōyā-tā
shoes put-on, and we eat and merry make; for this son
 mōr mari rahē, ārhō bāchiyāchhē; hārāi rahē, sē pāli.' Pēchhu ōrā
my dead was, again is-alive; lost was, he is-found.' After they
 ānanda hōlēn.
merry were.

Ēkhan uhār bara bēṭā kshētē (khētē) rahē. Ār u āsiyār ghar paś hōlēk.
Now his elder son in-field was. And he coming house near was.
 Ār bājnā ār nāch śuntē pālēk. Ār u ēk lōk chākar-kē dākiyār
And music and dancing to-hear got. And he one man servant calling
 śudhiyālēk, 'i sab ki?' U uhā-kē kailek, 'tōr bhāi āsiyāchhē, ār tōr
asked, 'this all what?' He him-to said, 'thy brother has-come, and thy
 bāp khub bhōj kariyāchhē, kēnē nāi uhā-kē bēsei-beś pāichhēn.'
father great feast has-made, for him safe-and-sound has-received.'
 Lēkin u śuniyār khisālēk, ār bhitar-kē jātē nāi mānlēk. Sēi-tēhē
But he hearing was-angry, and in (the-house) to-go not agreed. Therefore
 uhār bāp bāirālēk, ār uhā-kē bujhātē lāglēk. U jābāb kariyār kaītē
his father came-out, and him to-explain began. He answer doing to-say
 lāglēk, 'dēkh, dhēr-din-lēk mūi tōr sēbā karichhū. Tōr
began, 'Lo, for-many-days I thy service have-done. Thy
 kona kathā kakhana-ō kātū nāi. Ār tāu mō-kē ēk-tā-ō
any word ever I-transgress not. And yet to-me one-even
 chhāgāil-chhāōyā-ō dis nāi, jē mūi mōr mitānrā-kē niyār ānanda
kid thou-givest not, that I my friends with merriment
 karū. Lēkin jakhan tōr ēi bēṭā āsiyāchhē jē kōśbirādēr saṅgē
may-make. But when thy this son has-come who harlots with
 tōr daulat khāi dūbāiyāchhē, takhan tūi tār lāgin bhōj kariyāchhis.'
thy property eating has-drowned, then thou his for feast hast-made.'
 Ār u uhā-kē kailek, 'bēṭā (bāchbā) tūi sab din mōr saṅgē āchhis.
And he him-to said, 'son (darling) thou all day my with are.
 Mōr jē ā-chhē, sē sab tōrē-i hēkē. Ānanda haōyāi (hōwāi) ṭhik
My that is, that all thine-even is. Merry being meet
 hēkē, ār khusi haō. Kēnē-nāi tōr ēi bhāi mari rahē, ār phēr
is, and glad be. For thy this brother dead was, and again
 bāchi ghurlēk; ār hārāi rahē, ār pāōyālēk (pāwālēk).'
alive came-back; and lost was, and is-found.'

* Bengali.

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalmā range in Barābhūm in the south of Manbhum. It is spoken in slightly different forms by the Khariās and by the Pahariās. The Khariās are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Mundā or Kolarian family. Those who have settled in Manbhum have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Manbhum are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahariās are a cognate race to the Khariās, and inhabit the same hills. See the Statistical Account of the District, p. 288.

The patois is called Khariā-ṭhār or Pahariā-ṭhār, according to the speakers. The number of speakers returned is as follows:—

District.	Dialect.	Number of Speakers.
Manbhum	Khariā-ṭhār	2,298
"	Pahariā-ṭhār	462
	TOTAL	2,760

As in the case of the Kurmāli dialect of Bihārī, we meet Bihārī forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Kurmāli, Bihārī forms predominate, and the dialect is classed under Bihārī; but in Khariā-ṭhār, the basis of the dialect is evidently Bengali. The following is an account of the peculiarities of the Khariā-ṭhār as illustrated by the two specimens immediately following:—

I.—PRONUNCIATION—

A Bengali *a* (pronounced in Bengali as *ō*, or *o*) frequently becomes *u*. Thus, *kuri*, for *kari*, having done; *muri*, having died; *bunib*, for *baliba*, I will say; *dhuri*, having caught; *kunnu*, for *karinu*, I did; *bilum*, for *bilamba*, delay; *munē*, in (my) mind; *dilu*, for *dila*, he gave; and many others. An *ai*, becomes indifferently, *ē*, *i* or *a*. Thus *hēnāk*, *hināk* or *hanāk*, for *hailek*, he became; *hibāk*, it will be.

In the case of the word *munāk* for *mārilēk*, *ā* has become *u*.

The letter *ē* (pronounced in Bengali as *é* or *ě*), frequently becomes *ā*, which is pronounced as *ā*, like the *a* in *hat*. Thus, *yāhak*, pronounced *yāhōk*, for *ēk*, one; *kunāk*, pronounced *kunnāk*, for *karilēk*, he did; *hēnāk*, pronounced *hēnnāk*, for *hailek*, he became; *bunāk*, for *balilēk*, he said; *sār*, pr. *shār*, a sēr-weight.

The *y* is sometimes dropped. Thus *kahināk*, he said; *hināk*, it became.

The letter *ō* is frequently changed to *a* (pronounced *ō* as in *hot*). Thus *nak*, for *lōk*, a person; *chhatkā*, for *chhōtkā*, small, young; *char*, for *chōr*, a thief, and others.

So *u* and *ū* become *a* in *māṛash*, for *mānush*, a man; *bhakē*, for *bhūkhe*, hunger.

Au becomes *ai*, in *dailat*, wealth.

As regards consonants, there is a tendency to aspiration, as in *dhūr*, for *dūr*, distant. So, *h* is inserted, as in *yāhak* (*yāhōk*) for *ēk*, one; *chaharātē*, for *charātē*, to feed.

The letter *n* is liable to become *r*, with nasalisation of the preceding vowel.

Thus *mūrish*, for *munis*, a servant; *śūri* for *śuni*, having heard; *jīris*, for *jinis*, things; *mārash*, for *mānush*, a man. This is really an attempt to pronounce a cerebral *n*, the sound of which has been lost in Bengali, but which still exists in Oriyā and in the languages of Western India. At the beginning of a word, it becomes *l*, in *lahi*, I am not; *lay*, is not.

The letter *l* sometimes becomes *r*, as in *sakar*, for *sakal*, all; *ākār*, a famine; *nikri*, having come out; but it more usually becomes *n*, as in *nak*, for *lōk*, a person; *kahināk*, he said; *hanāk*, it happened; *gēnāk*, I am gone, or he went; *āsneḥ*, he came; *kunnu*, for *karilu*, *karinu*, I committed; *nāgnēk*, for *lāgilēk*, they began; *bhan* for *bhāla*, good; and many others.

The letter *y*, added to a consonant doubles it, and is not itself pronounced. Thus *nāḍḍu*, pr. *nāḍḍu*, sweetmeats.

Of course, *ś*, *sh* and *s* are all indifferently pronounced as *sh*.

Note the curious word *dhāimēnā*, running,—apparently a corruption of *dhāvamāna*.

II.—NOUNS—

(a) **Pleonastic Suffixes**,—These are *ṭa* (gen. *ṭār*), and *gā*. Both are common. Thus, *dui-ṭā*, two; *chāṭ-ṭā*, the son; *dailat-ṭār*, of wealth; *chhāo-gā*, the son; *sakar-gā*, all; *hāt-gā*, the hand.

(b) The **Accusative-Dative** usually ends in *kē*. Thus *bābbā-kē*, to the father. Note, however, *ghara-k jāt*, going to the house.

(c) The **Genitive** is regular. Thus, *nakēr*, of a person; *babbār*, of a father, but *ghara-k pās* (Bihārī), near the house.

(d) The **Instrumental-Locative** usually ends in *ē*. Thus, *mājhē*, in; *gharē*, in a house; *bhakē*, by hunger; and many others.

Sometimes it ends in *t*. Thus *gēnā-t*, on going; *buniyā-t*, on saying.

(e) The signs of the **Ablative** are *hātē* and *thēkē*. Thus *dhūr hātē*, from a distance; *mahar hāt-gā hātē*, from my hand; *naukā thēkē*, from the boat.

(f) The **Plural** seems, as a rule, to be the same as the singular. When necessary, regular Bengali forms are used.

III.—PRONOUNS—

First Person,—*muī*, I; *mahar*, my; *mahar-kē*, *muī-kē*, me, to me; *muī-rā*, we. In the phrase *muī dōsh hanāk*, by me a fault has been, it seems as if *muī* was in the case of the Agent, or Instrumental. Cf. Hindūstānī, *mujh sē dōsh huā*.

Second Person,—*tūī*, thou; *tāhar*, *tahar*, thy.

Third Person,—*sē*, he; *tāī*, he (correlative); *tāhar*, *tāhār*, his; *tāhar-kē*, *tahar-kē*, him, to him; *tāha-tē*, on that; *tāharā*, *tāhārā*, they; *tāhārdēr*, of them; *tāhar-dikē*, to them.

Ēhāy, on this.

Adjectives,—*ēī*, this; *sēī*, *ai*, that.

Relative,—*y(j)ē*.

Others,—Anything, *kichhu*, *kis*; anyone, *kēha*; any, *kōn* (not *kōnō*).

IV.—VERBS—

In these there are the wildest irregularities. The most conspicuous is the want of sense of person. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below :—

A.—Auxiliary Verbs, and Verbs Substantive—

- (1) **Present**,—*lahi*, I am not; *āchhay*, thou art; *āhay*, it is; *āchkē-y*, they are, even; *lay*, is not.
- (2) **Future**,—*hib'āk* (pron. *hibbāk*), he will be.
- (3) **Past**,—*han'āk* (*hōnnāk*), *hin'āk*, *hēn'āk*, *hēnāk*, he was, it happened, etc.
All corruptions of Bengali *hailēk*.
Chhinā, *rahinā*, *rahin*, *hēnā* (corresponding to Bihārī, *chhalā*, *rahalā*, *rahal*, *halā*), he was, they were.
- (4) **Past Participle**,—*hēnā*, in *gāṛ-hēnā*, fattened.

The forms *gēnā* and *hēnā* are often used as an auxiliary, in the place of the Bengali *chhila*.

B.—Finite Verb—

- (1) **Present**,—*kāṭu-ni*, I did not transgress; *jānu-nāi*, I do not know; *pāi-nāi*, I did not get; *pārum*, they can; *pāy*, they get.
- (2) **Imperfect**,—*kinit-gēnā* (*gēnā*=Bengali *gēla*, used instead of *chhila*), I was selling, thou wast (art) selling; *dēkhīt gēnā*, I was seeing.
- (3) **Future**,—*jām*, I will go; *dīm*, we shall give; *bunib*, I will say.
(In colloquial Bengali, the *m* forms are common, in the case of verbs whose roots end in vowels, like *dē*, give; *jā*, go.)
- (4) **Imperative**,—*kuri*, let us make; *dē*, give; *āśa*, come; *din*, give me (respectful); *rākhim*, keep me (respectful).
- (5) **Past**,—*First Person*,—Regular is *gēnām* (= *gēlām*), I went. Usually it ends in *nu*. Thus *kunnu*, I committed; *dēkhnu*, I saw; *jānnu* (pr. *jānnu*), I knew; *dhunnu*, I caught.

Sometimes the form of the third person is used thus,—*muri gēnāk*, I am dead; *kuñnāk*, I said; *kun'āk*, I did; *dēnāk*, I gave.

Second Person,—*din nāi*, thou didst not give; *mun'āk* (form of 3rd person), thou hast killed.

Third Person,—There are several forms, which may be grouped as follows :—

- (a) Bengali forms in *lēk*,—*āsneḱ*, he came; *dilēk*, he gave; *nāgnēk*, they began; *hanēk*, there was.
- (b) Corresponding to the same,—in *n'āk* (*āk*),—*kun'āk*, he did; *han'āk* (etc., see Aux. verbs), it happened; *ban'āk*, *bun'āk*, he said; *āsn'āk*, he came; *mān'āk*, he killed; *kuñn'āk*, they said; *dhan'āk*, they caught; in *nāk*,—*kahināk*, *kuhināk*, he said; *dhāināk*, he ran; *āsnāk*, he came; *hitnāk*, (?) they made (*pārayā nāgīt utu-putu hitnāk*, they made an attempt for fleeing); *ghuriyānāk*, they returned.
- (c) Corresponding to Bengali forms in *la*,—*rahnu* (= *rahila*, pr. *rōhilō*), he remained; *dinu*, he sent; *pānu*, he got; *mānu-i*, he did not even desire; *ninu* (= *laīla*), he took.

- (d) Corresponding to Bihārī forms in *lā*,—*gēnā*, he went; *nigānā*, they carried off.
- (e) Corresponding to Bihārī forms in *l*,—*bāch'ān*, he survived (= Bihārī *bāchāēl*, for *bāchal*).
- (f) *dim*, he gave; *khām*, he ate. Possibly, there are Historical Presents, cf. *parum*, they can, above.
- (g) *dit-nā*, he did not give; *nāgat*, he began; *nāgay*, they began. Possibly, these also are Historical Presents.
- (6) **Perfect and Pluperfect**,—*kari hēnā* (3rd person for first), I have done; *māqi hīkāk* (3rd person for first), I asked; *dēkhi hēna* (3rd person for first), I saw; *kuri hinā*, he has done; *bāch buni hēnāk*, he spoke; *mari ginu hēnā*, he had died; *bāch hēnā*, he has survived.
- (7) **Present Participle**,—*asit*, coming; *kinit*, selling; *dēkhit*, seeing; *śūrit*, hearing.
- (8) **Infinitive**,—(a) *chaharātē*, to feed; *pindhātē*, to put on; *māri ditē*, to kill; *anhātē*, to stop.
(b) *nibrāt*, to finish; *sudhāt*, to ask; *jāt*, to go; *dēkhit*, to see; *chālāt*, to ply; *chihirit*, to make a noise.
- (9) **Verbal Noun**,—*pārayā*, fleeing; *hanāy* (loc.), on their being; *gēnāt* (loc.), on going; *buniyāt* (loc.), on saying.
- (10) **Conditional Participle**,—*gēnāhi*, going.
- (11) **Conjunctive Participle**,—The Bihārī form in *i*, is the most usual. Thus,—*bāṭi*, having divided; *kuri*, having done; and many others. So *rāhi kuri*, having remained; *thāki kuri*, living; *uṭhi kuri*, having arisen; *āni kuri*, having brought, which are also Bihārī.

Other forms are—

(b) *āsā*, coming; *hēnā*, being; *nignā*, taking; *ānā*, taking.

(c) *khāyē kuri*, having eaten; *khāyam*, having eaten; *chihirik*, calling.

An instance of the **Passive** is *pānu gēnā*, he was found.

An instance of an **Inceptive Compound** is *kuri nāgnēk*, they began to make.

An instance of an **Acquisitive Compound** is *dēkhit pāi nāi*, I could not see.

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, KHARĪĀ-ṬHĀB MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

গ্ৰাহক নকের দুইটা ছাওগা রহিনা। তাহাদের মাঝে ছট্কা বাব্বাকে কহিনাক বাব্বা দৈলতটার যে মহর বাঁটা হিচা তাই মহরকে দিন্ আর সে তাহর দিকে দৈলতটা বাঁটি কুরি দিম্। কিছু দিন রহি কুরি ছট্কা সকড়গা এক ঠাঁই কুরি ধূর মুল্লুক চলি গেলা। উথিনে বিহিত আচারে থাকি কুরি সকড় ধন নিব্রিহি কুন্তাক্ সকড়গা নিব্রিহি গেলাং সে মুল্লুকে বেড়ি আকাড় হন্তাক। তাহর বেড়ি দুকু হিন্তাক। একটা ঘরে আশ্রা কুরি রহিনু। সে তহরকে খেতে ঘুসুরী চহারাতে পাঠাই দিনু। সে ঘুসুরী জিসকিস্ খাঁয়ে কুরি আঁঘাই গেলা খুসি হিব্যাক্। তাহরকে কেহ দিত্না। যখন তাহর দিশ হিনাক সে বন্তাক্ মহর বাব্বার বেজাঁই মুঁড়িষ খাঁয়ে নিব্রাত নাই পারুম্ এত জিনিসগা পায় আর মুই ভকে মুরি গেলাক্। মুই উঠি কুরি বাব্বার ঠাঁইয়ে জাম্ আর তাহরকে বুনিব্ মুই সরগ্পর আর আপনটি দোষ হন্তাক্ মুই গ্ৰাতেখনে তাহর ভন্ ছাওগা লহি মুইকে তাহর ঘরে ধাঁগড় রাখিম। সে উঠি কুরি তাহর বাব্বার থি আস্নেক। তাহর বাব্বা ধূর হঁতে তাহরকে আসিৎ দেখি খুসিহি গেলাক্ ধাইনাক্ তাহর ঘাড়ে ধুরি চুম খাম্। সেই ছাওগা বন্তাক্ মুই সরগ পুর আর তাহরথি দোষ কুন্মুই আর তাহর ভন্ ছাওগা লহি। মিনতক্ তাহর বাব্বা ভনডেঙ্গ্য হাতগা আংঠি আর গড়ে জুতা এথিনে আনি কুরি তাহরকে পিন্ধ্যাতে ধাঁগড়কে বুনি দিনেক আর গাঁড়হেনা বাছুর আনি কুরি মারি দিতে বন্তাক্ আর বন্তাক্ আশ্র মুইরা খাঁয়ম রংরিজ কুরি। মহর এই ছাওগা মুরি গেলা আব্বার বাঁচ্যান্। হারাই গেলা পানু গেলা। আর তাহরা রংরিজ কুরি নাগ্নেক্ ॥

এথিখনে তাহর বড় ছাওগা খেতি ছিনা। সে ঘরক্ পাশ আসিৎ আসিৎ গীত্নাচ্ শুঁড়ি পানু। সে একটা ধাঁগড়কে চিহিরিক এই সকড় মান স্খাং নাগৎ। সেই ধাঁগড় বন্তাক্ তাহর ভাইকা আসন্তাক্ আর তাহর বাব্বা তাহরকে ভনগাঁন্দ্য পানু গাঁড়হেনা বাছুর মান্যাক্। তাহতে সে রাগনা ঘরক জাত মানুই না। তাহর বাব্বা নিকড়ি আসি তাহরকে বুনি হেন্তাক। সে বন্তাক ওরে বাব্বা বিহিত বছর তহর পুঁজি কুরি হেনা কখনু তহর কথা মুই কাটুনি। মিনতক্ তুঁই মুইকে একটা ছাও ছাগড় দিম নাই যে মহর বিহিত কুনকুলাইনা রংরিজ কুরি। মিনতক্ তাহর ছাওগা কোশবি সঙ্গে তহর সকড় ধন নষ্ট কুরি হিনা সেই ছাওগা আসিৎ আসিৎ তুঁই তাহর জন্ত গাঁড়হেনা বাছুর মুন্তাক্। বাব্বা বন্তাক তুঁই সব সময় মহর পাশ আছয়, মহর সব ধন তহরা রংরিজ করি ধন হন্তাক্। তহর এই ভাইকা মুরি গিনু হেনা বাঁচ হেনা হারাই গেলা পানু গেলা ॥

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, KHARĪĀ-THĀR MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

Y'āhak (yāhōk) nakēr dui-tā chhāo-gā rahinā. Tāhārdēr mājhē chhaṭkā bābbā-kē
One man's two sons were. Them among the-younger father-to
 kahināk, 'Bābbā dailat-tār jē mahar bāṭā hichā, tāi mahar-kē din.' Ār sē tāhar-
told, 'Father of-property that my share, that me give.' And he them-
 dikē dailat-tā bāṭi kuri-dim. Kichhu-din rahi-kuri chhaṭkā sakar-gā
to (his) property dividing did. Some-days staying the-younger-(son) everything
 ěk-thāi-kuri dhūr mulluk chali-gēnā. Uthinē bihit āchārē thāki-kuri sakar
collecting distant land went. There (in)-irregular habits living all-(his)
 dhan nibrihi kun'āk. Sakar-gā nibrihi-gēnāt, sē mullukē bēḍ'i
riches waste did. Everything on-coming-to-an-end, (in)that land great
 ākār han'āk. Tāhar bēḍ'i dushku hin'āk. Ėk-ṭa gharē āsrā kuri rahinu.
famine came. His great distress was. (In)-one house protection taking stayed.
 Sē tāhar-kē khētē ghusrī chahārātē pāṭhāi-dinu. Sē ghusrī jis-kis khāyē-kuri,
He him in-the-fields hogs feeding sent. He hogs'(food) husks eating,
 āghāi-gēnā khūsi hib'āk. Tāhar-kē kēha dit-nā. Ĵakhan tāhar
was-satiated glad will-be (would-have-been). Him anyone did-not-give. When his
 diś hināk, sē ban'āk, 'mahar bābbār bēḷāi mūrish khāyē nibrāt nāi pārum,
senses came, he said, 'my father's good-many servants eating finish not can,
 ēta jinis-gā pāy, ār muī bhakē muri gēnāk. Muī uṭhi-kuri bābbār ṭhāiyē
so-many things they-get, and I of-hunger dying am-gone. I rising father's presence
 jān ār tāhar-kē bunib, "muī sarag-par ār āpan-ṭhi
will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence
 dōsh han'āk; muī y'ātēkhanē tāhar bhan chhāo-gā lahi: muī-kē tāhar gharē
sin has-been; I now thy good son am-not: me (in)thy house
 dhāgar rākhim." Sē uṭhi-kuri tāhar bābbār thi āsnēk. Tāhar bābbā dhūr
servant keep." He rising his father's presence came. His father distance
 hātē tāhar-kē āsit dēkhi khusihi gēnāk, dhāināk, tāhar ghārē dhuri,
from him coming seeing glad went, ran, his neck catching (falling-on),
 chum khām. Sēi chhāo-gā ban'āk, 'muī sarag-par ār
kisses ate. That son said, 'I in-the-presence-of-heaven and
 tāhar-thi dōsh kunnu. Muī ār tāhar bhan chāo-gā lahi.
in-thy-presence sin committed. I any-more thy good son am-not.'
 Mintak tāhar bābbā bhan-dēng'ā hāt-gā āngṭhī ār garē jutā
But his father good hand (finger) rings and (for) leg shoes
 ēthinē āni-kuri tāhar-kē pindhātē dhāgar-kē buni dinēk, ār gār-hēnā
here bringing him to-put-on servants-to order gave, and fat-become

bāchhur āni-kuri māri-ditē ban'āk, ār ban'āk, 'ās'a, muirā khāyam
calf bringing to-kill ordered, and said, 'come, we eating
 rangrij kuri. Mahar ei chhāo-gā muri gēnā, ābār bāch'an; hārāi
merriment make. My this son dead went, again lived; lost
 gēnā, pānu-gēnā.' Ār tāharā rangrij kuri nāgnēk.
went, (again) got-was.' And they merriment to-make began.

Ēthi-khanē tāhar bara chhāo-gā khēti chhinā. Sē gharak pās
At-this time his elder son in-the-fields was. He home near
 āsit āsit git-nāch sūri pānu. Sē ēk-tā dhāgar-kē chihirik
coming coming song-(and)-dance hearing got. He one servant-to calling
 ei sakar mān sudhāt nāgat. Sei dhāgar ban'āk, 'tāhar
(of)-these all (the)-meaning to-ask began. That servant replied, 'thy
 bhāikā āsn'āk ār tāhar bābbā tāhar-kē bhan-gāud'e pānu gār-hēnā
brother has-come and thy father him all-hale getting fat-become
 bāchhur mān'āk.' Tāhatē sē rāgnā, gharak-jāt mānu-i
calf killed.' At-that he became-angry home-to-go did-desire-even
 nā. Tāhār bābbā nikri āsi tāhar-kē buni hēn'āk, sē ban'āk,
not. His father out coming him told having, he replied,
 'O-rē bābbā, bihit bachhar tahar pūji kuri-hēnā, kakhnu tahar kathā
'Oh father, so-many years thy service I-done-have, ever thy words-(orders)
 muī kātu-ni, mintak tūi muī-kē ēk-tā chhāo chhāgar dim
I crossed-(disobeyed)-not, but thou me one young goat gavest
 nāi jē mahar bihit kun-kulāinā rangrij kuri. Mintak
not (so)-that my many friends-taking merriment I-may-make. But
 tāhar chhāo-gā kōsbi sangē tāhar sakar dhan nashta-kuri hinā, sei
thy (this)-son harlots with thy all wealth wasted has, that
 chhāo-gā āsit āsit tūi tāhar jan'a gār-hēnā bāchchhur mun'āk.'
son coming coming thou him for fat-become calf hast-killed.'
 Bābbā bun'āk, 'tūi sab-samay mahar-pās āchhay; mahar sab-dhan,
(The)-father replied, 'thou all-the-while me-with art; my all-wealth,
 tahar. Rangrij kuri dhan han'āk. Tāhar ei bhāikā muri ginu
thine. Merriment making right has-been. Thy this brother dead gone
 hēnā, bāch hēnā; hārāi gēnā, pānu-gēnā.'
had, lived has; lost went, has-been-regained.'

[No. 20.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, KHARĪĀ-THĀR MIXED SUB-DIALECT. (MANBHŪM DISTRICT.)

মুই দোকানে বসি নাড়ু কিনিংগেনা। চারটা বাবু আসা মুইকে বুন্য়াক্ নাড়ু কতদর কিনিং গেনা। মুই কুইনাক্ সকড়রকম জিঁড়িসের য্যাকে লয়। তাহারা কুইনাক্ সকড়রকম জিঁড়িস কুন্নি স্যাড় দেডহেক দে। মুই তাই কুন্য়াক্ আর দুইটকা চাড়ি আঁড়া দাম মাগি হিনাক। তাহরদের মাঝে য্যাহক নক বিহিত জিঁড়িস মহর হাংগা ইঁতে নিনু আর বুন্য়াক্ নৌকা থেকে দাম পাঠাই দিম। ভন মাঁড়ষ দেখিহেনা মুই কিস্ নাই বুন্য়াক্। দাম আসিৎ বিলুম হনায় মুই নাড়া ধার গেনাহি কোন্ নৌকা দেখিৎ পাই নাই। পরে বিহিৎ ধুরে য্যাহক নৌকা দেখিৎ গেনা। তাহতেই বাবুমীনা আছেয় মুনে-কুরি ধাইমেনা গেনাম। কাঝে-কাঝে মুই ধাইমেনা সেই নৌকার পাশ হেনা দেখনু সেই বাবু চারটা সেথিনে নাই। মুই যে মুঠা কুরি নাড়ু দেনাক সেইটা দুইটার মাঝে বসি রহিনা, আর সেটা যে শালপাতর ঢাকা রহিনা সেটা ওন জায়গায় পড়ে রহিন। দেখিহিনা সেটা কমকম্ আহয় এহায় ঐ নৌকা ঐ বাবুদের জানু মুই নাউড়কে নৌকা অন্হাতে কুইনাক্ আর বাবু কুঁধি গেনা, বুন্য়াক্। মিনতক্ তাহরা মহর কথা নাহি শুঁড়িৎ নৌকা চানাৎ নাগয়। য্যাহায় মুই পাঁড়টে অন্হা নৌকা ধুমু। য্যাহক্ নক্ মাঝি আর য্যাহক্ নক্ দাড়ি তাহারা নৌকা নিগ্না পাড়য়া নাগিৎ উটপুট্ হিৎনাক্। মিনতক্ এই রুমে কিসক্ বিলুম্ হনেক্। এখনে বাবুদের মাঝ দুইটা নক্ ঘুরিয়ানাক মুইকে ধন্য়াক্ আর চর নৌকারে চুরি কুরিতে আসনাক্ বুনিয়াৎ চিহিরিৎ নাগয়। তাহর আধ ঘমটা পর আর দুইটা বাবু য্যাহক নক সিপাহি সঙ্গে আনা মুইকে ধরি নিগানা কঁাড়ি ঘরক। মুই কিসক্ জানু নাই। মহর দষ নাই।

TRANSLITERATION AND TRANSLATION.

Muī dōkānē basi nād̐u kinit-gēnā. Chār-tā Bābu āsā muī-kē
I in-the-shop sitting sweetmeats was-selling. Four Babus coming me
 bunāk, 'nād̐u kata-dar kinit-gēnā.' Muī kuīnāk, 'sakar rakam
asked, 'sweetmeats (at)-what-price selling.' I replied, 'all kinds
 j̐risēr yākē-lāy.' Tāhārā kuīnāk, 'sakar rakam j̐ris kunni sār
(of)-things the-same-(is)-not.' They said, 'all kinds of-things mixing see 's
 dēr-hēk dē.' Muī tāi kunāk, ār duī takā chāri ārā dām
one-and-half give.' I that did, and two rupees four annas price
 māgi-hināk. Tāhardēr mājhē yāhak (yāhōk) nak bihit j̐ris mahar hāt-gā
asked. Them of one man those-many things my hands
 hātē ninu, ār bunāk, 'naukā thēkē dām pāthāi-dim.' Bhan-mārash dekhi-hēnā
from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing
 muī kis nāi bunāk. Dām āsit bilum hanāy muī nāi
I anything not said. Price (in)-coming delay (there)-being I river
 dhār gēnāhi, kōn naukā dēkhit pāi-nāi. Parē bihit dhūrē
side going, any boat to-see was-able-not. After-(this) some at-distance

Bengali.

y'āhak naukā dekhit gēnā. Tāhatē-i Bābu-minā āchhē-y, muṇē-kuri,
one boat see did. In-that the-Babus are-even, thinking-in-the-mind,
 dhāimēnā gēnām. Kājhē-kājhē muī dhāimēnā sei naukār pās
running I-went. Therefore I running that boat by-the-side-of
 hēnā, dēkhnu sei Bābu chār-tā sēkhinē nāi. Muī jē muṭhā
being, saw those Babus four there (were)-not. I which leaf-pot
 kuri nād'u dēnāk sei-tā dui-tār mājhē basi
having-made-(in) (the)-sweetmeats gave that of-two in-the-midst sat
 rahinā. Ār sē-tā jē sāl-pātar dhākā rahinā, sē-tā ōn
was. And that-(which) (with) which sāl-leaves covered was, that other
 jāygāy parē rahin. Dēkhi-hinā sē-tā kamkam āhay, ēhāy ai
in-place lying was. I-saw that little-(quantity) is-remaining, on-this that
 naukā ai Bābudēr jānnu, muī naur-kē naukā anhatē kuhināk, ār
boat of-those Babus I-knew, I (the)-boatman the-boat to-stop asked, and
 'Bābu kūdhi gēnā,' bun'āk. Mintak tāharā mahar kathā nāhi sūrit
'Babus where gone,' enquired. But they my words not listening-to
 naukā chālāt nāgay. Y'āhāy(yāhāy) muī pārtē anhā naukā
the-boat plying began. At-this I in-the-water plunging the-boat
 dhunnu. Y'āhak nak mājhi ār y'āhak nak dāri tāharā naukā
caught-hold-of. One man boatman and one man oarsman they the-boat
 nignā pārayā nāgit uṭu-putu hit-nāk. Mintak ēi-rūmē kisak bilum hanēk.
taking fleeing for attempt made. But in-this-way some delay there-was.
 Ēkhnē Bābudēr mājh dui-tā nak ghuriyānāk muī-kē dhan'āk ār
Now of-the-Babus among two men returned me caught-hold-of and
 char naukārē churi kuritē āsnāk,' buniyāt chihirit nāgay. Tāhar
'thief in-the-boat stealing to-do came,' saying to-make-noise began. Of-that
 ādh-ghamtā par ār dui-tā Bābu y'āhak nak sipāhi saṅgē ānā,
half-an-hour after the-other two Babus one man constable with taking,
 muī-kē dhari nigānā phāri-gharak. Muī kisak jānu nāi. Mahar
me taking carried-off (to-the)-out-post. I anything know not. My
 dash nāi.
fault (there)-is-not.

MAL-PAHĀRIĀ.

The last variety of Western Bengali is the dialect spoken by the Māl-Pahāriās, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like flies in amber, we meet, here and there, a stray word of Dravidian birth. According to Mr. Risley, their latest describer, the tribe is probably of common origin with the Mālēs of Rajmahāl, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Māl-Pahāriās inhabit the centre portion of the District of the Sonthal Parganas and the adjoining portion of the Birbhum District, but the dialect associated with their name is only reported from the former district. The map opposite p. 59 shows the locality in which it is spoken. The number of speakers is estimated at 12,801. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Skrefsrud of Benagaria, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Māl-Pahāriās:—

BUCHANAN-HAMILTON, Dr. Francis, *apud The History, Antiquities, Topography, and Statistics of Eastern India*, by MONTGOMERY MARTIN. London, 1838. There is an account of the tribe on p. 126 of Vol. II.

DALTON, Edward Tuite, C.S.I., *Descriptive Ethnology of Bengal*. Calcutta, 1872. Account of the tribe on p. 274. Vocabulary, p. 302.

HUNTER, Sir W. W., LL.D., K.C.S.I., *Statistical Account of Bengal*, Vol. XIV, Bhāgalpur and the Santāl Parganās. London, 1877. Account of the tribe on p. 298.

RISLEY, H. H., C.I.E., *The Tribes and Castes of Bengal*. Calcutta, 1891. Vol. II. p. 66.

The language of the Māl-Pahāriās closely resembles the Khariā-ṭhār spoken in Manbhum, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Parable printed below. The following remarks will be sufficient.

As in Khariā-ṭhār, every *n* becomes cerebralised to *ṇ*, which is strongly pronounced as in Oriyā and Western India. In the Bengali language, the letter *ṇ* has lost its proper pronunciation, and is pronounced like an ordinary dental *n*. Hence a new device has to be coined for representing the true sound of *ṇ*. This is done, in the case of Māl-Pahāriā, by writing the letter ण̃, *i.e.*, the letter *ṇ*, with the following vowel nasalised. Whenever this occurs, I have transliterated the whole as *ṇ*.

In the conjugation of verbs, the third person singular of the past tense ends in *-ā*, as in *ballā*, he said. The following forms of the Perfect may be noted:—

kērīṇhha, I have done.

diṇāṇhas, thou hast given.

bāchīṇhāṇhā, he has survived.

The Conjunctive Participle is formed by adding *hēnak*, as in *guṭiāi-hēnak*, having collected; *gāṇē-hēnak*, having gone; and many other instances.

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

(The Rev. L. O. Skrefsrud, 1899.)

এক জঁড়র দুইট বেটা আছলেক্। উঁহিয়ার মধ্যে ছট বেটা আপড়ার বোবাক্ বল্ল, ও বোবা, ধনের জাহায় বাখরা মুই ভেঁটবো মোখে দে। তাতে উঁই ঘরকর্না উঁহিয়াক্ বাখরা কেরিঁ দিল্। থড্হে দিনেং ছট বেটা সতে গুটিয়াইহেনক ছুর দেস গেলেক্, আর তাহায়টিন্ নাং ছিনার চাল্ চলন হেনক আপড়ার টাকা কোড়ি উডিয়াই দিলেক্। উঁই সতে ছারখার কেরিকে উহায় দেসে বেজায় আকাল্ হইলেক্, আর উঁই কঠৈ পড়িৎ লাগলেক্। তখড়্ উঁই গয়ে হেনক উহায় দেসের এক জঁড়্ গিরস্তর ভর্স নিল্; উহা মাড়্ন্ আপড়ার মাঠে সুরার চারাইং পাঠাই দিল্। পেছ, সুরারে যে কুণ্ডা খইতা উহাংহে পেট্ ভরিং খজল্, কিন্তু কেহ নাহায় দিলা। তখড়্ জাগিহেনক বল্ল, মহর বোবার কত মুড়িসের দরকার্ হইতে বেসি খইবার আছই, আর মুই হায়টিন্ ভখে মোরিওঁ। মুই উঠি হেনক আপড়ার বোবাটিন্ জইবোঁ, উহাক্ বল্লোঁ, ও বোবা, মুই সর্গের বিরুদ্ধ্ আর তহর ছাম্হুং পাপ্ কেরিঁছ, মুই আর তহর বেটা বিখাই জইবার লেখে নাহাই, মোখে তহর এক জঁড়্ মুড়িসের মতন রাখ্। পেছ উঁই উঠিহেনক আপড়ার বোবাটিন্ গেলেক্। উঁই ছুরেং রহিতে উহার বোবা উহাক্ দেখিৎ ভেটল্, আর উহার ময়া হইলেক্, আর জিংঘাই গয়ে উহার টটিং ধরিহেনক উহাক্ চুমল্। বেটা উহাক্ বল্ল, ও বোবা, মুই সর্গের বিরুদ্ধ্ আর তহর ছাম্হুং পাপ্ কেরিঁছ; মুই আর তহর বেটা বিখাই জইবার লেখে নাহাই। বোবা আপড়ার ভাতুয়া-গাক্ বল্ল, হাপ্কেরি সতে হইতে নিক কানি আড়িঁহেনক উহাক্ পিঙ্কাই দে; উহার হাতেং আংগুট্ আর টেংগেং জুতা পিঙ্কাই দে; আর আম্হি খয়েহেনক আনন্দ্ কেরিব্; কারন মহর ইহাই বেটা মরিঁছেলেক, বাচিঁআছই, হারাইছেলেক, ভেটিল্॥

আর উহার বড বেটা মাঠে আছলেক, উঁই ঘরের গডি আসিহেনক নাচ্ বাজন্ সুর্লে। তখড়্ এক জঁড়্ ভাতুয়াক্ ডাকিহেনক উহাক্ সুরাইল্, ইহা গা কি? উঁই উহাক্ বল্ল, তহর ভাই আসিলেক, আব তহর বোবা বড ভোজ্ তেয়ার কেরিঁছই; কারন উঁই উহাক্ নিখে ভেটলেক। উঁই রাগল্, ভিত-রিং নাহাই জইং খজল্; পেছ উহার বোবা বাহিরে গুচাইহেনক উহাক্ খসামদি কেরল্। উঁই ঘুরাই-হেনক আপড়ার বোবাক্ বল্ল, দেখ, অত দিন মুই তহর কাজ কেরিঁছ, তহব হকুম কখঁড় নাহাই রদ কেরিঁছ, তবু তুম্হি কখড়্ মোখে একট ছাগয়ের ছোয়াক্ নাহাই দিয়াছস্, জেমন মুই মোহর সাংগানগার নিঁয়ে হাসিমোজা কেরিব্; কিন্তু তহর ইহাই বেটা, জিঁহিঁ বেহিয়াগার সাংগানে তহর ধন খইয়ে ফেলাই-ছই, উঁহুঁই জেখঁড় অস্লেক, তখড়্ তুম্হি উহার লাগিঁ বড ভোজ্ তেয়ার কেরলে। কিন্তু উঁই উহাক্ বল্ল, বাছা, তুই সভেগা মহর সাংগানে আছস্, মহর জাহায় তাহায় তহর। কিন্তু আনন্দ্ আর উলসখি কেরি চাহিয়, কারন তহর ইহাই ভাই মরিঁছেলেক, বাছিয়াছই, হারাই ছেলেক, ভেটিল্।

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

TRANSLITERATION AND TRANSLATION.

(The Rev. L. O. Skrefsrud, 1899.)

Ēk jānar dui-ṭa bēṭā āchhlēk. Uhiṛār madhē chhaṭa lēṭā
One man's two sons were. Of-them among the-younger son
 āpnār bōbā-k ballā, 'Ō bōbā, dhanēr jāhāy bākhṛā mui bhēṭbō
his-own father-to said, 'O father, of-the-wealth what share I will-get
 mō-khē dē.' Tātē ūi gharkarnā ūhīā-k bākhṛā kēri dilā.
me-to give.' Thereon he the-property them-to division having-made gave.
 Tharhē dinēt chhaṭa bēṭā sabhē gutīāi-hēnak dur dēs
A-few in-days the-younger son all having-collected (to)-a-far country
 gēlēk, ār tābāy-thin nāng-chhinār chāl-chalan hēnak āpnār tākā
went, and there profligate conduct having-done his-own rupees
 kōri udīāi-dilēk. Ūi sabhē chhār-khār kēri-kē uhāy
cowries squandered. He everything dust-(and-)ashes having-made that
 dēsē bōjāy ākāl hāilēk, ār ūi kasṭai parit lāglēk.
in-country severe famine became, and he in-distress to-fall began.
 Takhan ūi gāṛhē-hēnak uhāy dēsēr ēk jān girastar bharsa
Then he having-gone that of-country a person of-farmer refuge
 nilā. Uhā manus āpnār māthē suār chārāit pāṭhāi-dilā. Pēchhu,
took. That man his-own in-field swine to-feed sent-(him). Afterwards,
 suārē jē kuṇḍā khaītā, uhāt-hē pēt bharit khajlā,
the-swine what husks used-to-eat, with-them the-belly to-fill he-wished,
 kinta kēha nāhāy dilā. Takhan jāgi-hēnak ballā, 'mahar
but anyone not gave. Then having-come-to-his-senses he-said, 'my
 bōbār kata munisēr darkār hāitē bēsi khaibār āchhaī,
father's how-many servants' sufficient than more for-eating is,
 ār mui hāy-thin bhakē mōriō. Mui uṭhi-hēnak āpnār bōbā-thin
and I here in-hunger die. I having-arisen my-own father-near
 jāibō, uhā-k balbō, "Ō bōbā, mui sargēr birūd ār tahar
will-go, him-to I-will-say, "O father, I of-heaven against and of-thee
 chhāmhut pāp kērichha. Mui ār tahar bēṭā bikhāi-jāibār
before sin have-done. I any-more thy son of-being-called
 lēkhē nāh. Mō-khē tahar ēk jān munisēr matan rākh."
in-consideration am-not. Me thy one person servant's like keep."

Pēchhu ũi uṭhi-hēnak apnār bōbār-ṭhin gēlēk. Ŭi durēt
Afterwards he having-arisen his-own father's-vicinity went. He at-a-distance
 rahitē uhār bōbā uhā-k dēkhit bhēṭlā, ār uhār mayā
in-remaining his father him seeing met, and of-him compassion
 hailek, ār jingghāi gaṛē, uhār ṭaṭit dhari-hēnak, uhā-k
became, and running going his on-neck having-caught-(him), him
 chumlā. Bēṭā uhā-k ballā, 'Ō bōbā, mui sargēr birūd ār
kissed. The-son him-to said, 'O father, I of-heaven against and
 tahar chhāmhut pāp kēṛichha. Mui ār tahar bēṭā bikhāi-jaibār
of-thee before sin have-done. I any-more thy son of-being-called
 lēkhē nāhāi.' Bōbā apnār bhātuṛā-gā-k ballā, 'hāpt-kēri
in-consideration am-not.' The-father his-own servants-to said, 'quickly
 sabhē haitē nika (pronounced nikō) kāni āṇi-hēnak uhā-k
all than good clothes having-brought him-to
 pindhāi-dē; uhār hātēt ānggut ār tēnggēt jutā pindhāi-dē; ār
clothe; his on-hand ring and on-feet shoes put-on; and
 āmhi khaṛē-hēnak ānand kērib; kāran mahar ihāi bēṭā marīchhēlēk,
(let)-us having-eaten rejoicing make; because my this son had-died,
 bāchīachhāi; hārāichhēlēk, bhēṭil.'
has-survived; had-been-lost, was-found.'

Ār uhār baḍa bēṭā mātḥē āchhlēk. Ŭi gharēr gaḍi
And his big son in-the-field was. He of-the-house near
 āsi-hēnak nāch bājan sunlēk. Takhaṇ ēk jāṇ bhātuṛā-k
having-come dancing music heard. Then one person servant-to
 ḍāki-hēnak uhā-k sudhailā, 'ihā-gā ki?' Ŭi uhā-k ballā, 'tahar
having-called him-to he-enquired, 'these what?' He him-to said, 'thy
 bhāi āsilek, ār tahar bōbā baḍa bhōj tēṛār kēṛichhāi; kāran
brother came, and thy father great dinner ready has-made; because
 ũi uhā-k nikhē bhēṭlēk.' Ŭi rāglā, bhitarit nāhāi jāit
he him in-good-condition met.' He was-wroth, inside not to-go
 khajlā. Pēchhu uhār bōbā bāhirē guchāi-hēnak uhā-k
he-wished. Afterwards his father outside having-emerged him-to
 khasāmadi kērlā. Ŭi ghurāi-hēnak apnār bōbā-k ballā, 'dēkh,
entreaties made. He having-replied his-own father-to said, 'see,
 ata din mui tahar kāj kēṛichha; tahar hukum kakhaṇ nāhāi
so-many days I thy works have-done; thy order ever not
 rad kēṛichha; tabu tumhi kakhaṇ mō-khē ēk-ṭa chhāgaṛēr
reversed I-have-made; nevertheless thou ever me-to a-single goat's
 chōṛā-k nāhāi diṛachhas, jēman mui mōhar sānggān-gār nīṛē
kid not hast-given, that I my companions-of with

hāsi-mōjā kērib. Kinta tahar ihāi bētā, jīhī bēhīā-gār
laughter-enjoyment may-make. But thy this son, who of-harlots
 sāṅgānē tahar dhan khaiṛē phēlāichhāi, ūhūi jēkhaṇ aslēk,
in company thy wealth having-eaten has-thrown-away, he when came,
 takhaṇ tumhi uhār lāgī baḍa bhōj tēār kērlē.' Kinta
then thou of-him for-the-sake great dinner ready madest.' But
 ūi uhā-k ballā, 'bāchhā, tui sabhē-gā mahar sāṅgānē āchhas,
he him-to said, 'son, thou always my in-company art,
 mahar jāhāy, tāhāy tahar. Kinta ānand ār ulasathi kēri
mine whatever, that-even thine. But rejoicing and exultation to-make
 chāhīā, kāran tahar ihāi bhāi marīchhēlēk, bāchhīāchhāi; hārāichhēlēk,
is-right, because thy this brother had-died, has-survived; had-been-lost,
 bhēṭil.'
was-found.'

III.—SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriyā of Midnapore and of Mayūrbhanja. It touches the sea in the Nandigrām Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriyā. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 346,502 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Acharji, the Secretary of the Midnapore District Board. Three main languages are spoken in this District, namely, Bengali, Oriyā, and Santālī. The last is a tribal language, and not a local one. It is spoken by the Santāls of the west of the District in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur. The other inhabitants of these thanas speak a corrupt Oriyā. Oriyā is also spoken in the southern portion of the thana of Narayangarh, and in the Sub-Division of Contai in the south of the District.

In the rest of the District the language is Bengali. The boundary between Bengali and Oriyā is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriyā. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kaibartta caste speak the curious dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tamluk Sub-Division, that their language must be considered the main language of the tract.

The following is the Kaibartta population in the area referred to :—

	Name of Thana.	Population.
Sadr Sub-Division.	Midnapore (South of Thana)	6,592
	Debra (South of Thana)	23,613
	Sabang (whole)	121,770
	Narayangarh (North)	18,751
Tamluk Sub-Division.	Panskura (West)	75,542
	Tamluk (Do)	57,796
	Nandigrām (Do.)	42,438
TOTAL		346,502

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Nandigram, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the rest of the Tamluk Sub-Division.

The boundary between South-Western Bengali and Oriyā may be taken to be the River Kalighai, where it passes through the Narayangarh Thana. This river, also named here the Haldi, continues to be the language boundary and becomes the Northern

boundary of the Contai Sub-Division. On the east of the Contai Sub-Division the dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oṛiyā, and Bibāri all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and east of the District, as already stated, belongs to the Central or Standard dialect. In the extreme north, however, near Garhbeta and Salbani, it shades into the form of the Western dialect spoken in Bankura. Elsewhere, too, there are slight local variations which do not require illustration.

The Oṛiyā spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur is considerably leavened with words borrowed from the Santālī of the tribes living in that neighbourhood.

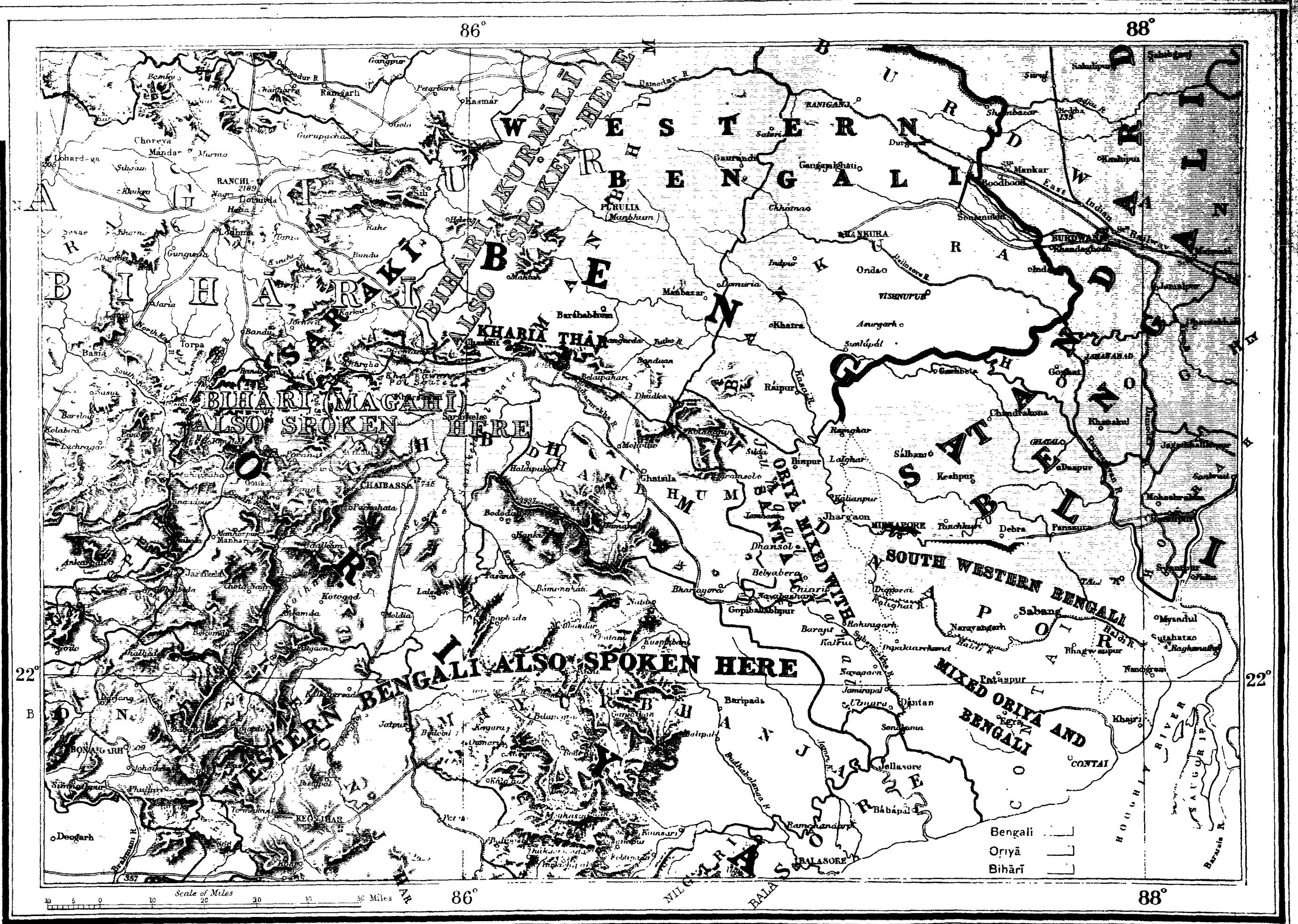
Regarding the Kaibarttas of Midnapore, reference may be made to Mr. Risley's Tribes and Castes of Bengal, and to the account of the tribe given in pages 54 and 55 of the Statistical Account of the District. According to a local tradition which is not mentioned in either of these works, their original home was on the banks of the Sarju, in Oudh, a sufficiently improbable claim to respectability of race, which is not borne out by the caste-statistics of that Province. They appear to have been a non-Aryan race and to have entered Midnapore from Orissa, and it is certain that they conquered the district by force of arms. They now form more than thirty per cent. of the whole population of the District, being strongest, as explained above, in Thana Sabang, while most of them are found south of the River Kasai. They founded several great families, most of which have since died away, but the Rājā of Tamluk is still a member of the caste. One of their leaders became Rājā of Sujamuta, and his last lineal descendant died some years ago, after running through the splendid patrimony which he had inherited. The defeat of the Rājā of Mainā by the Kaibarttas at the time of their original invasion of the District is the subject of a local poem, once very popular, but now seldom read.

The history of their arrival in the District accounts for the very peculiar character of the dialect of Bengali spoken by them. Probably originally owning some non-Aryan language, they arrived in Midnapore speaking a corrupt patois of Oṛiyā, and on this as a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Oṛiyā. For instance, the word *pō*, a son, is much more used in that language than in Bengali. The word *sān'ō*, younger, is for the Oṛiyā *sāna*, *ḡau-sau*, every one, is Oṛiyā for Bengali *ḡē-sē*: *parāk*, again, is low Oṛiyā for a 'son.' The colloquial Oṛiyā forms its ablative by adding *u*, thus *gharu*, from a house; so also we have in these specimens words like *māḡhu*, from among, *sē-thinu*, from that place. The plural of Oṛiyā nouns is formed by adding the syllable *māna*. With this may be compared—

<i>chākarmankē</i> , to the servants,	corresponding to the Oṛiyā	<i>chākaramānanku</i> .
<i>kasbimankār</i> , of harlots	„ „	<i>kasbimānankar</i> .
<i>mōrmankār</i> , of us	„ „	<i>mōmānankar</i> (vulgar).
<i>āmānnakē</i> , to us	„ „	<i>ambhamānanku</i> .

MAP ILLUSTRATING THE MEETING GROUND OF BENGALI ORIYĀ AND BIHĀRĪ



The root *tha*, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriyā. So we find a root *thā* in these specimens, viz., in—

thāya, he remains or they remain, corresponding to Oriyā, *thāē*, he remains.

thāini, I was " " *thili*.

thāila, he was, or they were, " " *thilā*.

thāitē, lasting " " *thāntē*.

The first person singular of the past tense in Oriyā ends in *i*, and the second person in *u*, thus *kali*, I did; *kalu*, thou didst. So also we have in these specimens *thāini*, I was, *kōllu*, thou didst.

The conjunctive participle in Oriyā ends in *i*, thus *dēkhi*, having seen. So we have here words like *jāi-ni*, not having gone.

Besides the above the following peculiarities may be mentioned:—

(I) **Pronunciation.**—*A* is frequently written and pronounced as *ō* or *o*. Thus we have *kor^aā* for *kariyā*, having done; *chol^aā*, for *chaliyā*, having gone; *dhor^aā* for *dhariyā*, having held; *hol^aā* (pron. *hollō*) for *haila*, he became; *tōkhnu* for *takhan*, then; *mōtu*, for *matē*, like.

The vowel *ē* is frequently written *ā*, pronounced *ā* (like the *ā* in 'hat'). Thus *gēla*, he went, becomes *g^aāla*, pronounced *gālō*; *dēkhitē*, to see, becomes *d^aāktē*, pronounced *dāktē*; *chhēlē*, the young of any animal, becomes *chh^aālā*, pronounced *chhālā*.

There is, in fact, a tendency even for *ā* to become this *ā* (*ā*). Thus *rāgiyā*, being angry, becomes *r^aāg^aā*, pronounced *rāggā*.

As usual, *āi* becomes *ē*, and is so written. Thus *khāila*, he ate, becomes *khēla*. This *ē* again becomes *ā*, as above, so that we have *pāila*, he got, becoming first *pēla*, and then *p^aāla* (pron. *pālō*).

The vowel *i* between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus *parīla*, he fell, becomes *palla* (pron. *pōllō*); *karila*, he did, becomes *kalla*; *karitē*, to do, becomes, *kattē*; *lāgila*, he began, becomes *lāgla*. Similarly *hāila*, he was, becomes *hala* or *hol^aā*. This, it may be noted, is also common in Oriyā. If, however, the second consonant is *y*, the first consonant is not assimilated. Thus for *kariyā*, having gone, we have *kor^aā*; for *rāgiyā*, being angry, becomes *r^aāg^aā* (*rāggā*).

There is a constant tendency to make a word, which properly ends in *a*, end in *i*. Thus *mādhur^aā*, sweetness, becomes *mādhujⁱi*; *bāk^aā*, a word, becomes *lākⁱi*; (pron. *bākki*); *nīt^aā*, continual, becomes *litti* (see below) (here the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for *phūkā*, squandering, we have *phukkā*; for *bara*, great, we have *baḍḍā*; for *thēkiyā*, having appointed, *thekki*; for *bhōkē*, hunger, *bhokkē*; for *thākur*, God, *thākkur*; for *śital*, cold, *śittōl*; for *majhār*, pleasant, *majhjhar*; and many others. Note also, in this connexion, the word *saggal*, all, for *sakal*.

There is a tendency to disaspiration. Thus *kāch*, near, for *kāchhē*; *d^aāktē* (*dāktē*), for *dēkhitē*; *gar* for *garh*, a fort. In *hāblās* for *abhilāsh*, the *bh* has been disaspirated, and the aspiration transferred to the commencement of the word. A medial *h* is liable

to elision, thus *kaïla* for *kahila*, he said; *kaïba*, for *kahiba*, I shall say; *chäila*, for *chähila*, he wished.

On the other hand *p* is aspirated in *bāphu*, for *bāp*, a father.

As in Oriyā, initial *n* is very often changed to *l*. Thus we have *lijēr*, for *nijer*, of one's own; *laya*, for *nay*, I am not; *lāy* for *nāy*, like; *lāch* for *nāch*, dancing; *litti* (see above) for *nit'a*, continual; *Lārān-garēr Lallārān*, Nara-nārāyan of Nārāyan-garh.

(II) In the declension of **Nouns**, allusion has been already made to the Oriyā ablative in *u*, in words like *mājhu*, from among; *sēthinū*, from there. There is a locative in *i* in words like *ekkāthi*, in one place; *pāthśālī*, in the school. A termination of the genitive is *kār* in words like *lokkār*, of a man; *tānnēkār* or *tānnākār*, of them. The corresponding termination in Oriyā is *kara*, which is only used in the plural.

(III) Several irregular forms of the **Pronouns** have been noted. These are *mui*, the old singular 'I'; from this we have, *mō-kē*, to me; *mōr*, my; *mōnnē*, we; and *mōrhē*, our; *mōrmankār*, of us. From the regular *āmi*, we have a dative plural, *āmānnakē*, to us. The series for the second person is not so complete, but we have *tui* (old singular), thou (used with a verb in the singular); *tūi*, thou (honorific, used with a verb in the plural); and a curious form *tan*, meaning 'thy.' For the third person we have *tān* (honorific), his; *tānnē*, they, and *tānnēkār* as well as *tānnākār*, of them.

With regard to **Verbs**, a peculiar negative suffix *ni* or *nika*, must first be mentioned. It occurs in words like, *jāi-ni*, not having gone; *haya-ni*, it is not; *dichha-ni*, thou hast not given; *pēli-ni*, I did not disregard; *dīla-nika*, he did not give; *jānchhu-nika*, do you not know; *chäila-nika*, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Oriyā.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus *jānchhu*, you know, for *jānitēchha*. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base *tha*. Thus we have—

kari-thi, I am doing.
jāu-thu, thou art going.
khābāya-tha, you are feeding.
haya-thē, he is.

As examples of the Past tense may be quoted—

thāi-ni, I was, standard, *chhilām*, Oriyā *thili*.
pāni, I got, „ *pāilām*.
pori, I fell, „ *parilām*.
kollu, thou didst, standard, *karilē*.
g'ālu, thou wentest, „ *gēlē*.
baslu, thou didst sit, „ *basilē*.
kalla (pron. *kollō*), he made, „ *karila*.
hol'a (pron. *hollō*), he was, „ *hāila*.

Of the Perfect, which is also extremely contracted, I quote the following examples. It will be noted that the *chh* is sometimes doubled, and is sometimes not—

kachchhi (1st specimen), } I have made, standard, *kariyāchhi*.
kochchhi (3rd specimen), }

pāchhi, I have got, standard, *pāiyāchhi*.

dichha-(ni), you have (not) given (pl.) standard *diyāchha (nā)*.

dichhē, he has given „ *diyāchhē*.

Note the form *āssan* (for *āsiyāchhēn*), he has come.

As examples of the Pluperfect may be quoted—

kochchhini, I had done, standard, *kariyāchhīlām*.

g'āchhla (pron. *gāchhlō*), „ *giyāchhīla*.

Of the future, the following are examples :—

kaiba (pron. *kōibō*), I shall say, standard, *kōhība*.

chhārbō-(ni), I will (not) desert, „ *chhāriba nā*.

korbin, he will do, „ *karibēn*.

habē, he will be, „ *haibē*.

Causal verbs are formed by adding *bā* to the root. Thus—

khābāya-ṭha, you are feeding, standard, *khāōyāitēchha*.

pābāilu, thou didst cause to get, „ *pāōyāili*.

The first specimen is the Parable of the Prodigal Son.

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

এক লোক্কার ছুটা পো থাইল। তান্নেকার মাঝু কোচ্যা পো লিজের বাফুকে বজ্জ বাফুহে! বিবৈ আশৈর যে বাঁটা মুই পাব সেটা মোকে দ্যা। সে তান্নাকার মাঝু বিবৈ বাঁটা কোর্যা দিল। ভোৎ দিন যাই নি কোচ্যা পো স্তম্চ্যা গুটি লিয়া ভোৎ দূরে এক গাঁয়ে চোলা গ্যাল। সেঠী সে আকুস্তা খচাপতর্ কোর্যা লিজের বিবৈ-আশৈ একা-দমে ফুকা-প্যাঙ্গ। য্যাৎকে তার স্তম্চ্যা ফুরাইল সেঠী এক বড্ড আকাল পল্ল। আর তার বড্ড দুখ হোলা। তোখ্নু সে সেউ গাঁর এক লোক্কার ঘরে যায়্যা মূড় গুজল। সে তাকে লিজের পোড়্যা ভুঞে সোর চুরাতে ঠেকি দিল। সোর যে তুঁষ খাতন্ তাকুউ সে খায়্যা পেট পতা কন্তে হাব্লাস কল্ল; কৈ তাকে দিলনিক। য্যাৎকে চাতা তার জাড উদল সে কইল, মোর বাফুর পাশে কন্ত দরমা খাউকা চাকর লফর কত খায়ঠে পেলায়ঠে মুই এঠি ভোকে মরিঠি। মুই এঠিনু মোর বাফুর পাশে যায়্যা তাঁকে কৈব বাফুহে ঠাকুরের ছামু আর তোম্যর ছামু কন্ত পাতক কোচ্ছিনি, মুই আর তোর পোর বগ্গি লয়। মোকে তুই তোর দরমা-খাউকা চাকরের ল্যায় পুষ। সেঠিনু সে তার বাফুর পাশকে গ্যাল। ভোৎদুন্নু তার বাপ তাকে দ্যাক্তে প্যায়্যা তার বড্ডা মাদ্রা হল। ধায়্যা যায়্যা তার গলা জেড়িট্টি ধোর্যা তার চুম খেল। তৎবা তার পো কইল, বাফুহে মুই ঠাকুরের ছামু আর তোর ছামু কন্ত পাতক কচ্ছি। মুই আর তোর পোর বগ্গি লয়। মোকে তুই তোর দরমা-খাউকা চাকরের মোতু পুষ। তার বাপ চাকরমনকে কইল মট্-কোর্যা একখন্ আচ্ছা লুগা আচ্ছা এ্যাকে পিন্তে দে আর হাতে একটা মুদি, পায় এক-জোড়া জুতা পোর্যা দ্যা। আর মোমে খেয়ে দেয়ে খোস করি। জান্ছুনিক মুই মোর মরা পোকে জেঁতা পানি, হারাধন ফির্যা পানি। বোলা তান্নে খোস কন্তে লাগল ॥

তার বড় পো বিলে থাইল। সেঠিনু ঘরের কাচ্ তড়িক আস্যা লাচ গীত হয়ঠে শুন্তে প্যাল। তোখ্নু একলোক চাকরকে ড্যাক্যা ভালাস্ল ইগা কি হয়ঠে-রে? সে তাকে কৈল তন্ ভাই আস্‌সন্ তন্ ভাই ভালয় ভালয় ফির্যা আস্‌সন্ তাই তন বাপ লোকজন খাবায়ঠে দাবায়ঠে। সে ব্যাগ্যা ঘর সাঁদাতে চাইলনিক। তাউ তার বাপ বারে আস্যা তাকে থাম্‌থুম্ কন্তে লাগল। সে তার বাপকে এউ জবাব কল্ল মুই অন্ত কাল তন্ খিজমেৎ করিঠি কব্‌ভু তন্ কথা পেলিনি তবেবা কব্‌ভু মোকে গটে বদা ছ্যাল্যা দিছনি যে মুই মোর হামজুল্লির লোকে লয়্যা খোস করি। আর তন যে পো কস্বিমনকার সাঁতে পড়্যা তোমার স্তম্চা বিবৈ ঐরাণে দিছে সেই পো ঘর আস্‌তে তন্নি তুঁই লোকজন খাবায়ঠ। সে কইল বাফু তুই বেরেবোর মোর সাতে এঠু আছ; মোর স্তম্চাত তোর। মোরমনকার খোস আচ্ছাদ করা গর-উচিত হয়নি। তোর ভাইকে জেঁতা পাছি। হারি গ্যাছল ফির্যা পাছি ॥

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

Ēk lokkār duṭṭā pō thāila. Tānnēkār mājhu kōch'ā pō lijēr
A man-of two sons were. Them-of from-among younger son his-own
 bāphu-kē balla, 'bāphu hē, bishai-āsair jē bāṭi mui pāba sē-tā mō-kē
father-to said, 'O-father, property-of what share I shall-get that me-to
 d'ā.' Sē tānnākār mājhu bishai bāṭi kor'ā dila. Bhōt din
give.' He them-of from-among property division doing gave. Many days
 jāiy-ni koch'ā pō sumch'ā guṭi liyā bhōt-dūrē ēk
not-having-gone younger son all collecting taking great-distance-at one
 gāyē chol'ā g'āla (gālō). Sēṭhī sē ākuttā khachchāpatar kor'ā
village-to having departed went. There he much expenditure doing
 lijēr bishai-āshai ekkā-damē phukka-p'ālla. J'ātkē tār sumch'ā phurāila, sēṭhī
his-own property altogether squandered. When his all was-spent, there
 ēk baḍḍa ākāl palla. Ār tār baḍḍa dukh hol'a. Tōkhnu sē sēu
a great famine fell. And his great distress was. Then he that
 gār ēk lokkār d'arē jāy'ā mūr gujla. Sē tāk-kē lijēr por'ā
village-of a man-of door-to going head put-in. He him-to his-own fallow
 bhūñē sōr chcharātē thēkki dila. Sōr jē tūsh khātan
field-in swine to-feed having-appointed gave (did). Swine what husks were-eating
 tāku-u sē khāy'ā pēṭ patā kattē hāblās kalla; kai tā-kē dila-nika.
that-even he eating belly fill to-do wish did; anyone him-to gave-not.
 J'ātkē ch'ātā tār jñār udla sē kaīla, 'Mōr bāphur pāsē
When being-awakened his sense arose he said, 'My father-of side-to (near)
 katta darmā khāukā chākar laphar kata khāya-thē
how many wage eating servant (and) slave how much are-eating (and)
 pēlāyā-thē, mui ēṭhi bhokkē mari-ṭhi. Mui ēṭhinu mōr
throwing away (wasting), I here (of) hunger am dying. I from-here my
 bāphur pāsē jāy'ā tā-kē kaiba, "bāphu-hē, thākkurēr chhāmu ār
father-of side-to going him-to will say, "O-father, God-of front and
 tōmār chhāmu katta pātak kochehḥini. Mui ār tōr pōr
thy front how much sin I did. I more thy son-of
 jaggi laya, mō-kē tui tōr darmā-khāukā chākarēr lāy push."'
worthy not, me-to thou thy wage-eating servant-of like support."'
 Sēṭhinu sē tār bāphur pās-kē g'āla (gālō). Bhōt-dunnu
From-the he his father-of side-to went. From-great-distance

tār bāp tā-kē d'āktē p'āyā, tār baḍḍā mādrā hala. Dhāy'ā
his father him-to to-see getting, his great compassion was. Running
 jāyā tār galā jēṛiṭṭi dhōr'ā tār chum khēla. Tatbā tār pō
going his neck embracing holding his kiss ate. Then his son
 kaīla, 'bāphu-hē, Mui ṭhākkurēr chhāmu ār tōr chhāmu katta pātak
said, 'O-father, I God-of front and thy front much sin
 kachchhi. Mui ār tōr pōr jāggi laya. Mō-kē tui tōr
have-done. I no more thy son-of worthy not. Me-to thou thy
 darmā-khāukā chākarēr mōtu push.' Tār bāp chākar-man-kē kaīla,
wage-eating servant-of like support.' His father servants-to said,
 'maṭ-kor'ā ēkkhan āchchhā lugā ān'ā, e'ā-kē pintē dē, ār
'haste-doing (soon) one piece good cloth bringing, him-to to-put-on give, and
 hātē ēk-tā mudi, pāya ēk-jōrā jutā porā d'ā. Āya mōnnē
hand-to a ring, feet-to one-pair shoes having put-on give. Come (let) us
 khēyē-dēyē khōs kari. Jānchhu-nika mui mōr marā pō-kē jētā pāni;
eating pleasure do. Know-you-not I my dead son-to alive I-got;
 hārā-dhan phir'ā pāni.' Bol'ā tānnē khōs kattē lāgla.
lost-wealth back got.' Saying (this) they merry-making to-do began.

Tār bara pō bilē thāila. Sēthinu gharēr kach tarik ās'ā
His elder son field-in was. From there house-of near up-to coming
 lāch gīt haya-ṭhē śuntē p'āla. Tōkhnu ēk-lōk
dancing singing (are)-going-on to-hear got. Immediately a (one-man)
 chākar-kē d'āk'ā tālasla 'igā ki haya-ṭhē-rē?' Sē tā-kē kaīla, 'tan
servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy
 bhāi āssan, tan bhāi bhālaya-bhālaya phir'ā āssan, tāi tan
brother has-come, thy brother well-well back has-come, therefore thy
 bāp lōk-jan khābāya-ṭhē-dābāya-ṭhē. Sē r'āg'ā ghar sādātē chāila-nika.
father men is-feeding. He being-angry house to-enter wanted-not.

Tāu tār bāp bārē ās'ā tā-kē thām-thum kattē lāgla. Sē
Therefore his father outside coming him-to pacification to-do began. He
 tār bāp-kē ēu jabāb kalla, 'Mui atta kāl tan khijmat kari-ṭhi,
his father-to this answer made, 'I so-long time thy service am-doing,
 kabbhu tan kathā peli-ni; tabbō kabbhu mō-kē
at-any-time thy word disregarded-not; still at-any-time me-to
 gaṭē badā chh'al'ā dichha-ni, jē mui mōr ham-jullir-lok-kē
one-single goat young thou-hast-given-not, that I my associate-people-to
 lay'ā khōs kari. Ār tan jē pō kasbi-man-kār sātē
taking pleasure may do. And thy what son prostitutes with
 par'ā tōmār sumchā bishai aiānē dichhē, sēi pō ghar
having-fallen thy all properly ruin-to has-given, that (same) son house
 āstē tanni tūi lōk-jan khābāya-ṭha.' Sē kaīla, 'bāphu, tui bēṛēbbhōr
on-coming immediately thou men art-feeding.' He said, 'O son, thou always

mōr sātē ēṭhu āchhu; mōr sumchā-ta tōr-u. Mōr-man-kār khōs-āhlād
my with here art; my all-(property)-indeed thine-also. Of-us pleasure
 karā gar-uchit haya-ni; tōr bhāi-kē jētā pāchhi; hāri g'āchhla phir'ā
to-do improper is-not; thy brother-to alive I-have-got; lost went (was) back
 pāchhi.
I-have-got.

The next specimen is a folk-song in the same dialect. It refers to the departure of Kṛishṇa from Vṛindāvana for Mathurā, in order to slay the demon Kāmsa. The speaker is supposed to be Kṛishṇa's elder brother Bala-rāma. This occurred in the Dvāpara or third age of the world; and in the preceding, or Trēta, age, Kṛishṇa had also been incarnate as Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmaṇa. In the war between Rāma-chandra and Rāvaṇa, Lakshmaṇa had been dangerously wounded by a celebrated weapon named the śakti-spear. He was only revived by Hanumān bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Kṛishṇa is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Viṣṇu. Before his birth his mother was imprisoned by Kāmsa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Kṛishṇa is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[No. 23.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

হায় কি কোল্লুরে কিষ্ট কাইকে গ্যালু।
 কিস-কে আছু ভুঁয়ে পড়্যা লিহাৎ কি যাউঠু রে ছাড়্যা।
 ব্রন্দাবন কি ফাঁকা করে বসলু।
 মুই তেত্তাযুগ্গে লইখন থাইনি শক্তিশেলে যৎবা পোড়নি।
 তৎবা কান্দ্যা অর্ঘট পর্ঘট হৈলু।
 এ যুগ্গে হয়্যা কনেষ্ট মোকে কোল্লুরে তোর জ্যেষ্ঠ।
 তাইকি কিষ্ট ই কষ্ট পাবাইলু।
 জনম নিলু যার ওদরে রাখলু।
 তাকে কারাগারে ও তার ছাতির উপ্রে পাথর চাপ্যা দিলু॥

TRANSLITERATION AND TRANSLATION.

Hāya, ki kōllu-rē Kishṭa kâi-kē g'ālu.
Alas, what hast-thou-done-O, O Kṛishṇa where-to art-thou-gone.
 Kis-kē āchhu bhūyē paṛ'ā. Lihāt ki jāu-ṭhu-rē
What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C,
chhār'ā.
having-left (us).
 Brindāban ki phākkā karē baslu.
Brindāvana what empty making hast-thou-sat.
 Mui tēṭta-juggē Laikhan thāini, śaktisēlē jatbā porṇi.
I in-the-Trēta-yuga Lakshmaṇa was, by-the-śakti-spear when (I) fell.
 Tatbā kānd'ā arghat-parghat hāilu.
At-that-time weeping inconsolable thou-wert.
 Ē juggē hay'ā kanēshṭha mō-ke kollu-rē tōr j'ēshṭha.
This age-in being younger me-to madest-thou-O thy elder.
 Tāi-ki Kishṭa, i kasṭa pābāilu.
Is-it-for-this, O-Kṛishṇa, this suffering thou-madest-me-get.
 Janam nilu jār ōdarē rākhlu,
Birth thou-tookest whose womb-in thou-hast-kept,
 Tā-ke kārāggārē, ō tār chhāttir uprē pāththar chāp'ā dilu.
Her prison-in, and her breast-of upon stone pressing thou-hast-given.

FREE TRANSLATION OF THE FOREGOING.

1. Alas, what hast thou done, O Kṛishṇa? Where hast thou gone?
2. Why art thou lying on the ground? Is it certain that thou art going to leave us?
3. Why art thou making Vṛindāvana a desert?
4. In the Trēta age I was Lakshmaṇa. When I fell struck by the śakti-spear,
5. Thou didst weep and wast inconsolable.
6. In this, Dvāpara, age thou art the younger, and hast made me the elder.
7. Is it for this reason, O Kṛishṇa, that thou makest me to bear all this sorrow?
- 8 & 9. Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.

The next specimen is an account of a good boy in the same dialect.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

লারানগড়ের ললারান বাবুর সাতো পো সোরিন্দ্রি বাবুটী খুম মব্বার লোক। যম্নু হামসী তম্নু হলসা আর সমশীভোল। বছর চোদ্দ পন্দ্র উম্মোর হবে এরু মইধে এম্নু মাধুবিযে যে চাকল্লফর আইপোড়শী-সাইপোড়শী আরা সঞ্চ লোক তাঁন ভোবিস্তার কথা শুন্তা কত তারিপ কত্তে থায়। মূয়ে একটী বোল্যা উটফর কি ফাকটী ফাক্চা বাকি নাই। মোহে লিতাই সাঁতে ইফালা থাকায় খুম ঢালমেল এগ্গলা একনলা একাঠি খাবাদা সওয়া বুস্যা করন্ আর লিতি লিতি বোরপার পাঠশালি পুঁথি গাইতে যান। শুন্তে পাবা যায় এউ সম্বছর চৈৎ মাসে নাকি মেছনপুরে সাইবের ছামুকে যায়্যা ইস্তাহাম দিয়া আইস্যা কুম্পানির ঘরে চাক্রি কোর্বিন। যৌ সৌ কয় তাঁন খুম উচ্চা পায়্যা হবে আমান্নকে তাঁন মা বলেন যে মোর জু থাইতে থাইতে মুই কব্ভু পড়াক্কে বিড়ুই ছাড়বোনি। মোর কি নাই? কাতরে অন্ত সগ্গল? কাল্লাগ্যা অন্ত আবাড় কোচ্ছি? মোর জাণ্টমানি চাক্রি কাম নাই আপ্পা কার ধ্যায়্যা ধাপ্পা বার মোর বুস্যা থায়্যা তের কি হবে চাক্রি বাক্রি ঘরে বুস্যা দুবাটী চাষ কোল্লে লাগ্যা ভোৎ ॥

TRANSLITERATION AND TRANSLATION.

Lārān-gaṛēr Lallārān Bābur sār'ō pō Sōrindri Bābu-ṭī' khūm
Nārāyaṇ-gaṛh-of Nara-nārāyaṇ Bābu-of younger son Saurēndra Bābu very
 majjhār lōk. Jānu hāmsī tamnu halsā ār samśittōl.
charming person. As charming so open-hearted and of-equable-temper.
 Bachhar chōdda pandra ummōr habē. Ēru maīdhē ēmnu
Year fourteen fifteen age will-be (is probably). This (time) within so
 mādhujī jē chākallafar, āiporśi-sāiporśi ārā sañchu lōk tān
good-natured, that servants-slaves neighbours other all people his
 bhōbistār kathā sun'ā kata tārip kattē thāya. Mūyē ēk-ṭī
politeness-of word hearing much praise to-do continue. Mouth-in a-single
 bōl'ā utakshkhar ki phākṭī-phākchā bāk'i nāi. Mōrhē Litāi
having-mentioned angry or trivial word not. Our Nitāi
 sātē ishtālā thākāya khūm dhālmēl ēggālā-ēknaḷā ēkkāthi khābā-dābā
with friendship being great intimacy neck-deep one-place-in eating
 saōyā (shōwā) bus'ā karan ār litti-litti baurpār pāṭhsāli pūthi gāitē
lying-in-bed sitting does and daily Bahurūpa-of school-to book to-sing (recite)
 jān. Śuntē pābā-jāya ēu sambachhar Chait māsē nāki Mēdunpurē
he-goes. To-hear is-got this whole-year Chaitra month-in may-be Midnapore-in
 sāibēr ehāmuke jāy'ā intāhām diyā āis'ā kumpānir gharē
Saheb-of front-to going examination giving coming company-(Government)-of house-in

¹ Ṭī is a suffix of endearment, as ṭā is of contempt.

chākri korbbin. Jau-sau kaya tãñ khũm uchchā pāy'a habē. Amāñña-kē
service he-will-do. Every-body says his very high rank (post) will-be. Us-to
 tãñ mā balēñ jē, 'mōr ju thāitē thāitē mui kabḥhu parākkē bibhūi
his mother says that, 'my life lasting I at-any-time son-to foreign-country
 ehḥārbō-ni. Mōr ki nāi? kātta-rē atta saggal? kālāg'a atta
will-leave-not. My what not? whom-for so-much all? whom-for so-much
 ābār kochehhi? mōr jāñtūmāni (a corruption of gentleman) chākri kām
property I-have-done? my respectable-(son)-for service necessity
 nāi? āppā, kāra dhāyā-dhāp'a bāra; mōr bus'ai
not? O-father(son), some-body-of running-(and)-bustling twelve; my sitting
 thāy'a tēra. Ki habē chākrē-bakri. Gharē bus'a du-bāṭi
remaining thirteen. What will-be service. House sitting twice-twenty-bighas
 chāsh kollē lāg'a bhōt.
cultivation if-done (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

Saurēndra Bābu, the younger son of Nar-nārāyan Bābu of Nārāyaṅgarh is a very nice boy. He is as open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praises. He is never heard to utter a single angry or trivial word. Our Nitāi is his friend, and is so very intimate with him, that they eat and sleep and sit together, and every day they go together to Bahurūpa village school to recite their lessons.

There is a report that he will go up in the month of Chaitra of this year to Midnapore, and will there pass an examination before the *Sāhib*, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "others may earn twelve by running and bustling, but we will earn thirteen by sitting quietly at home."¹ What is the use of taking service? With forty *bighās* of land we shall have plenty to eat while we stay at home.'

¹ This is a well-known proverb.

IV.—NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Maithili dialect of Bihārī, through the Siripuriā sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Rājbangsī. To the south, in Rajshahi and Pabna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Pabna.

The whole of this tract has, within historic times, been subject to the Kōch tribes who invaded it from Cooch Bihar, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kōch language, but an examination of the specimens of their language which I have received shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have elicited the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kōch speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other peasants of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Kōch origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more distributed by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Bihārī, Santālī, Kōch-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Bihārī, and this is specially true of the sub-dialect spoken by the Kōch, and is its special point of difference. Its grammar shows remarkable points of agreement with Oriyā.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called Siripuriā from the name, Śrīpur, of the pargana in which it is most prevalent, and also Kishanganjīā, from the principal town of the sub-division of that name. It is largely mixed with idioms borrowed from the neighbouring Bihārī, and is even written in the Kaithī character which is that usually adopted for writing that language. The people who speak it are mostly of Kōch origin. Of these, some 456,000 are Musalmāns, and some 136,000 are still called Kōch. A wild tribe entitled Kurariā also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further inquiry shows that they all speak the same language, Siripuriā, which closely resembles the Kōch-Bengali spoken in Malda. The total number of people returned from Purnea as speaking Siripuriā is 603,623. Its western limit, and hence the western limit of Bengali, may be roughly taken as the River Mahānanda.

We thus find that Northern Bengali is spoken by the following number of people :—

Name of District.	Number of Speakers.
Rajshahi	1,411,942 ¹
Dinajpur	1,412,650 ¹
Bogra	740,807 ¹
Pabna	1,339,531
Malda	535,000
Malda (Kōch sub-dialect)	65,000
Purnea (Siripuriā sub-dialect)	603,623
TOTAL	6,108,553

The following points may be noticed regarding the form of the dialect spoken in Dinajpur :—

The system of **spelling** and **pronunciation** closely follows that of Central Bengal, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter *l* used instead of *r*, as in the word *śarilē* for *śarirē*, in a body.

As regards vocabulary note the use of the word *tābat*, the Sanskrit *tārat*, to mean 'everything.'

In the declension of **nouns**, there is a Locative Singular in *ēt* or *at*. Examples are: *kashītēt*, in trouble; *pāyēt*, on foot; *khētēt*, in the field; *dēśat*, in the country; *hātāt*, on the hand; *kāchhat*, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, *chhāōyātē*, pronounced *chhāwātē*, children. Besides the usual Genitive Plural ending in *dēr*, for *digēr*, as in *bēsūdēr*, of harlots, there is a similarly contracted Accusative Dative Plural, as in *chākardēk*, to the servants; *bandhudēk*, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final *ē* of the Accusative-Dative termination *kē*.

In regard to the **pronouns**, the pronoun of the first person is *hāmi*, I. Its Accusative-Dative Singular is *hāmākē*, or *hāmāk*, its Genitive Singular is *hāmār*, and its Nominative Plural is *hāmārā*. Similarly, for the second person, *tumi* is 'thou,' the Genitive Singular of which is *tumār*, and so on for the other cases. For the pronoun of the third person, we have *sē*, he; *tāk* or *tāhāk*, him, or to him; *tārā*, they; and *tāydēr*, their. The remaining pronouns exhibit no irregularities. *Jēkhan* and *tēkhan* mean 'when' and 'then.'

In the conjugation of **verbs**, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in *ēn*. Thus, *dēn*, you give; *karilēn*, you

¹ Revised figures.

made; *āchhēn*, you are. The first person of the future ends in *im*, as in *balim*, I will say. The third singular Past ends in *ē* in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—*dilē*, he gave; *pālē*, he obtained; *khālē*, he ate; *puchhlē*, he asked. For Intransitive verbs we have *haīl*, he became. So, *chhīl*, he was; *gēl*, he went; *lāgi*, he began; *khēlchhīl*, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, *viz.*, in *kahīl*, he said.

As samples of the Perfect tense, we may quote,—*dichhi*, I have given; *karichhi* or contracted *karchhi*, I have done; *bāchichhē*, he has escaped; *gēichhē*, he has gone; *āsichhē*, he has come; and *ānchhē*, he has brought. Honorific forms are *karichhēn*, he has made; and *pāichhēn*, he has obtained. As a Pluperfect, the word *gēichhīl*, he had gone, is an example.

For the Future, we have *pām*, I shall get; *jām*, I shall go; *balim*, I shall say.

The Infinitive ends in *bā*. Thus, *bharibā*, to fill; *dēkhbā pālē*, he was able to see; *karbā lāgil*, he began to do; *parbā lāgil*, he began to fall. Sometimes it is inflected in the Genitive case. Thus, *dibār lāgil*, he began to give; *nibār chāhīl*, he wished to take; *dākibār khailām*, I told to call.

The Conjunctive Participle ends in *ē* after a consonant. Thus, *āsē*, having come; *karē*, having done; and many others. After a long *ā*, the termination is *y*. Thus, *pāy*, having got; *khāy*, having eaten.

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol. II, 1873, of the *Indian Antiquary*.

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

এক জন মানুষের দুই ছাওয়া ছিল। তাইদের মধ্যে ছোট ছাওয়া আপন বাপকে কহিল, বাপ! সম্প্রতের যে ভাগ আমি পাম্, তা হামাক্ দেন। তাহাৎ সে তাইদের মধ্যে বিষয় ভাগ করে দিলেন। কিছু দিন পর ছোট ছাওয়া তাবৎ এক ঠাঁই করে দূর দেশে চল গেল, আর সেই ঠাঁই সে অপরিমিত বেভারে আপনার সম্পৎ উড়ায় দিলে। সে তাবৎ খরচ করে ফেলে সেই দেশে ভারী আকাল হইল, আর সে কষ্টে পড়বা লাগিল। তেখন সে গিয়া সেই দেশের এক জন গিরস্তের আশ্রা নিলে; সে লোক তাহাক্ আপনার মাঠে শূওর চড়াবা পাঠায় দিলে। পাছৎ শূওর যে খোসা খায়, সেই দে সে পেট ভরিবা মন্ করিল, কিন্তুক কেহ তাক্ দিলে না। পাছৎ চেনন পায় সে কহিল, হামার বাপের কেত দরমাহাদার চাকর বেশী বেশী খাবার পায়, আর আমি হেথা ভুকে মরি! আমি উঠে আপন বাপের কাছৎ যাম্, তাহাক্ বলিম্, বাপ! আমি স্বর্গের বিরোধে আর তুমার সাক্ষাৎ পাপ্ করিছি, আমি আর তুমার ছাওয়া বলে বলাবার যোগ্ নাহি, হামাক্ তুমার এক জন দরমাহাদার চাকরের মত রাখেন। পাছৎ সে উঠে আপন বাপের নিকট গেল। কিন্তুক্ সে দূরে থাকতে তার বাপ তাক্ দেখবা পালে, আর দয়া করে দৌড়ে যায়, গলা ধরে চুমা খালে। ছাওয়া তাক্ কহিল, বাপ! আমি স্বর্গের বিরোধে ও তুমার সাক্ষাৎ পাপ্ করিছি; আমি তুমার ছাওয়া বলে বলাবার যোগ্ নাহি। কিন্তুক্ বাপু আপন চাকরদেক্ কহিল, জলদি খুব ভাল কাপড় আনে ইহাক্ পিন্ধাও; ইহার হাতৎ আঙ্গটী ও পায়েৎ জতা পিন্ধাও; আর হামরা খাওয়া দাওয়া করে আনন্দ করি; কারণ হামার এই ছাওয়া মরে গেইছিল, বাঁচিছে; হারায় গেইছিল, পাওয়া গেইছে। পরে তারা আনন্দ করবা লাগিল ॥

আর তার বড় বেটা খেতেৎ ছিল। সে আসে ঘরের নিকট হলে নাচ বাজনা শুনতে পালে। তেখন সে এক জন চাকরকে কাছৎ ডাকে পুছলে, এসব কি? সে তাহাক্ কহিল, তুমার ভাই আসিছে, আর তুমার বাপ বড় ভোজ তৈয়ার করিছেন; কেনে যে, সে তাহাক্ আরাম শরীলে পাইছেন। কিন্তুক্ সে রাগ করিল, ভিতরু যাবার চাহিল না। পাছৎ তাহার বাপ বাহিরৎ আসে তাহাক্ পরবোধ দিবার লাগিল। কিন্তুক্ সে উত্তর করে আপন বাপক্ কহিল, দেখেন, এত বছর ধরে আমি তুমার সেবা করিছি, তুমার কোনও হুকুম কুনকালে ফেলাই নাই, তাঁহ তুমি কুনকালে হামাক্ একটা ছাগলের বাচ্চা দেন নাই, যে, হামার বন্ধুদেক্ নিয়ে আনন্দ করি; কিন্তুক্ তুমার এই বেটা, যে বেশাদের সঙ্গে তুমার সম্পৎ খায় ফেলিছে, সে যেখন আসিল, তেখন তুমি তার কারণ বড় ভোজ তৈয়ার করিলেন! কিন্তুক্ সে তাহাক্ বলিল, বাছা! তুমি সর্বদা হামার সঙ্গে আছেন, আর হামার যা হয় সব ত তুমার। কিন্তুক্ আনন্দ করা আর হলাস হওয়া ভাল হইয়াছে; কারণ তুমার এই ভাই মরে গেইছিল, বাঁচিছে; হারায় গেইছিল, পাওয়া গেইছে ॥

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

Ēk jan mānushēr dui chhāoyā (chhāwā) chhila. Tāydēr madhyē
One person man's two sons were. Of-them among
 chhōta chhāoyā āpan bāp-kē kahil, 'Bāp! sampatēr jē
the-young son his-own father-to said, 'Father! of-the-property what
 bhāg hāmi pām, tā hāmāk dēn.' Tābāt sē tāydēr madhyē bishay
share I will-get, that me-to give.' Thereon he of-them among property
 bhāg karē dilēn. Kichhu din par chhōta chhāoyā tābat
division having-made gave. Some days after the-young son everything
 ēk thāi karē dūr dēsat chalē gēl, ār sēi thāi sē
one place having-made a-far land-in having-gone went, and in-that-place he
 aparimit bēbhārē āpanār sampat urāy dilē. Sē tābat
riotous in-behaviour his-own property having-caused-to-fly gave. He everything
 kharach karē phēllē sēi dēsat bhārī ākāl haīl,
spent having-made having-wasted that land-in a-severe famine became,
 ār sē kashtēt parbā lāgil. Tēkhan sē giyā sēi
and he in-trouble to-fall began. Then he having-gone that
 dēśēr ēk jan girastēr āsrā nilē. Sē lōk tāhāk
of-country a person householder-of refuge took. That person him
 āpanār māthāt sūor charābā pāthāy dilē. Pāchhat sūor jē
his-own in-field pigs to-feed having-sent gave. Afterwards the-pigs what
 khōsā khāy sēi dē sē pēt bharibā man karil,
husks used-to-eat those by-means-of he the-belly to-fill mind made,
 kintuk kēha tāk dilē nā. Pāchhat chētan pāy sē
but any-one him-to gave not. Afterwards senses having-obtained he
 kahil, 'hāmār bāpēr kēta darmāhādār chākar bēsi bēsi
said, 'my father's how-many wage-getting servants much muck
 khābār pāy, ār hāmi hēthā bhukē mari. Hāmi uṭhē
to-eat get, and I here in-hunger die. I having-risen,
 āpan bāpēr kāchhat jān, tāhāk balim, "Bāp,
my-own father's in-neighbourhood will-go, him-to I-will-say, "Father,
 hāmi s'argēr birōdhē ār tumār sākkh'āt pāp karichhi;
I of-heaven in-opposition and thy before sin have-done;
 hāmi ār tumār chhāoyā balē-balābār jōg, nāhi; hāmāk
I more thy son of-being-called worthy am-not; me

Bengali.

R 2

tumār ěk jan darmāhādār chākarēr mātā rākhēn.” Pāchhat
thy one man wage-getting of-servant like keep.” Afterwards
sē uṭhē āpan bāpēr nikaṭ gēl. Kintuk
he having-risen his-own father's in-neighbourhood went. But
sē dūrē thāktē tār bāp tāk dēkhbā pālē, ār
he in-distance remaining his father him to-see got, and
dayā karē daurē jāy, galā dharē chuma
pity having-made having-run having-gone, neck having-seized a-kiss
khālē. Chhāoyā tāk kahil, ‘Bāp, hāmi s’argēr birōdhē
ate. The-son him-to said, ‘Father, I of-heaven in-opposition
ō tumār sākkhāt pāp karichhi; hāmi tumār chhāoyā
and thy before sin have-done; I thy son
balē-balābār jōg nāhi.’ Kintuk bāp āpan chākardek
of-being-called worthy am-not.’ But the-father his-own servants-to
kahil, ‘jaldi khub bhāla kāpar ānē ihāk pindhāo; ihār hātātē
said, ‘quickly very good clothes having-brought this-(person) dress; his on-hand
āngṭī ō pāyēt jātā pindhāo; ār hāmra khāoyā-dāoya (khāwā-dāwā)
a-ring and on-feet shoes put-on; and (let)-us feasting
karē ānand kari. Kāraṇ hāmār ēi chhāoyā marē gēichhil,
having-made joy make. For my this son having-died had-gone,
bāchichhē; hārāy gēichhil, pāoyā-(pāwā)-gēichhē.’ Parē tārā
has-survived; having-been-lost had-gone, has-been-found.’ Afterwards they
ānand karbā lāgil.
joy to-make began.
Ār tār barā betā khētēt chhil. Sē āsē gharēr
And his elder son in-field was. He having-come of-house
nikaṭ halē nāch bājnā śuntē pālē. Tēkhan sē
in-neighbourhood having-become, dancing music to-hear got. Then he
ěk jan chākar-kē kāchhat. dākē puchhlē. ‘Ē-sab ki?’ Sē
one man servant near having-called asked. ‘This-all what?’ He
tāhāk kahil, ‘tumār bhāi āsichhē, ār tumār bāp barā
him-to said, ‘thy brother has-come, and thy father a-great
bhōj taiyār karichhēn, kēnē jē sē tāhāk āram śarilē pāichhēn.’
feast ready has-made, because that he him sound in-body has-obtained.’
Kintuk sē rāg karil, bhitār jābār chāhil nā. Pāchhat tāhār
But he anger made, within to-go wished not. Afterwards his
bāp bāhirat āsē, tāhāk parbōdh dibār lāgil. Kintuk
father outside having-come, him remonstrance to-give began. But
sē uttar karē āpan bāpak kahil, ‘dēkhēn, ēta bachhar
he answer making his-own father-to said, ‘see, so-many years
dharē hāmi tumār sēbā karichhi, tumār kōn-ō hukum kunkālē
lasting I thy service have-done, thy any order at-any-time

phēlāi nāi, tāhu tumi kunkālē hāmāk ēk-tā chhāgalēr bāchchā
I-disobeyed not, yet thou at-any-time me-to 'a goat's kid
 dēn nāi, jē hāmār bandhudēk niyē ānand kari; kintuk
gavest not, that my friends taking joy I-may-make; but
 tumār ēi bēṭā, jē bēṣādēr sāṅge tumār sampat khāy phēlichhē,
thy this son, who. of-harlots in-company thy wealth eating has-wasted,
 sē jēkhan āsil, tēkhan tumi tār kāraṇ bara bhōj taiyār karilēn.
he when he-came, then thou his for-sake a-great feast ready hast-made.'
 Kintuk sē tāhāk balil, 'Bāchhā, tumi sarbada hāmār sāṅgē āchhēn,
But he him-to said, 'Son, thou always my in-company art,
 ār hāmār jā hay, sab ta tumār. Kintuk ānand karā ār
and mine what is, all indeed thine. But joy to-make and
 hulās haōyā (hōwā) bhāla haiyāchhē, kāraṇ tumār ēi bhāi marē
rejoicing to-be good has-been, for thy this brother having-died
 gēichhil, bāchichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē.
had-gone, has-survived; having-been-lost had-gone, has-been-found.'

[No. 26.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

হামার ছাওয়া হামি খুন করছি। সেই জন্ত চৌকিদার ও পুলিশ হামাকে এখানে আনছে। ঐ ছাওয়ার বয়েষ ৫ বছর। ৪ খান ছাওয়াতে সন্ধ্যার সময় হান মান খেলছিল। হামি উহারদের সকলকে চর দিলাম ও ঐ ছাওয়া বাক পড়ে গেল। হামি এক চর ও এক কিল দিছি। পড়ে গেলে হামার বেটি ছাওয়া ছাওয়াকে কোলাতে নিলে ও যখন কোলাতে নিলে তখন ছাওয়া চোচ্ চড়ায়ে দিলে। হামার মা তখন ছাওয়াকে নিবার চাহিল কিন্তু পারিলনা। হামি তখন কোলায় নিলাম ও ফকির টকির ডাকিবার কহিলাম ও বহুত মানুষ আসিল। ছাওয়া হামার কোলায় দম নিল ও ঠাণ্ডা হই গেল ॥

হান্মান করনা চুপ থাক। বাপু এই জন্ত চর দেই ও মারি। ছাওয়া বেটি ছাওয়া ॥

হাঁ হামার কষুর হইয়াছে। হামি খুসিতে কহিলাম, যে হইছে তাহা হামি তামাম কহি দিলাম। কেহ শিখায় দেয় নাই ॥

TRANSLITERATION AND TRANSLATION.

Hāmār chhāoyā (chhāwā) hāmi khun-karchhi. Sēi-jan'a chaukidār
My child I have-murdered. That-for chaukidār
 ō pūlis hāmā-kē ēkhānē ānchhē. Ai chhāoyār (chhāwār) bayēsh 5 (pāch)
and police me here have-brought. That child's age 5
 bachhar. 4 (chār) khān chhāoyātē (chhāwātē) sandh'ār samay hān-mān
years. 4-in-number children of-evening time quarrelling
 klēlehhil. Hāmi ubārdēr sakal-kē char dilām ō ai chhāoyā (chhāwā)
were-playing. I them all slaps gave and that child
 jhāk parē-gēl. Hāmi ēk chār ō ēk kil dīchhi. Parē-gēlē
all-of-a-sudden fell-down. I one slap and one fist-blow gave. Having-fallen-down
 hāmār bēṭi-chhāoyā (chhāwā) chhāoyā-kē (chhāwā-kē) kōlātē nilē ō
my wife child on-the-lap took and
 jakhan kōlātē nilē takhan chhāoyā (chhāwā) chōk charāyē-dilē. Hāmār
when on-the-lap took then child eye raised-up. My
 mā takhan chhāoyā-kē (chhāwā-kē) nibār chāhil, kintu pāril-nā. Hāmi
mother then child to-take wanted, but could-not. I
 takhan kōlāy nilām ō phakir-takir dākibār kabilām, ō bahut mānush
then on-lap took and fakirs-and-others to-call asked, and many men
 āsil. Chhāoyā (chhāwā) hāmār kōlāy dam nila ō thāṇḍā
came. The-child my on-lap (his-last)-breath took and cold
 ahī-gēl.
became.

Q.—Hānmān kara nā chup thāk, bāpu ēi jan'a char dēi ō māri?

Quarrel do not quiet keep, you this for slap gave and beat?

Chhāoyā(chhāwā) bēti chhāoyā(chhāwā).

child female child (was).

A.—Hā, hāmār kashur haiyāchhē. Hāmi khusitē kahilām. Jē

Yes, my guilt has-become. I voluntarily have-stated. What

haichhē, tāhā hāmi tāmām kahi-dilām. Kēha śikhāy dēy
happened, that I all have-stated. Anyone tutoring gave

nāi. •

not (No body tutored me).

The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:—

I.—PRONUNCIATION—

The letter *a* (ö) is pronounced as *ō* or *o*. Thus *jhōn* for *jan*, a person; *chhōtō* for *chhōṭa*, a little; *dhōllē* (pr. *dhollē*) for *dharilē*, he caught.

The letter *ē* or *ē* is frequently written *ā*, and both are pronounced like the *ä* in *hat*. Thus *yāk* (pr. *yāk*) for *ēk*, one; *bātā* (*bātā*), a son; *chhēlā* (for *chhēlē*) a child; *pāt*, for *pēt*, belly; *chāt*, for *chēt*, senses; *khātē* (for *khētē*), in the field; *tākā* (for *thēkē*), from.

In *suchtē*, to think, *ō* has become *u*, and in *dōrā*, *au* has become *ō*.

In the word *jhōn* for *jan*, a person, *j* has become *jh*.

The local dialect pronounces *r* as *v*. Thus *bara* for *barā*, great. The letters *ś*, *sh*, and *s* are all written *s*, which is pronounced as dental *s*. Here we see the signs of the influence of the adjoining Bihārī.

II.—NOUNS—

The **Accusative Dative** is usually formed by adding *k*. Thus *bābāk*, to the father; *sahōriyāk*, a citizen (Acc.); *bōk*, to a wife. Sometimes the ordinary form is used, as *kuttā-kē*.

The **Genitive Singular** is regular.

The **Instrumental Locative** is generally regular, but sometimes ends in *ēt*, as in *gharēt*, in the house.

The sign of the **Ablative** is *hōtē*, as *hāt hōtē*, from the hand.

As an example of *ē* in the **Nominative Plural**, we have *chāoyāl-pāoyālē*, the children.

The **Genitive Plural** is formed by adding *ghōr*, to the Genitive Singular. Thus *tār-ghōr*, of them; *dōstēr-ghōr*, of friends. From this other oblique cases may be formed. Thus, *tār-ghōr-kē*, to them.

III.—PRONOUNS—

First Person,—*hāmī*, I; *hāmāk*, to me; *hāmār*, my; *hāmārā*, we.

Second Person,—*tūi*, thou; *tōk*, thee; *tōr*, thy.

Third Person,—*tāi*, *āi*, he; *tāk*, him; *tār*, his; *tāt*, thereon; *tār-ghōr*, of them; *tār-ghōr-kē*, to them.

i, this one; *u*, that one.

Adjectives, *ōi*, *ai*, that.

Others,—*kēhu*, anyone; *kichchhu*, anything; *kunu*, any.

The rest are regular, so far as they appear in the specimens.

IV.—VERBS—

(a) **Auxiliary Verbs, and Verbs Substantive—**

(1) *Present*,—*lōhi*, I am not; *āchhis*, thou art; *āchhē*, he is.

(2) *Past*,—*achhlō*, *hōlō*, he was, etc.

(3) *Past Conditional*,—*hōtō*, he would have been.

(4) *Verbal Noun*,—*hōbār*, of being.

Finite Verb—

1. *Present*,—*kāṭi*, I cut ; *kari*, I may make ; *rahi*, we may remain ; *dis-mi*, thou didst not give ; *khāy*, they eat.
2. *Present Definite*,—*mōrchhi*, I am dying.
3. *Imperfect*,—*dichhlō-nā*, he was not giving ; *āschhilō*, he was coming.
4. *Future*,—*pāmu*, I will get ; *jāmu*, I will go ; *kahmu*, I will say ; *karmu*, I shall do ; *kabhē*, he will say.
5. *Imperative*,—*dē*, give ; *rākh*, keep ; *āy*, come ; *d'ākhēk*, look ; *khāi*, let us eat ; *dāi*, let us give ; *kari*, let us do.
6. *Past*,—*Second Person*,—*dili*, thou gavest.
3rd Person,—
 (a). *Transitive Verbs*,—*kahlē*, he said ; *dilē*, he gave ; *phēklē*, he squandered ; *dhōllē*, he caught ; *paṭhālē*, he sent ; *dēkhlē*, he saw ; *kōrlē*, he made ; *khālē*, he ate ; *pālē*, he got ; *puchhlē*, he asked ; *kōllē*, he made ; *karlē*, he made ; *rākhlē*, he put.
 (b) *Intransitive Verbs*,—*g'ālō*, he went ; *kōlō*, he became ; *pōlō*, he fell ; *ālō*, he came ; *lāglō*, they began ; *sāndhālō*, he entered ; *thāklō*, he remained.
7. *Past Conditional and Habitual*,—*bhālō-bāstō*, he used to like.
8. *Perfect*,—*kar'āchhi*, I have done ; *diyāchhē*, he has given ; *uṛiyāchhē*, he has wasted ; *āy'āchhē*, he has come ; *pāy'āchhē*, he has got ; *khāy'āchhē*, they have eaten.
9. *Pluperfect*,—*mar'āchhilō*, he had died ; *hariyāchhilō*, he was lost.
10. *Infinitive*,—*charātē*, to tend ; *bharātē*, to fill ; *kahtē*, to call ; *rāntē*, to cook ; *khātē*, to eat ; *suchtē*, to think.
11. *Present Participle*,—*bittē*, passing (of time) ; *jāntē*, knowing ; *rahtē-i*, even remaining.
12. *Conditional Participle*,—*pālē*, if he got ; *puchhlē*, having enquired ; *kahlē*, if I say.
13. *Conjunctive Participle*,—This ends in *'ā*. Thus *bāṭ'ā*, having divided ; *kar'ā*, having done ; *jāy'ā*, having gone ; and many others.

Sometimes the regular form is met, as, *sāndhiyā*, having entered.

Malda District is a meeting-place of several languages,—of Bengali, Bihārī, Santālī, Kōch, and others. Curiously enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken.

The two following specimens are the Parable of the Prodigal Son, and a short Folk-tale.

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesch Chandra Set, 1897.)

য্যাক্ ঝোন্ মানুসেৰ্ দুটা ব্যাটা আছলো। তাৰ্ ঘোৰ বিচে ছোট্কা আপ্নার বাবাক্ কহলে, বাব ধন্ করির যে হিন্স্থা হামি পামু, সে হামাক্ দে। তাং তাঁই তারঘোরকে মালমাত্তা সৰ্ বাঁচ্যা দিলে। বহুৎ দিন্ না বিংতে, ছোটো ছেল্যা সৰ্ য্যাক্ঠে কর্যা বিদেস্ চল্যা গ্যালো। আৰ্ সে বদচালে আপ্নার্ মাল্-মাত্তা সৰ্ খুইয়া দিলে। যথুন্ সৰ্ সে থরচ্ কর্যা ফেক্লে, তথুন্ সে দেসে বারা আকাল্ হোলো, আৰ্ সে বারা কঠিনে পোলো। তথুন্ তাঁই যায়্যা ওই দেসেৰ্ য্যাক্ সহোরিয়াক্ ধোল্লে। অঁই তাক্ ময়্দানে সোর চরাতে পাঠালে। তাঁই সোরের ভুঁসি দিয়া প্যাট্ ভরাতে পালে খুসি হোতো, মতন্ সে ভুঁসিও তাক্ কেছ দিছলোনা। যথুন্ তাঁই চ্যাং হোলো, তথুন্ সে কহলে, হামার্ বাবার্ দরমাহা খাউকা চাকৰ্ বাকরের ঘরে য্যাতো খাবার যে ফেল্যা ছর্যা খায়, আৰ্ হামি ভোকে মোৰ্ছি। হামি উঠ্যা হামার্ বাবার্ কাছে যামু আৰ্ তাক্ কহমু, বাবা, সরোগের কাছে আৰ্ তোৰ্ কাছে হামি পাপ কর্যাছি, হামাক্ আৰ্ তোৰ্ ছেল্যা কহতে হয় না। হামাক্ তোৰ্ দরমাহাখাউকা চাকৰ্ কর্যা রাখ্। সে উঠ্যা বাবার্ কাছে আলো। মতন্ বহুৎ দূর রহতেই তার বাবা তাক্ দেখ্লে, আপ্সোস্ কোৰ্লে, আৰ্ দোর্যা আস্যা তার ঘাৰ্ সাপ্চ্যা ধর্যা চুমা খালে। তথুন্ সেই ছেল্যা বাবাক্ কহলে, বাবা, হামি সরোগের কাছে আৰ্ তোৰ নজরে পাপ কর্যাছি, হামি তোৰ্ আৰ পুং হোবার লায়েক্ লোহি। মগৰ্ বাবা চাকৰ সবাকু কহলে খুব জবৰ্ জবৰ্ পোসাক্ লিয়া আয়, তাক্ পিন্দিয়া দে, তাৰ্ হাতেং আঙ্গুট, পাঁয়ে জুতা দে। হাম্ৰা খাই দাই আৰ উচ্ছব করি। ক্যানেনা হামার্ ই ব্যাটা হারিয়া গিয়া ফেৰ্ পাওয়া গ্যালো। অরা তথুন্ আনন্দ্ কোৰ্তে লাগলো ॥

তথুন্ বর ব্যাটা খ্যাতে আছলো। যথুন্ অঁই ঘুর্যা আস্ছিলো, আৰ্ বারিৰ্ কাছে আলো, তথুন্ সে নাচ্না বাজ্নার্ আওয়াজ্ শুনতে পালে। য্যাক্টা চাকরেকে ডাক্যা সে পুছ্লে, ইঠে ইসব কি হোছে। চাক-ৰ্টা তাক্ কহলে তোৰ্ ভাই আয়্যাছে, তাক্ ভালয়্ স্থলয়্ পায়্যাছে কহ্যা তোৰ্ বাবা ভোজ দিয়াছে। তাঁই গেদ্সা হোলো, ঘরেং সান্ধালোনা। তথুন্ তার বাবা বাহরে আলো আৰ্ তাক্ নেহ্ৰা কোল্লে। বড় ব্যাটা জবাব কোৰলে, দ্যাখেক, বহুৎ বচ্ছর ত্যাকা হামি তোক্ সেব্ছি, কখ্খনু তোৰ কথা কাটিনি, তবো তুঁই হামাক্ য্যাক্টা পাঁঠা দিস্নি যে হামার দোস্তেৰ ঘোর লিয়া হামি আনন্দ্ করি। আৰ যথুন্ তোৰ্ ই ব্যাটা ঘুর্যা আলো, যাঁই তোৰ ধন্ করি রাঁড়বাজিতে উরিয়াছে, তার ক্যানে তুঁই ভোজ্ দিলি। তাঁই তথুন্ তাক্ কহলে, বাপ, সৰ্ সমে তুঁই হামার কাছে আছি, হামার যে কিছু আছে, সব তো তোৰ্। তোৰ ইটা ভাই মর্যাছিলো, য্যাখুন্ বাঁচ্যা আলো, হারিয়াছিল, পাওয়া গ্যালো; এই ক্যানে ইটা বেস যে হাম্ৰা আনন্দ্ করি অঁই খুসি রহি ॥

[No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

Yāk (yāk) jhōn manusēr du-tā b'āta (bāṭa) āchhlō. Tār-ghōr bichē
One man's two sons were. Them among
 chhōtkā āpnār bābāk kahlē, 'bābā dhan-karir jē his'ā
the-younger his-own father-to said, 'father property's which share
 hāmi pāmu, sē hāmāk dē.' Tāt tāi tār-ghōr-kē mālmatā sab
I get, that me give.' At-this he to-them property all
 bāṭā dilē. Bahut din nā bittē chhōtō chhēlā sab yāk-thē
dividing gave. Many days not passing the-younger son all together
 kar'ā bidēs chal'ā g'ālo. Ār sē badchālē āpnār
making to-other-country went. And he in-immoral-conduct his
 mālmatā sab khuiyā dilē. Jākhun sab sē kharach kar'ā
property all losing gave. When all he expenses-making
 phēklē, takhun sē dēsē bārā ākāl hōlō ār sē
threw (wasted), then that country-in great famine was and he
 bārā kaṭhinē pōlō. Takhun tāi jāy'ā ōi dēsēr yāk
great difficulty-in fell. Then he going that country's one
 sahōriyāk dhōllē. Āi tāk maydānē sōr charāte pāṭhalē.
citizen-to caught-(asked-shelter-of). He him field pigs to-tend sent.
 Tāi sōrēr bhūsi diyā pāt bharātē pālē khusi hōtō,
He pig's husk with stomach to-fill getting happy would-have-been,
 matan sē bhūsi-ō tāk kēhu dichhlō-nā. Jākhun tāi ch'āt
but that husk-too him anybody gave-not. When to-him senses
 hōlō, takhun sē kahlē, 'hāmār bābār darmāhā-khāukā chākar-bākarēr
became, then he said, 'my father's salary-eating servants'
 gharē y'ātō khābār jē phēlā chhar'ā khāy, ār hāmi
house-in so-much provisions that throwing scattering they-eat, and I
 bhōkē mōrehhi. Hāmi uṭh'ā hāmār bābār kāchhē jāmu, ār
hunger-in am-dying. I rising my father's near will-go, and
 tāk kahmu, "bābā Sarōgēr kāchhē ār tōr kāchhē hāmi pāp
him shall-tell, "father Heaven's near and thy near I sin
 kar'āchhi, hāmāk ār tōr chhēlā kahtē hay nā. Hāmāk
committed, me any-more thy son to-call is not (proper). Me
 tōr darmāhā-khāukā chākar kar'ā rākh." Sē uṭh'ā bābār
your salary-eating servant making keep." He rising father's

Bengali.

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kāchhē ālō. Matan bahut dūr rahtē-i, tār bābā tāk
near came. But great distance while-remaining-even, his father him
 dekhlē, āpsōs kōrlē, ār dōrā āsā tār ghār sāptā dharā
saw, regret made, and running coming his neck grasping catching
 chumā khālē. Takhun sēi chhēlā bābāk kahlē, 'bābā, hāmi
kiss ate. Then that son father-to said, 'father, I
 Sarōgēr kāchhē ār tōr najarē pāp karāchhi, hāmi tōr ār put
Heaven's near and thy sight-in sin committed, I thy any-more son
 hōbār lāyēk lōhi.' Magar bābā chākar sabā-ku kahlē, 'khub jabar jabar
of becoming fit am-not.' But father servant all-to said, 'very good good
 pōsāk liyā āy, tāk pindhiyā dē, tār hātēt āngut, pāyē juttā dē.
clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give.
 Hāmra khāi dāi ār uchehhab kari. Kyānēnā hāmār i bātā hāriyā
(Let)-us eat etcetera and feast make. Because my this son losing
 giyā, phēr pāoyā (pāwā) gālō.' Arā takhun ānand kōrtē lāglō.
having-gone, again recovered went.' They then joy making begun.
 Takhun bara bātā khātē āchhlō. Jakhun āi ghurā āschhilō ār
Then elder son field-at was. When he returning was-coming and
 bārīr kāchhē ālō, takhun sē nāchnā bājnār āoyāj (āwāj) suntē pālē. Yāk-ṭa
house's near came, then he dancing music's sound to-hear got. One
 chākarē-kē dākā sē puchhlē, 'iṭhē i sab kī hōchhē?' Chākar-ṭa tāk kahlē,
servant calling he asked, 'here this all what is-being?' The-servant him said,
 'tōr bhāi āyāchhē, tāk bhālay sulay pāyāchhē kahā, tōr bābā bhōj
'thy brother came, him good right got for-that, thy father feast
 diyāchhē.' Tāi gōssā hōlō, gharēt sāndhālō-nā. Takhun tār bābā bāhrē
gave.' He angry became, house-into entered-not. Then his father out
 ālō, ār tāk nēhrā kōllē. Barā bātā jabāb kōrlē, 'dākhēk, bahut
came, and him entreaty made. The-elder son reply made, 'look, many
 bachchhar tākā hāmi tōk sēbhhi, kakhkhanu tōr kathā kāṭi-ni, tabō tūi
years since I thee am-serving, never thy word cut-not, still thou
 hāmāk yāk-ṭa pāṭha dis-ni jē hāmār dōstēr-ghōr liyā hāmi ānand kari.
me one kid gavest-not that my friends with I joy make.
 Ār jakhun tōr i bātā ghurā ālō, jāi tōr dhan-kari rāṅ-bājītē
And when thy this son returning came, who thy property harlot-play-at
 uriyāchhē, tār k'ānē tūi bhōj dili.' Tāi takhun tāk kahlē, 'bāp, sab samē
wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at
 tūi hāmār kāchhē āchhis, hāmār jē kichchhu āchhē sab tō tōr. Tōr i-ṭā
thou my near art, my which ever is all yours. Your this
 bhāi marāchhilō, y'akhun bāchhā ālō; hāriyāchhila, pāoyā (pāwā) gālō. Ei
brother dead-was, now alive came; lost-was, recovered. This
 k'ānē i-ṭā bēs jē hāmār ānand kari ār khusi rahi.
reason-for it good that we joy make and happy remain.'

[No. 28.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesch Chandra Set, 1897.)

য়াক্ বদ্রাগী গিরস্ত্ বারা মাংস খাতে ভালো বাসতো। য়াক্ দিন্ সে পাঁঠার মাংস কিনা আশা
 অপ্নার বোক্ রান্তে কহ্য। বাহরে চল্য গ্যালো। বো ভাতারের কথা মত মাংস রান্ধ্যা হাঁস্যাংলে য়াক্
 বাস্তুনে টাঁক্য। রাখ্লে। মগর্ আচ্কা য়াক্ কুভা ঐ হাঁস্যাংল ঘরে সাক্ষিয়া মাংস খায়্য ফেক্লে, থোরা
 থাক্লে। বো উ জান্তে পায়্য হাকা বাকি কর্য্য কুভাক্ হাঁক্য দিলে মতন্ ভাতার আস্য্য কি কহ্বে
 সেই ডরে কাঁপ্তে লাগ্লে। আর্ কুন্স উপায়্ না দেখ্য ভাতারের হাত্ হোতে বাঁচবার ক্যানে তাক্ কুভার
 আঁঠ্যা মাংস খাতে দিলে। মাংস থোরা ক্যানে ভাতার পুছ্লে বো কহ্লে ছাওয়াল পাওয়ালে খায়্যাছে
 ছাওয়াল পাওয়াল খায়্যাছে স্তুতা ঐই আর্ কিছু কহ্লেনা। মতন্ সেই ঘরে য়াক্টা চালাক্ বেটী আছ্লে।
 ঐই মা বাপের অই কথাবাত্রা স্তুতা মনে মনে স্তুত্বে লাগ্লে, অখন হামি কি কর্য়, কুভা মাংস খায়্যাছে
 কহ্লেও আফং, না কহ্লেও বুঝ। কহ্লে মা মার্ খায়, না কহ্লে বাবা আঁঠ্যা খায় ॥

TRANSLITERATION AND TRANSLATION.

Y'āk (yāk) badrāgī girast bārā māṅsa khātē bhālō-bāstō.
One irritable family-man much meat to-eat liked.
 Y'āk din sē pāṭhār māṅsa kinā ān'ā āpnār bōk rāntē kah'ā
One day he kid's meat buying bringing his-own wife-to to-cook saying
 bāhrē chal'ā g'ālō. Bō bhātārēr kathā mata māṅsa rāndh'ā
out going went. Wife husband's word according-to meat having-cooked
 hās'alē y'āk bāsunē dhāk'ā rākhlē. Magar āchkā y'āk kuttā
cook-room-in one pot-in covering kept. But suddenly one dog
 ai hās'al-gharē sāndhiyā māṅsa khāy'ā phēklē thōrā
that kitchen-into having-entered meat eating having-thrown little
 thāklō. Bō u jāntē pāy'ā hākābāki kar'ā kuttāk hāk'ā
remained. Wife that to-know getting haste making the-dog driving
 dilē, matan bhātār ās'ā ki kahbē sēi ḍarē kāptē lāglō.
gave, but husband having-come, what will-say that fear-at shivering began.
 Ār kunu upāy nā dēkh'ā, bhātārēr hāt hōtē bāchbār k'ānē,
Other any means not finding, husband's hand from saving for,
 tāk kuttār āṭh'ā māṅsa khātē dilē. Māṅsa thōrā k'ānē
him dog's leavings meat to-eat gave. Meat short why
 bhātār puchhlē, bō kahlē chhāoyāl-(chhāwāl)-pāoyālē (pāwālē)
husband having-enquired, wife replied children

khāy'āchhē. Chhāoyāl-(chhāwāl)-pāoyāl-(pāwāl) khāy'āchhē sun'ā
have-eaten. Children have-eaten hearing
 āi ār kichchhū kahlē-nā. Matan sēi gharē y'āk-tā chāllāk
he else anything said-not. But that room-in one sharp
 bēṭi āchhlō. Āi mā bāpēr ai kathā-bātrā sun'ā manē
girl was. She mother father's that talk hearing mind-in
 manē suchtē lāglo, 'akhan hāmi ki karmu, kuttā māngsa
mind-in pondering began, 'now I what shall-do, dog meat
 khāy'āchē kahlē-ō āphat, nā kahlē-ō burā. Kablē mā mār
had-eaten stating-too calamity, not stating-too bad. If I-state mother beating
 khāy, na-kahlē bābā āṭh'ā khāy.'
eats, if (do)-not-state father (dog's)-leavings eats.'

In the Malda District there are some 65,000 people, members of Kōch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *ar*, his, and *ak*, to him. Note also the way in which the third person of the past tense drops all terminations as in *kahil*, he said; *dil*, he gave, and many others. The Bihārī auxiliary verb *chhē*, he is, used in *dhōy-chhē*, he caught, *marñ-chhu*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oṛiyā than like that of Bengali.

AUTHORITY—

HODGSON, B. H.,—*Miscellaneous Essays relating to Indian subjects*. London, 1880. Section I, *On the Kocch, Bôdô, and Dhimál Tribes*, contains a vocabulary of Kōch Bengali.

[No. 29.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DISTRICT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk(yāk) jhōnā-mānsēr du-tā b'ātā āchhlō. Ar-madh'ē chhōtō b'ātā ar bābā-kē
One person-man's two sons were. Them-among younger son his father-to
 kahil, 'bābā, māl-jālar jē hīsā mui pāō, sē mōk dē.' Tāt tāt ar-ghōre
said, 'father, property's which share I shall-get, that me give.' Then he them
 māl-jāl hīsā kari dil. Thorā din bād āpan māl-jāl mōthē kari liyā
property dividing gave. A-few days after his property in-bundle making taking
 vid'ās¹ chālī g'āl. Se chhāch-pāch-kayi sab māl-jāl phuiyā-dil, t'ākhun ai
distant-country went. He licentious all property lost, then that
 d'āsāt khub ākāl pari-gēla, ār se bārā muskilē pari-gēl. T'ākhun ai
country-in great famine fell, and he great difficulty-in fell. Then that
 d'āsāt jāi y'āk sahōriyāk dhōychhē. Āi a-kē pātharat suōr charābā jāba kahil.
country-to going one townsman he-caught. He him in-field pigs to-feed to-go said.
 Āi suorer khāb bhūsi di p'āt bharābā pālē khusi hōtō, sē bhūsi-ō
He pigs' food husk with stomach to-fill-in getting glad would-have-been, that husk-too
 kichhu ak kēhāi dilē nā. J'ākhun ar budh haychhila, t'ākhun tāt kahil, 'mōr
some him any-body gave not. When his senses were, then he said, 'my
 bāpar darmāhā-khāoyā chākarēr gharat y'ātō khāb chhē jē phēl'ā-tēl'ā
father's salary-eating servants' house-in so-much food is that throwing-away
 kbāy, ār mui bhōkat marūchhu. Mui uṭh'ā bābā-ṭh'ānē jāmu, ār tāk kahmu,
eat, and I hunger-by am-dying. I rising father-to shall-go, and him say,
 "bābā, mui sargatē, ār tōtē pāp kōichhū, mō-kē tōr chhēl'ā kahbā
'father, I heaven-to and thee-to sin committed, me thy son to-say
 ni hay. Mō-kē tui darmāhā kari chākar thu." Sē uṭh'ā bābā-ṭh'ānē
not is (proper). Me thou salary fixing servant keep." He getting-up father-to
 g'āl. Dhēr dūr tākātē, ar bāp ak dēkhil, khub dukh karil, ār
went. Great distance remaining, his father him saw, much regret made, and
 daur'ā āsi tār ghār dhari chumā khāil. T'ākhun ai chhēl'ā bāp-kē
running coming his shoulders grasping kiss ate. Then that son father-to
 kahil, 'bābā, mui sargatē ār tōtē pāp karūchu, mui ār tōr b'ātā
said, 'father, I heaven-to and thee-to sin committed, I and thy son
 hōbā jōg na hū.' Bābā chākar subāi-kē kahil, 'bhāla kāpur ānēk-jāyā, tāk
becoming fit not am.' Father servants all-to said, 'good clothes fetch, him

¹ Spelt *bhāḍās* in Bengali character. By *bh* the sound of *v* is evidently intended.

pindhā, ār hātat ānguṭ, pāot jōtā dē. Mōr ēi b'ātā hārī'ā gēichhil,
put-on, and hand-at ring, feet-at shoes give. My this son lost was,
 pāoyā gēl ; mari gēichhil, bāichi uṭhichhē. Akhun mōrā khāi dāi, ānand kari.'
is-recovered ; dead was, has-survived. Now we eat give, merry make.'

T'ākhun bara b'ātā bhūiyat āichhil. J'ākhun āi ghur'ā āil, bārīr bhīrā āil,
Then elder son field-in was. When he returned, house-of near came,
 t'ākhun gīt māngalēr chālā pāil. Ēk-tā chākar-kē dāki kahl, 'ēi-ṭhānē iglā sab
then song rejoicing's sound got. One servant calling said, 'here this all
ki hachhē ?' Chākar tāk kahl, 'tōr bhāi āichhē, tāk bhāla pāy-hāne ē-tā
what is ?' Servant him said, 'thy brother has-come, him well getting one
bhōj d'āchhē (dāchhē).' Sē kathā suni ar āg hāil, bārī ni dhukil.
feast (he)-is-giving.' That word hearing his anger grew, house not entered.
 T'ākhun tār bābā bāhrāl, ar tā-kē kata bbujāl Bara b'ātā bāpē-kē
Then his father out-came, and him how-much persuaded. Elder son father-to
 kahlē, 'd'ākh, bahut bachbar hachhē, mui tōr s'ābā karūchu, tōr kathā mui
said, 'look, many years passed, I thy service am-doing, thy orders I
 kakkhanu ni kāṭi, tāo tui mō-kē ēk-tā pāṭha dilu-nā jē mui dōsē-kē
ever not violated, still thou me a kid gavest-not that I friends
 nii ānand karmu. Ār j'ākhun tōr ēi b'ātā ghur'ā āil, jāi tōr
taking joy shall-make. And when thy this son returned, who thy
 māl-jāl luchchābājīt ur'īā diichhē, tār tākhnē tui bhōj dili.' Tāi t'ākhun
property on-profligacy wasted, his sake-for thou feast gavest.' He then
 tāk kahl, 'b'ātā, tui tō sab-din mōr ṭhēnē āchhis, mōr jē jinis-pāti chhē,
him-to said, 'son, thou indeed always me with art my which things are,
 sab-tō tōr-i chhē. Tōr ēi bhāi mari giichhil, phēr ghuri āil, harii
all-indeed thine-only is. Thy this brother dead was, again returned, lost
 chhila, pāoyā gēl. Y'ākhun ēi-tā khub bhāla jē ānanda kari, khusitē
was, recovered. Now this very good that joy (we) make, merriment-in
 thāki.'
(we) remain.'

[No. 30.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk chāṇḍāl'ā¹ girast māsām khābā bhālō-kahita. Y'āk din pāṭhār
One chandal-like house-holder meat to-eat liked. One day kid's
 māsām kinā ān'ā māgak āndi kah'ā bāhir chali-gēl. Māg purusēr
meat buying bringing wife-to to-cook saying out went. Wife husband's
 kathāt māsām āndi āndā-gharāt ěk bāsunē ḍhāki thuil. Y'āk
word-at meat cooking cook-room-at one pot-at covering placed. One
 gharitē y'āk-tā kukur āndā-gharāt ḍhuki māsām khāyā nilē.
twenty-minutes-in one dog cook-room-at entering meat eating took.
 Alap thākil. Māg u jānbā-pāi chaṭ-kari kukur hāḱ'ā dilē. Purus
Little was-left. Wife it knowing at-once dog driving-away gave. Husband
 āsi ki kahbē, ēi ḍarat u kāpbā lāgil. Purusēr hātat
coming what will-say, this fear-at she shivering began. Husband's hand-from
 ār bāchbā kunu āy nā ḍ'ākhi, ta-kē kukurēr āṭh'ā māsām khābā
any-more to-be-saved any means not seeing, him-to dog's left meat to-eat
 dil. Māsām thōrā haīl k'ān, purus puchhil. Māg kahil, chhāoyāl-pāoyā
gave. Meat little was why, husband asked. Wife said, children
 khai-nichhe. Chhāoyāl khāichē suni, āi ār kichhu kahil nā.
have-taken-and-eaten. Children have-eaten hearing, he more anything said not.
 Ōi bāritē y'āk-tā chāllākī b'āṭi chhēli, se bāp māyēr āi kathā suni, khub
That house-in one clever girl was, she father mother's this talk hearing, much
 bhābnā kōrbā lāgil, 'y'ākhun mui karū ki, kukur māsām khāichhē kahlē
pondering began, 'now I do what, dog meat ate to-state
 muskil hachhē, nā kahlē khārāpi hachhē. Kahlē mā mār khāchhē, nā
difficult is, not to-state wrong is. To-state mother beating eats, not
 kahlē bābā jhutā khāchhē.
to-state father leavings eats.'

Chāṇḍāl, a lowest caste noted for their violent temper and hence *chāṇḍāl'ā* means one possessing violent temper.

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjiā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihārī, the dialect which will be shown as existing in Western Purnea. The following forms, peculiar to the dialect, may be noted. There is a tendency to change *a* to *u*. Thus *sē-khunā* for *sē-khanā*, then, *ghurī* for *gharī*, a space of twenty minutes. As in Malda, *r* always becomes *ṛ*, and all sibilants are pronounced as *s*, though written *ś* in the Kaithī character. Note also the following forms which belong neither to Bihārī nor to Bengali, but are a corruption of the former, *pōl*, he fell; *phōl*, he became; *ōl*, he came. The word *ōsē*, having come, is a corruption of the Bengali *āsīyā*.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithī character.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

(EAST PURNEA DISTRICT.)

[illegible]

ଓ-ଦିଆର ଏବଂ-ନିଆ-ନିଆ ମନ
 ଓଏ ଓଗା-ଦେ ନିଆ ନିଆ
 ଓ-ଦିଆ ଦି-ଏବଂ ନିଆ-ନିଆ
 ନିଆ ଓଏ-ନିଆ-ନିଆ ନିଆ
 ଏବଂ ଏବଂ ନିଆ ଓଏ-ନିଆ
 ନିଆ ଓଏ-ନିଆ ନିଆ ନିଆ
 ଏବଂ ନିଆ-ନିଆ ନିଆ ନିଆ
 ଓଏ-ନିଆ ନିଆ ନିଆ ନିଆ
 ଏବଂ ଓଏ-ନିଆ ନିଆ ନିଆ
 ଏବଂ ନିଆ-ନିଆ ନିଆ ନିଆ
 ଏବଂ ନିଆ-ନିଆ ନିଆ ନିଆ

[illegible]

[illegible]

Bengali.

୮

না-এ-মুদ্রণা-দে-এর-এ-না-

না-এ-দে-দে-এ-না-মুদ্রণা-

[No. 31.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT.

(EAST PUBNEA DISTRICT.)

Ėk jhanār dui chhuā chil. Uhā-sē chhōtō-tī apnā bāpak
One man's two sons were. Them-from the-younger-one his-own father-to
 kahlē, kē, 'bāp, tōr-dhanēr hissā jē mōk milē, dē.' Sē-khuna
said, that, 'father of-thy-wealth the-share which me-to is-got, give.' Then
 uh dhan bātē dilē, āor thōrak din pichhu chhōtō bētā
he the-wealth dividing gave, and a-few days afterwards the-younger son
 sab-kuchu lē Ėk-durēr mulakat chalē-gēl, ār uchhā
everything having-taken of-a-distance to-country went-away, and there
 apnā dhan bad-kāmat urālē. Ār je-khuna sab-tī kharach haē-gēl
his-own wealth on-evil-work squandered. And when everything expended became
 u-khunā u-dēsāt barā akāl pōl, ār uhā kaṅgāl haē-gēl.
then in-that-country a-great famine fell, and he poor became.
 Sē-khunā ū-dēsēr Ėk-barō-mānusēr gharat gēl. Uhā apnā-
Then of-that-country of-a-great-man in-the-house he-went. He in-his-own
 khētōt suar charāo pathālē, ār uhār man chhīl, ki ulā khusā
field swine to-feed sent, and his mind was, that (with)-those husks
 jēlā suar khāchhil apnā pēt bharāē. Sah uhāk kōi
which the-swines were-eating his-own belly he-may-fill. That-even him-to any-one
 dichhil ni. Sē-gharī uhāk phōm pōl āor uhā kahlē, kē,
was-giving not. Then his memory fell-(happened) and he said, that,
 'mōr-bāpēr katēk jan janōk bahut khāōr chhē, ār muī
'of-my-father how-many people servants-to much food is, and I
 bhōkē mōrchhi. Muī apnā-bāpēr ligi jāmu, ār uhāk
by-hunger am-dying. I of-my-own-father near will-go, and him-to
 kōhmu, kē, "bābā, Khōdāēr ār tōr saṅgē gunāh karaā-
I-will-say, that, "father, of-God and of-thee with fault I-had-
 chhinu, ār ālā tōr bētā kahlaor lāēk muī nī chhī.
committed, and now thy son of-being-called fit I not am.
 Mōk apnā darmāhadār nōkarēr aēsā Ėk jhan banā." Sē-khunā
Me thine-own salary-getting of-servant like one person make." Then
 uṭhē apnā-bāpēr ligi gēl. Abhī dūrtē chhil, kē
having-arisen of-his-own-father near he-went. Still at-a-distance he-was, that
 uhār-bāpak kadar bhōl. Dēkhlē, ār daurē uhāk gallā
of-his-father compassion became. He-saw, and having-run to-him the-neck
 Bengali.

lagāē lilē, ār chumlē. Bēṭā uhāk kōhlē, kē, 'bābā, muī
having-applied took, and kissed. The-son him-to said, that, 'father, I
 Khōdār ār tōr 'khidmatat gunāh kanu, ki alā muī hanman
of-God and of-thee in-the-service sin committed, that now I such
 nī ki phēr tōr bēṭā kahlāi.' Bāp apnā
am-not, that again of-thee the-son I-may-be-called.' The-father his-own
 nōkarak kahlē, kī, 'achhā achhā kaprā' niklāē ān, ār
servants-to said, that, 'good good clothes having-produced bring, and
 ihāk pinhā, ār uhār hātāt āngōṭhī ār pāot jutā pinhā,
this-(person)-to put-on, and his on-hand a-ring, and on-foot shoe put-on,
 ār hamrā khāi ār khusī kari; kiāē ki mōr i bēṭā mōl
and (let)-us eat and merriment make; because that my this son dead
 chhil, alā jēt bhōl chhē; kahā gēl-chhil? alā milēl chhē.'
was, now living become has; where had-he-gone? now found is.'
 Sē-khunā uhā khusī karaō lāgil.
Then they merriment to-make began.

Ar uhār barō bēṭā khētēr bārit chhil. Je-khunā
And his elder son of-the-field in-the-enclosure was. When
 ghōrēr baglat ōl, sē-khunā gāor ō nachaor
of-the-house in-the-vicinity he-came, then of-singing and of-dancing
 bōli sunlē. Sē-ghurī ēk jhan nōkrak jaōb-dē
the-sound he-heard. Then one person servant-to having-summoned
 puohhlē, 'ī, kī haē?' Uhā uhāk kōhlē, kī, 'tōr bhāi ōl
he-asked, 'this, what is?' He him-to said, that, 'thy brother come
 chhōk, ār tōr bābā barkā bhōj karaā-chhē, i dast .
is, and thy father a-great feast has-caused-to-be-made, this reason
 kē uhāk achhā pāā-chhe.' Uhā-ē gōsā bhōl, ō bhitra nī
that him well he-has-found.' He angry became, and inside not
 gēl. Sē-khunā uhār bāp bāhr ōsē uhāk bujhālē. Uhā-ē
went. Then his father in-outside having-come him-to explained. He
 bāpak jaōbat kahlē, kī, 'atēk baras sē muī tōr khidmat
the-father-to in-answer said, that, 'so-many years from I thy service
 kanu, ār kadhi tōr-kahnār bāhēr nī chalnu; phēr tuī kadhi
did, and ever of-thy-commands outside not went; but thou ever
 mōk ēk-tā bakrīr bachchā mōr-dōstēr sānē khusī
me-to a-single goat's young-one of-my-friends in-company merriment
 karaōr tanē nī dilō. Jē tōr i-tā bēṭā ōl jahā-ē tōr
of-making for-the-reason not gave. When thy this son came who thy
 dhōnak kasbīr saṅgē khāē-gēl, uhār tanē barkā bhōj
wealth of-harlots in-company devoured, of-him for-the-sake a-great feast
 kalo.' Uhā uhāk kahlē, 'bēṭā tuī sadāē mōr ligi rōhlō, ār
thou-madest.' He him-to said, 'son thou always of-me near wast, and

jē-kichhu mōr chhē, sab tōhrē. I-khunā khusi karnā, ār khōs
whatever mine is, all thine. Now merriment to-make, and happy
 honā munāsib chhil, kiāē ki, tōr ī bhāi mōrē gēl-chhil,
to-be proper was, because that, thy this brother having-died had-gone,
 sē jēt bhōl; kahā̃ gēl-chhil? Alā milil chhē.
he living became; where had-he-gone? Now found is.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪA MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

ନିଧି-ନିଧିନିଧି-ଉଦାହରଣ=

ଦାହନ-ଦାହ-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-ନିଧି-

ଶ୍ରୀମତେ-ନମୋ-ସ୍ତୁତି-ସ୍ତୁତି-ନମୋ-

ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-

ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-

ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-

ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-

ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-

ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-ନମୋ-ସ୍ତୁତି-

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

Maujā-Mōhāmārī Kissā.

Of-Village-Mōhāmārī a-story.

Bāsbārīr bāp, apnā chhōtō bētā, Nagrur, Tōlphāl Maralēr bētīr saṅgē
Bāsbārī's father, of-his-own youngest son, Nagru's, Tōlphāl Maral's daughter with
 bihlāl-chhil. Thōrēk din sab-kōi bahut khusī-sē rahil.
had-caused-the-marriage. (For)-a-few days every-one much happiness-with remained.
 Ōi-bēṭī-chhuār chāl achhā nī rahē, ohi-dastī apnā sās
Of-that-daughter-child the-conduct good not was, for-that-reason her-own mother-in-law
 sasur-sē apnā khasmōk alag kārē apnā
(and)-father-in-law-from her-own husband separated having-made (to)-her-own
 nahiar nē-gēl. Kuchh din bād ohi tirmāt mōrē-gēl. Nagru
father's-house carried-(her)-away. Some days after that woman died. Nagru
 apnā-jōrur sōgē bīmār hōē-gēl. Ohi-bīmārīr hāltat obār
of-his-own-wife in-sorrow sick became. Of-that-sickness in-the-condition his
 sālā ō sasur ohāk ghar-sē niklāē-dilē. Nagru bīmārīr
brother-in-law and father-in-law him the-home-from drove-out. Nagru of-sickness
 hāltōt apnā-bāpēr ghar chalē-āl. Tō ādmīk samajhuā
in-the-condition his-own-father's house (to)-came. Therefore a-man-to understanding
 chāhī kē apnā-mōgēr bātōt apnā-māē-bāp-sē
is-necessary, that of-his-own-wife at-the-words one's-own-mother-father-with
 nī-bigrē.
one-should-not-quarrel.

Turning now to the south-east of the District of Dinajpur, we come to that of Bogra, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities, —*bā*, a father; *tur-i*, even thine; *mērō*, we; and especially the curious verbal forms, *kartitēchhi*, I am doing; *khattitēchhi*, I am working; *kartutuchhu*, thou art making, and *kartitichhē*, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangsī or Rangpurī, and, as may be expected, some stray Rājbangsī forms are also found. Such are, locatives like *dēsōt*, in a country; *gālōt*, on the neck; pronominal forms like *añi*, *tañi*, he; and the typical dropping of an initial *r*, as in *āk*, for *rākh*, keep; *ayē*, for *rahiyā*, having remained; *āj*, for *Rāj*, a proper name, and *ōmō*, for *rōpiba*, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigal Son, and the other the deposition of a complainant made in a criminal court.

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGBA DISTRICT.)

এক ঝনের দুই ব্যাটা ছিল আছিল। তারকেরে মধ্যে ছোটকন কৈল বা হামি যা পামু তা হামাক বাঁটা দে। তাই শুনে বাপে বাঁটা দিল। ছোটকন বাঁটা লেওয়ার ক দিন পর ভিন দেশে গেল। সেটা যায়া লাঠামো কর্যা টাকাকড়ি উড়্যা দিল তারপর যখন সে সব উড়্যা ফেলালো ও দেশোত্ আকাল হলো ও তার খুব আটক হলো। পাছে সে ও দ্যাশের এক গারস্তের বাড়ী যাইয়া চাকর হবার চালো। গারস্ত তাক শুওর চরাতে তার জমিনত্ পাঠালো। শুওর যে ভুবি খায় তাই সে খাবার চালো। তা তাক কেউ দিলনা। তার পর তার হুঁশ হলো যে হামার বার কত চাকর আছে তারা কত খাতে পায় আর মুঁই ইটা ভোকে মরি হামি বার কাছে যায়া কমু যে মুঁই খোদার কাছে ও তোর কাছে গুনা করছি। মুঁই তোর ছৈলের যোগ্গী নই। হামাক তোর এককন চাকর করে আক। এই কয়্যা তার বার কাছে যাবার লাগলো। তার বা তাকে তফাৎ হিনী দেখ্যা দৌড়্যা আসলো আর তার গলোৎ চুমা খালো। তাৎ তার ছৈল কৈল বা হামি খোদার কাছে ও তোর কাছে গুনা করছি মুঁই তোর ছৈলের যোগ্গী নই। তাতি তার বাপ চাকরকেরে কৈল ভাল কাপড় আন্তা পিন্দা দে। হাতে আঙ্গুট দিয়া দে। ও জোতা পায়ে দিয়া দে। চল হামরা খায়া দায়া খুশি খোসাল করি। মেরো ভাবছিছু যে ছৈল মৈরা গ্যাছেল বর্তা পানু। হারা গেছলো পাওয়া গেল ॥

তার পর তার বড় ব্যাটা যে পোঁথারৎ আছলো সে বাড়ীর কাছে আস্যা শুনলো যে তারকেরে বাড়ীৎ নাচ বাজন হচ্ছে। তখন অত্রিঃ এককন চাকরকে ডাক্যা পুছলো ইগলা সব কি ? সে তাক কৈল তোমার ছোট ভাই আছে। তোমার ভাই বাঁচে আছে তারি জন্মি তোমার বাপ জিয়াফৎ করতিতেছে। তাতি তাত্রিঃ কোদ্র কর্যা বাড়ীর ভিতর যাবার চালো না। তার বাপ বার্যা আস্যা তাক বুজাবার লাগলো। বড় ব্যাট্যাকৈল যে দেখে অদ্দিন ধর্যা হামি তোর জন্মি খাটতিতেছি আর যখন যা হুকুম করতুছু হামি তাই করতিতেছি। একদিনও খুসি হয়্যা মোর দোস্তুকেরে খাসী বকরি জবো কর্যা খুসী করবার দ্যাশনি। আর ছোট ব্যাটা যে লুচ্চামো কর্যা তোর টাকাকড়ি ব্যাবাক উড়্যা দিল যেমন বাড়ীত্ আলো তুই জিয়াফৎ করবার লাগলু। তার বা তাক কৈল যে বা ভুই যখন হামার কাছে আছু তখন হামার যা আছে তা তুরি তোর ভাই মর্যা গেছলো আবার বাঁচ্যা ঘরে আছে হের্যা গেছলো পাওয়াগ্যাচে এখন খুশী করা অমন্দ হয়নি ॥

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Ēk jhanēr duī b'āṭā-chhail āchhila. Tarkērē-madh'ē chhōṭa-jhan kaila,
A certain-person's two sons were. Among-them the-younger said,
 'bā, hāmi jā pāmu tā hāmāk bāṭ'ā dē.' Tāi sunē bāpē bāṭ'ā
'father, I what shall-get that me-to dividing give.' Tāi hearing father dividing
 dila. Chhōṭa-jhan bāṭ'ā-lēoyār (lēwār) ka din par bhin dēsē gēla. Sēṭi
gave. The-younger of-the-division some days after foreign country went. There
 jāy'ā lāṭhāmō kar'ā ṭākā-kaṛi ur'ā-dila. Tār-par jakhan
going riotous-living having-done money he-squandered. Afterwards when
 sē sab ur'ā-phēlālō, ō-dēsōt ākāl halō, ō tār khub āṭak halō.
he all squandered, in-that-country famine arose, and his great want arose.
 Pāchhē sē ō-d'āsēr ēk gārastēr bārī jāiyā chākar habār chālō.
After-that he of-that-country a cultivator's house going a-servant to-be wished.
 Gārasta tāk śuōr charātē tār jaminat pāṭhālō. Śuōr jē bhūshi khāy
The-cultivator him swine to-feed his to-fields sent. The-hogs those husks eat
 tāi sē khābār chālō. Tā tāk kēu dila-nā. Tār-par tār hūs
them he to-eat wished. That him one did-not-give. After-that his senses
 halō, jē, 'hāmār bār kata chākar āchhē; tārā kata khātē
came-back, that, 'my father's how-many servants are; they how-much to-eat
 pāy, ār mūi iṭi bhōkē mari, hāmi bār kāchhē jāy'ā
get, and I here with-hunger perish, I of-father in-vicinity going
 kamu, jē, "mūi Khōdār kāchhē ō tōr kāchhē gunā
will-say, that, "I of-God in-vicinity and of-thee in-vicinity sin
 karchhi. Mūi tōr chhailēr jōggī nāi. Hāmāk tōr ēk-jhan chākar
have-committed. I of-thy son worthy am-not. Me thy a servant
 karē āk." 'Ēi kay'ā tār-bār kāchhē jābār lāglō. Tār bā
making keep.' 'This saying of-his-father in-vicinity to-go he-began. His father
 tā-kē taphāt-hinī dēkh'ā dauṛ'ā āslō, ār tār galōt chumā kbālō.
him distance-from seeing having-run came, and his on-neck kiss ate.
 Tāt tār chhail kaila, 'bā, hāmi Khōdār kāchhē ō tōr kāchhē
Thereupon his son said, 'father, I of-God in-vicinity and of-thee in-vicinity
 gunā karchhi. Mūi tōr-chhailēr jōggī nāi.' Tāti tār bāp
sin have-committed. I of-thy-son worthy am-not.' Thereupon his father
 chākarkērē kaila, 'bhāla kāpaṛ ān'ā pindā-dē. Hātē āṅguṭ diyā-dē,
to-servants said, 'good cloth bringing put-on. On-finger ring put-on,

ō jōtā pāyē diyā-dē. Chala, hāmra khāyā dāyā
and shoes on-feet put-on. Come, (let)-us by-eating and-the-like
 khuśi-khōsāl kari. Mērō bhābchhinu jē chhail mairā g'āchhēla, barttā
merriment make. We were-thinking that son dead had-gone, alive
 pānu; hārā-gēchhlō, pāoyā-gēla.
we-have-got; had-been-lost, has-been-found.

Tār-par tār baṛa b'ātā jē pōthārat āchhlō sē bārīr kāchhē
After-that his elder son who in-the-fields was he house near
 ās'ā sunlo jē tārkerē bārīt nāch bājan hachchē. Takhan āñi
coming heard that in-their house dancing music is-going-on. Then he
 ēk-jhan chākar-kē dāk'ā puchhlā, 'igalā sab ki?' Sē tāk
one-person servant calling asked, 'these all what?' He him
 kaila, 'tōmār chhōṭa bhāi āchchē. Tōmār bhāi bāchē āchchē
told, 'thy younger brother has-come. Thy brother having-survived has-come
 tāri-janni tōmār bāp jiyāphat kartitichhē.' Tāti tāñi kōdda kar'ā,
therefore thy father feast is-making.' At-this he anger making
 bārīr bhitar jābār chālō-nā. Tār bāp bār'ā ās'ā tāk
of-the-house within to-go did-not-wish. His father out coming him
 bujābār lāglō. Baṛa b'ātā kaila, jē, 'dēkha, addin dhar'ā
to-remonstrate began. Elder son said, that, 'lo, so-many-days during
 hāmi tōr janni khāṭṭitēchhi ār jakhan jā hukum kartutuchhu
I thee for am-working and whenever whatever order thou-art-making
 hāmi tāi kartitēchhi, ēk-din-ō khusi hay'ā mōr dōstakērē
I that am-doing, a-single-day glad being my friends-for
 khāsī-bakri jābō kar'ā khusi karbār
castrated-goat-(and)-she-goat slaughtering having-done merriment to-make
 d'ās-ni. Ār chhōṭa b'ātā jē lucheḥāmō kar'ā tōr
thou-gavest-not. And the-younger son who riotous-living having-done thy
 tākā-kari b'ābāk ur'ā-dila, jēman bārīt ālō tui jiyāphat karbār
money all squandered as-soon-as home came thou feast to-give
 lāglu.' Tār bā tāk kaila, jē, 'bā, tui jakhan hāmār
didst-begin.' His father him said, that, 'son, thou when of-me
 kāchhē āchhu, takhan hāmār jā āchhē tā tur-i. Tōr bhāi
in-vicinity art, then I what have that thine-even. Your brother
 mar'ā gēchhlō, ābār b'ich'ā gharē āchchē; hēr'ā-gēchhlō
having-died had-gone, again alive to-home has-come; lost-was
 pāoyā-(pāwā)-g'āchhē; sakhan khuśi-karā amanda hay-ni.
has-been-found; for-this to-make-merry bad is-not.'

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

আমি নিজের জমীতে হাল বই। সেই সময়েতে চিমনা গিরি কৌচ আর উপী কৌচ আস্যা উপী কৌচ ছকুম দিলো ওর হাল এড়ে দে। তে আমার চাকর হাল বচ্ছিল। তখন সে হাল ছাড়ে দিয়া আলো। আমি যায়্যা আবার হাল ধরনু। তে আমাকে যায়্যা লাথি গুড়ি দিয়ে ফেলে দিলো ভিঁএতে। লাজল ভেঙ্গে ফেলে দিলো। জৌআলটা আর এক দিকে ফেলে দিলো। ফেলে দিলে অন্তর আমি কি করমু পড়ে থাকমু। ওখানে ঢের মানুষ অয়ে আছিল। সাম খাঁ একজন তাঁই মানা করলো বাপুর্কে কাজিয়া করোনা। আর এক জন ফয়েজ সর্দার আর এক জন জমীর সেখ ইত্যাদি ॥

মারে কিসের বিষেতে ?

ঐ আজ কিশোর চৌধুরীর যোগেতে। তারই চাকর ওরা। ভিঁ যে কাড়ে নিবে এই জন্তে চিমনা আমার ভাস্তে হয়। আমার জাঠাতো ভাইয়ের বেটা। বচ্ছর ১৬। ১৭ প্রথক। জোত জমা সব বাঁটা আছে। ভিঁটা বার পণ। আমি বচ্ছর ২০। ২৫ এর জেয়াদা, কম নয়, আমি দখল করি। আর বচ্ছর শানলা ধান আবাদ করছি, সে ধান আমি নিয়েছি। শনিবারে মারামারি হয়েছে, এক প্রহর বেল হতে হতে। তখন জমীতে কোন ফসল ছিল না। সেই দিনই ওমো ॥

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Āmi nijēr jamītē hāl bai. Sēi samayētē Chim^anā Giri
I of-myself in-the-land plough am-plying. That at-time Chimnā Giri
 Kōch ār Upī Kōch ās^a, Upī Kōch hukum dilō, ‘ōr hāl ērē-dē.
Kōch and Upī Kōch coming, Upī Kōch order gave, ‘that-fellow’s plough unyoke.’
 Tē āmār chākar hāl bachchhila. Takhan sē hāl chhārē-diyā
Then my servant plough was-plying. At-that-time he the-plough leaving-off
 ālō. Āmi jāy^a ābār hāl dharnu. Tē āmā-kē jāy^a lāthi-guri
came. I going again the-plough held. He to-me going kicks-and-blows
 diyē phēlē-dilō bhītē. Lāngal bhēngē-phēlē-dilō. Jōāl-tā ār-ēk
giving threw on-ground. The-plough (he) broke-to-pieces. The-yoke on-another
 dikē phēlē-dilō. Phēlē-dilē antar āmi ki karmu? Parē
side threw-away. The-throwing-away after I what shall-do? Having-fallen
 thāknu. Ōkhānē dhēr manush ayē āchhila. Sām Khā ēk-jan tāi
I-remained. There many persons standing were. Shām Khā one-person he
 mānā karlō, ‘bāpu-rē kājiyā karō-nā.’ Ār-ēk-jan Phayēj Sarddār,
forbidding did, ‘my-children quarrel do-not.’ Another-man Faiz Sardār,
 ār-ēk-jan Jamīr Sēkh ityādi.
another-man Jamīr Shēkh and-others (were there).

Mārē kisēr bishētē?
They-beat for what?

Ai Ājkiśor Chaudhurīr jōgētē. Tār-i chākar ōrā.
That Rājkiśor Chaudhuri’s at-the-instigation. His-very servants they (were).
 Bhī jē kārē nibē; ēi jan^e. Chim^anā āmār bhāstē
Land that having-seized he-will-take; for this-reason. Chimnā my nephew
 hay. Āmār jāthātō-bhāiyēr bētā. Bachchhar shōla satara prathak. Jōt jamā
is. My cousin’s son. Years (about) 16 (or) 17 separate. Lands
 sab bātā āchhē. Bhī-tā bāra paṇ. Āmi bachchhar
all partitioned are. The-land (is) 12 pans (in area). I years
 kuṛi pāchiśēr jēyādā, kam nay, āmi dakhāl kari. Ār
twenty twenty-five-than more, less not, I possession make (hold). Last
 bachchhar śānlā dhān ābād-karchhi, sē dhān āmi niyēchhi. Śānibārē
year sanla paddy (I) cultivated, that paddy I took. Saturday

mārāmāri hayēchhē, ĕk prahar bēl hatē-hatē. Takhan
assault has-taken-place, (when) one watch time was-occurring.¹ At-that-time
 jamitē kōna phasal chhila nā. Sēi dīni ōmō.
in-the-land any crop was not. That day I-was-about-to-transplant.

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively, the Districts of Rajshahi and Pabna. The dialect spoken here differs from that spoken in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges. The language of Pabna, perhaps, differs more than that of Rajshahi, and for these two districts it will be sufficient to give a version of the Parable of the Prodigal Son in the language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by women. In order to show this the more clearly, when the syllable *yā* is pronounced like the *a* in *hat*, I have transliterated it *ʼā*. I also transliterated *oyā*, by *wā*, which, as elsewhere, is the correct pronunciation.

Note the tendency to shorten a final *ē* to *i*, as in *sānni* for *sāmnē*, in the presence of, and *āsti*, for *āsītē*, coming. Note also the Dative termination *gunē*, as in *āmākgunē*, to me; *bapēkgunē*, to the father.

¹ At about the first watch in the morning.

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

কোনো মানুষের দুই ছাওয়াল ছিল। তার মধ্য ছোটোটা বাপেক কোলো, বাবা জিনিশ পত্তোরের পাওয়ানা ভাগ আমাক্ গুনে দ্যাও। ইয়েই শুনে, তার বাপ্ তার নিজির জিনিশ পত্তোর বাঁচ্যা দিলো। অল্প দিন পরে ছোটো ছাওয়াল্ সকল জিনিশ পত্তোর জুড়ো কর্যা দূর দ্যাশে যাতারা করলো। এবং সেখানে বদ্যাম্ কর্যা নিজির বিষেয় আসেয় উড়্যায়ে দিলো। আর সকল খরচ হয়্যা গেলে সে দ্যাশে ভারি আকাল্ পোলো, তাতি কর্যা তার বড় টানাটানি হব্যার লাগলো। তা পাছে সে নিজির দ্যাশের এক গারেস্তোর কাছে গিয়া মিসলো। গারেস্তো তাকগুনে নিজির মাঠে শূয়ার চরাতি পাঠালো। সেখানে, শূয়ার যে খোসা খাতো, তাই দিয়া প্যাট্ ভরাব্যার জন্তি সে ভারি আকাঙ্ক্ষা করতো; কিন্তুক্ কেউই তাকগুনে দিতো না। তা পাছে হুঁস হলি পর সে কোলো, আমার বাপের বাড়ী কত মজুর অতিরিক্তি খাওয়ার পাতিছে, কিন্তুক্ আমি এখানে খিদ্যায় মরতিছি। আমি উঠ্যা এখনই বাপের কাছে যাবো, আর তাকগুনে কবো যে বাবা সগ্গের কাছে ও তোমার সাম্নি আমি পাপ কোরিছি, তোমার ছাওয়াল্ বুল্যা আমার আর পরিচেয় দিব্যার যুগিয়া নেই; আমাকগুনে তোমার একজন মজুরির মতন রাখো। তা পাছে সে উঠ্যা আপনার বাপের কাছে গ্যালো। কিন্তুক্ সে দূরি থাকতিই তার বাপ্ তাকগুনে দেখব্যার পালো ও তার মনিত্ দিয়ে হলো, আর দৌড়ায় যায়্যা ছাওয়ালের গলা জড়ায়্যা ধর্যা তাকগুনে চুম্যা খালো। তখন ছাওয়াল্ তাকগুনে কোলো, বাবা আমি সগ্গের কাছে ও তোমার সাম্নি পাপ্ কোরিছি; আর তোমার ছাওয়াল্ বুল্যা পরিচেয় দিব্যার যুগিয়া নই। তখন তার বাপ্ চাকরবরে কোলো, যে সব চায়্যা ভাল পোষাক শীগ্গীর আন্তে ইয়াকগুনে পরাও। ইয়ার হাতে আঁখুট ও পায়ে জুত্যা পরায়্যা দ্যাও। আমরা খায়্যা আমোদ আহ্লাদ কোরবোনি। যে হেতুক আমার এই ছাওয়াল্ মর্যা গিছিলো, আবার বাঁচ্যা উঠিছি, হারাইছিলো, আবার পাওয়া গ্যালো। তাতি তারা আমোদ আহ্লাদ করতি লাগলো ॥

তখন তার বড়ো ছাওয়াল্ মাঠে ছিলো। আস্তি, আস্তি সে বাড়ীর কাছে নাচ গাওয়ানার আওয়াজ শুনব্যার পালো। তখন সে একজন চাকরেক ডাক্যা শুধ করলো, এ সব কি? তখন সে তাক কোলো, আপনার ভাই আসিছেন, ও আপনার বাবা তার কুশল পাইছেন বুল্যা ভারি ভোজ দিচ্ছেন। ইয়্যাতে সে রাগ্যা ভিতোরি যাতি রাজি হোলন। তখন তার বাপ্ বারি আ'স্যা সাধ্তি লাগলো। কিন্তুক্ সে জবাব দিয়া বাপেকগুনে কোলো, দ্যাখো এত বছর ধর্যা তোমার স্যাবা করতিছি, তোমার কোনও কথা অবহেলা করিআইকো। কিন্তুক্ আমাকগুনে তুমি কখনও একটা ছাগলের ছাও ও দ্যাও আঁইকো, যাত্যা কর্যা আমার বন্ধু বান্ধবদির নিয়্যা আহ্লাদ করব্যার পারি; কিন্তুক্ তোমার এই ছাওয়াল্ বেখাঘরে নিয়্যা বিষেয় আসেয় খোয়াইছে, সে যখন আলো, তখন তার জন্তি তুমি ভারি দরের ভোজ দিল্যা! কিন্তুক্ সে তাকগুণে কোলো, বাবা, তুমি সকল সময়েই আমার সঙ্গি আছ আর আমার বা, সগোই তো তোমার। আমোদ আহ্লাদ করা উচিতই হইছে, যেহেতুক তোমার এই ভাই মরে গিছিলো, ও বাঁচ্যা উঠিছে, হারায়্যা গিছিলো, তাকগুনে ফিয়া পাওয়া গিছে ॥

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

TRANSLITERATION AND TRANSLATION.

Kōnō mānshēr dui chhāwāl chhila. Tār madh'i chhōḍō-tā
Certain man-of two sons were. Them between younger-one
 bāpēk kōlō, 'bābā, jiniś-pattōrēr pāwānā bhāg āmākgunē d'āō.' Iyēi
father-to said, 'father, property-of to-be-got share to-me give.' This
 śunē tār bāp tār nijir jiniś-pattōr bāṭṭā-dilō. Alpa din parē
hearing his father his own property divided. A-few days after
 chhōḍō chhāwāl sakal jiniś-pattōr jaṇō-karā, dūr d'āśē
younger son all property gathering, distant country-to
 jātārā-karlō, ēbang sēkh'ānē badkām karā nijir bishēy-āsēy
went-away, and there foolish-work doing his-own property
 urāyē-dilō, ār sakal kharach-hayā-gēlē, sē d'āśē bhāri ākāl
wasted, and all-(when) wasted-away-went, that country-in great famine
 pōlō, tāti-karā tār baṛa tānātāni habār-lāglō. Tā-pāchhē, sē
broke-out, from-which his much wanting-of-food happened. After-that, he
 nijir d'āśēr ēk gārēstōr kāchhē giyā mislō. Gārēstō
(his)-own country-of one family-man to going joined. Family-man
 tākgunē nijir māthē śūy'ār charāti pāṭhālō; sēkh'ānē śūy'ār jē
him his-own field-to pigs to-graze sent; there the-pigs which
 khōsā khātō, tāi diyā p'āṭ bharāb'ār-jan'i sē bhāri ākāṅkhā
husks used-to-eat, those with stomach to-fill-with he very-much desire
 kartō; kintuk kēui tākgunē ditō-nā. Tā-pāchhē hūs hali-par sē
expressed; but one to-him did-not-give. After senses recovering he
 kōlō, 'āmār bāpēr bāri kata majur atirikta khāwār pāṭichhē,
said, 'my father's house-to how-many servants sufficient food are-getting,
 kintuk āmi ēkh'ānē khid'āy martichhi. Āmi uṭh'ā ēkhan-i bāpēr
but I here of-hunger am-dying. I rising immediately father
 kāchhē jābō ār tākgunē kabō jē, "bābā, Saggēr kāchhē ō
to will-go and to-him will-say that, "father, Heaven's before and
 tōmār sāmni āmi pāp kōrichhi, tōmār chhāwāl bulā āmār
thy presence-in I sin have-committed, thy son to-be-called I
 ār parichēy-dib'ār jug'i nēi. Āmākgunē tōmār ēk-jan majurir
any-longer known-to-be fitted am-not. To-me thy one of-servants

matan rākhō." Tā-pāchhē sē uṭh'ā āpanār bāpēr kāchhē g'ālō : kintuk
like keep. After-that he rising his-own father to went : but
 sē dūri thākti-i tār bāp tākgunē dēkhb'ār-pālō, ō tār
he-(while) in-distance remained his father him could-see, and his
 manit dayē halō, ār dāur'āyā jāy'ā chhāwālēr galā jāy'ā-dhar'ā
mind-in pity arose, and running going son's neck embracing
 tākgunē chum'ā-khālō. Takhan chhāwāl tākgunē kōlō, 'bābā, āmi Saggēr
to-him kissed. Then son to-him said, 'father, I Heaven's
 kāchhē ō tōmār sāmni pāp kōrichhi; ār tōmār
presence-in and thy presence-in sin have-committed; any-longer thy
 chhāwāl bul'ā-parichēy-dib'ār jug'i nai.' Takhan tār bāp chākargharē
son to-be-known fit am-not.' Then his father servants-to
 kōlō jē, 'sab chāy'ā bhāla pōshāk śiggīr ān'ē iy ākgunē
ordered that, 'all of best robe soon having-brought this-person
 parāō; iy'ār hātē ākhut, ō pāyē jut'ā parāy'ā-d'āō; āmrā khāy'ā
put-on; his in-hand ring, and feet-on shoes put-on; we having-eaten
 āmōd-āhlād kōrbōni. Jē-hētuk āmār ēi chhāwāl mar'ā gichhilō, ābār
merriment shall-make. Because my this son dead was, again
 bāch'ā uṭhichhē; hārāichbilō, ābār pāwā g'ālō.' Tāti tārā āmōd-āhlād
alive is-become; was-lost, again has-been found.' On-that they merriment
 kārti-lāglō.
began-to-make.

Takhan, tār barō chhāwāl māthē chhilō. Āsti-āsti sē
At-that-time, his elder son field-in was. Coming-coming he
 bārīr kāchhē nāch-gāwānār āwāj śunb'ār-pālō. Takhan sē ēk-jan
house's near (of)-dancing-and-singing voice heard. Then he one-(of)
 chākārēk dāk'ā śudh-karlō, 'ē sab ki?' Takhan sē tāk kōlō,
servants-to calling asked, 'this all what?' Then he him replied,
 'āpanār bhāi āsichhēn, ō āpanār bābā tār kuśal pāichhēn bal'ā,
'your brother is-come, and your father his good-(news) got because,
 bhāri bhōj dichehhēn.' Iy'ātē sē rāg'ā, bhitōri jāti
great feast is-giving.' To-this he angry-being, within-the-house to-go
 rāji-hōla-nā. Takhan tār bāp bāri ās'ā sādhti-lāglō, kintuk sē
agreed-not. Then his father out coming entreat-to-began, but he
 jabāb diy'ā, bāpēkgunē kōlō, 'd'ākhō, ēta bachhar dhar'ā, tōmār
reply giving, to-father said, 'see, so-many years for, thy
 s'ābā kartichhi, tōmār kōna-ō kathā abahēlā kari-n'āikō; kintuk
service (I)-am-doing, thy single word-(order) disobeyed have-never; but
 mākgunē tumi kakhana-ō ēk-tā chhāgalēr chhāō ō d'āō-n'āikō.
to-me thou never one goat's young even gave-not,
 Bengali.

jāt'ā-kar'ā āmār bandhu-bāndhēb-dir niy'ā āhlād karb'ār-pāri. Kintuk
with-which my friends taking merriment make-I-can. But
 tōmār ēi chhāwāl bēs'āgharē niy'ā bishēy-āsēy khowāichhē, sē jākhan
thy this son prostitutes taking property has-wasted, he when
 ālō, takhan tār-jan'i tumi bhāri-darēr bhōj dil'ā.' Kintuk sē tākgunē
came, then for-his-sake thou of-great-value feast art-giving.' But he to-him
 kōlō, 'bābā, tumi sakal-samēyēi āmār saṅgi āchha, ār āmār jā,
said, 'son, thou always me with art, and my everything,
 sagōi tō tōmār. Āmōd-āhlād karā učit-i haichhē, jē-hētuk, tōmār
all is thine. Merriment (to)-make necessary-even is, because, thy
 ēi bhāi mārē-gichhilō, ō bāch'ā-uṭhichhē; hārāy'ā gichhilō, tākgunē
this brother dead-was, and alive-(is-become); lost was, him
 phir'ā-pāwā-gichhē.'
has-been-got-back.'

V.—RĀJBANGSĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kōch; but the conquest was much more complete, and the Kōch tribe predominates through the land. Those Kōch, who are now Hindūs, are principally known under the name of Rājbangsī. But large numbers of them have become Musalmāns, so that the mere number of people of the Rājbangsī tribe affords no idea of the number of people of Kōch extraction in the country. The name of Kōch is itself retained in the name of the State of Cooch, or Kōch, Behar. The Kōch originally came from across the Brahmāputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangsī dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangsī, from the tribe of that name already alluded to. It is also frequently called Rangpurī from one of the Districts in which it is spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and south-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Brahmāputra, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimansingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Rangpur, Jalpaiguri, the Tarai of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarai, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, *viz.*, Bāhē.

We thus find that the Rājbangsī dialect is spoken by the following number of people:—

Name of District.	Number of Speakers.
Jalpaiguri	568,976
Rangpur	2,037,460
Cooch Behar (Native State)	562,500
Darjeeling (Bāhē sub-dialect)	47,435
TOTAL for Bengal	3,216,371
Goalpara	292,800
TOTAL for Assam	292,800
GRAND TOTAL	3,509,171

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The following Grammar of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengal :—

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangsī dialect are to be noticed. As in Northern Bengali, *ō* is frequently substituted for *a*. Consonants are often elided, as in *sa-i* for *sakhi*, a friend ; *dē-ō* for *dēb* or *dēva*, a god ; *pi-a* for *priya*, beloved one, a husband. The letter *chh* is pronounced as a dental *s* ; thus, *āchhē*, he is, is pronounced *āsē* ; the name of the present writer, when he was stationed in Rangpur, was written, ‘ *Grīrchhan*.’ The letter *j* is pronounced as *z* or as *jh* ; thus, *jan*, a person, pronounced *zan* ; *jan*, for *jakhan*, when, pronounced in the same way ; so, *jēlā* pronounced *jhēlā* or *zēlā*, when. The letters *l* and *n* are frequently interchanged. For instance, the word *banāila*, he made, appears sometimes as *balāna*, sometimes as *balāla*, sometimes as *banāla*. An initial *r* is usually elided, and if the following vowel is *a*, it becomes *ā*. Thus, *randhitē*, to cook, becomes *āndhitē*, and *raba*, a noise, becomes *āō*.

Aspirated letters are exchanged for unaspirated ones, and *vice versā*. Thus, *jhan* and *jan*, a man ; *jē* and *jhē*, who ; *garbha* and *garba*, a womb ; *bādhā* and *bādā*, a hindrance.

II.—NOUNS.—The following is an example of the declension of a noun :—

	Sing.	Plur.
Nom.	<i>bālak</i> or <i>bālakē</i> , a boy,	<i>bālakra</i> or <i>bālak-gulā</i> .
Acc.-Dat.	<i>bālakak</i> or <i>bālakōk</i> ,	<i>bālak-gulāk</i> .
Instr.	<i>bālak-hātāy</i> ,	<i>bālak-gulā-hātāy</i> ,
Abl.	<i>bālāk-thanē</i> or <i>thāi</i> ,	and so on.
Gen.	<i>bālakar</i> or <i>bālak-kār</i> ,	
Loc.	<i>bālakat</i> or <i>bālakōt</i> ,	

Besides the above, the forms of Standard Bengali are also met. Instead of *gulā* *gūā* may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the base. Thus (Goalpara), *sātēr-gulā*, companions. We also find the word *ghar* substituted for *gulā*, also used with the Genitive singular. Thus (Jalpaiguri), *chākarēr-ghar*, servants ; *bandhur-ghar*, friends ; (Cooch Behar) *sakhir-ghar*, friends. In Darjeeling and Jalpaiguri, we also find the suffix *lā*. Thus, *hi-lā* or *i-lā*, these ; *ai-lā*, those ; *jēi-lā*, (those) which ; *chākriyā-lā*, servants ; *kasbi-lā*, harlots.

The case-suffixes fluctuate a good deal, both in form and use. Thus, for *hātāy*, we find *hātē* ; and for *thanē*, *tānē*, or *tanē*. We also find *tānē*, meaning ‘for,’ and *hātē* used as a sign of the ablative.

III.—PRONOUNS—

The above remarks about number and case also refer to pronouns.

First Person,—thus declined :—

	Sing.	Plur.
Nom.	<i>muī, mai, mō, hāmi, or hāmra.</i>	<i>hāmā, hāmra, or hāmā-gulā.</i>
Acc.-Dat.	<i>mōk, hāmāk.</i>	<i>hāmāk, hāmā-gulā,</i>
Instr.	<i>mōr-hātāy.</i>	and so on.
Abl.	<i>mōr-thanē or thāi.</i>	
Gen.	<i>mōr, hāmār.</i>	
Loc.	<i>mōt, hāmāt.</i>	

Second Person,—*tuī, tai, tō, thou.* Plur., *tōmā, tōmrā, tōmā-gulā*, and so on. Acc. Sing., *tōk, tōmāk.* Gen., *tōr, tōmār*; and so on.

Third Person,—*ō, ōyē, ūyāy, ōyāy, āy, āi, or ōkēnā*, he, that; Acc. Sing., *uyāk*, pronounced *uāk, ak*; Gen., *ar, arhē.* Plur., *umār-ghar, ōmrā, umhrā*; Gen., *amhār, umhār, umār.* *Tā, tāy, tāi*, he, that; Acc. Sing., *tāk, tāmāk*; Gen., *tāmār, tār, tārkhē.* Plur., *tāmār*; Gen., *tāmār.* *Ē*, this; Acc. Sing., *ēk, āk*; Gen. Sing., *ēr, ar.*

Relative Pronoun,—*jā, jāy, or jāi, or jhāy.* Acc. Sing., *jāk*, and so on.

Interrogative Pronoun,—*kā, kāy, or kāi*, who? Acc. Sing., *kāk*, and so on.

Indefinite Pronoun,—*kāy, kāy-ō, kā-ō, kāhay, kāha-i*, any one.

As in the case of nouns, *gilā* may be substituted for *gulā* throughout the Plural. The forms of Standard Bengali are also used.

IV.—VERBS—

A.—AUXILIARY VERBS, and VERBS SUBSTANTIVE—

(1) *Present*,—*āchō*, I am; (2) *āchis*; (3) *āchē.*

(2) *Past*,—*āchinu*, I was; (2) *āchili*; (3) *āchilo.*

This verb is, however, often spelled *āchhō*, etc., as in Standard Bengali.

The verb *hātē*, to become, has its past, *hail* (not *haīl*), he became. Note the forms, *hayā*, having become; *na-hāa* (Jalpaiguri), I am not; *nāi-kā*, there is not (Jalpaiguri).

B.—FINITE VERB,—*karitē*, to do.

(1) *Present*,—*karō*, I do; (2) *karis*; (3) *karē.*

(2) *Present Definite*,—*karitēchō*, I am doing; (2) *-chis*; (3) *-chē.*

(3) *Imperfect*,—*karitēchinu*, I was doing; (2) *-chili*; (3) *-chil.*

(4) *Past*,—*karinu* or *karnu*, I did; (2) *karilē* or *-lu*; (3) *karil.*

(5) *Perfect*,—*karichō*, I have done; (2) *karichis*; (3) *karichē.*

(6) *Pluperfect*,—*karichinu*, I had done; (2) *-chili*; (3) *-chil.*

(7) *Future*,—*karim*, or *karimu*, or *karimō*, I shall do; (2) *karibu*; (3) *karibē.*

Past Conditional and Habitual,—*karitām*, I used to do; (2) *karitē*; (3) *karita.*

Imperative,—(2) *kar, karō*, do; (3) *karuk*, let him do.

Infinitive and Present Part.,—*karitē*, to do.

Conjunctive Part.,—*karyā, karē, kari, kairē*, having done.

Conditional Part.,—*karinē*, (if he) had done.

Gerund,—*karibā*, Acc., *karibāk*, and so on, doing.

Inceptive Compound,—*karibār nāgō*, I begin to do.

Potential Compound,—*karibār pārō*, I am able to do.

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in *r*, or *h*. Thus instead of *karinu*, we can have *kaillu*, I did; so *maillu*, I died, for *marinu*; and *kail*, he said, for *kahil*. So again *kaichē* or *kaichhē*, for *kahiyāchhē*, he has said.

The following abnormal forms may be noted,—*kahum* (Darjeeling), I will say; *kaō* (Jalpaiguri), I speak; *pālāō*, I flee (Jalpaiguri); *bērāchō*, I am roaming (do.); *kabhār lāgil* (Darjeeling), he began to say.

From the root *kar*, make, we have,—*kannu* (Rangpur, Goalpara, and Cooch Behar), *kanu* (Darjeeling), *kōrnu* (Jalpaiguri), I did; *kanna* (Jalpaiguri), we did; *kōllō* (Jalpaiguri), thou madest; *kōlē* (Darjeeling), he made; *karchō* (Goalpara), *karchhu* (Jalpaiguri), *kaichhu* (Darjeeling), I have done; *karchē* (Goalpara), *kaīrchē* (Cooch Behar), he has made. Other forms worthy of note are, *rāk* (for *rākh*) (Goalpara), keep thou; *āichchē* (Goalpara and Cooch Behar), he has come; *bāichchē* (Cooch Behar), he has survived; *jāyā hānē* (Jalpaiguri), having gone; *dēkhilmantē* (Darjeeling), immediately on seeing.

Besides the usual conjunctions, *ki* and *jē*, meaning 'that', we find *dē* in Darjeeling, and *ki bōlē* or *bōlē* in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Rājbangśī.

The first specimen is the Parable of the Prodigal Son, and the second a piece of Folk-lore.

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(GOALPARA DISTRICT.)

এক জন্কার দুই বেটা আছিল। তার মধ্যে ছোট বেটা তার বাপোকে কৈল বাবা গাইরস্তির যে ভাগ মুঁই পাইম তা মোক্ দে। তাতে তাঁয় তামার মাজোত গিরস্তি বাটিয়া দিল। অগ্নে কয়ে দিন পাছোৎ ছোটো বেটা সৌব একেটে করিয়া ছুরাস্তর এক দ্যাশোত্ পাইত্রা করিল। সে দেশোত্ যায়া ঢুডামি করিয়া আপনার ঘড়্ গিরস্তি উড়াইয়া দিল। যখন তাঁয় সৌব খরচ করিয়া ফেলাইল্ তখন সেই দেশোত্ বড় মঙ্গা হইল্ তায়েঁ বড় কঠোত্ পরিল্। তার পাছোত্ তাঁয় যায়া সেই দ্যাশের এক জন গিরিরকাছোত্ যায়া আউজিল্। তাঁয় তাক্ আপনার পাতারোৎ শুয়োর চড়বার পটেয়া দিল্। পরে শুয়োরে যে চোকলা খায় তাক্ খায়া প্যাট্ ভরবার হাউস্ কল্লেও কিন্তুক্ কাঁয়ো তাক্ দিল্ না। পাছোত্ চ্যাতোন পায়্য তাঁয় কৈল আমার বাপের কতো মাইনা খাওয়া চাকোর এক পালা করিয়া খাবার পায় আর মুঁই এটে ক্ষিদায় মরিবার লাগিটোঁ। মুঁই উঠিয়া মোর বাপের কাছোত্ বাইম্ যায়া কৈম বাবা মুঁই ঈশ্বরের কাছোত্ আর তোর কাছোত্ পাপ করিটোঁ। মুঁই আর তোর বেটা নামের যুগে নঁও মোক্ তোর য্যাকজন মাইনা খাওয়া চাকরের মতো রাক্। তার পাছোত্ তাঁয় উঠিয়া তার বাপের ওটে গেইল্। নাতে তাঁয় ছুরাস্তরোৎ থাক্তে তার বাপ্ তাক্ দেইখবার পাইল্। দেখিয়া ময়া হইল্, দৌড়িয়া গেইল যায়া তার গালা সাপ্টেয়া ধরিল্ আর তার চুমা খাইল্। ঐ বেটায় তাক্ কৈল্ বা মুঁই ঈশ্বরের টে আর তোর টে পাপ করিটোঁ মুঁই আর বেটা নামের যুগোঁ নঁও। কিন্তুক্ তার বাপ্ তার চাকর গুলাক্ কৈল্ সাকাল করিয়া সগারে থাকিয়া য্যাকান্ ভাল্ কাপোর আনিয়া ইয়াক্ পেন্দেয়া দেও ইয়ার হাতোত্ আঙ্গুট্ আর পায়োত্ জোতা পেন্দেয়া দেও। আমরা গুলা খাইয়া আঞ্জাদ করি। কেনেনা মোর এই বেটা মরিয়া গেছিল্ এখন আবার বাঁচিছে; হারেয়া গেছিল্ এখন পাইটোঁ। পরে আমরা আঞ্জাদ করিবার নাগিল্ ॥

তখন তার বড় বেটা পাতার বাড়িত্ আছিল। পাছোত্ তাঁয় আস্তে আস্তে বাড়ির কাছোত্ যায়া নাচ্ গাণের শোর শুনবার পাইল্। তখন তাঁয় একজন চেঙ্গরাক্ ডাকেয়া পুচ্ করিল্ ইগ্লা কি। তখন তাঁয় তাক্ কৈল্ তোর ভাই আইছে তোর বাপ্ তাক্ ভালে ভালে পায়্য একটা বড় ভাঙরা কর্চে। তাতে ওঁয়ায় স্বাগ হয় উঠিল ভিতরা গেইল না। তার পাছোত্ তার বাপ্ বাইরোৎ আসিয়া তাক্ সমজ্জেবার্ নাগিল্; কিন্তুক্ তাঁয় তার বাপোকে উত্তরে কৈল্ দেখ্ মুঁই তোর এত দিন ভরা গোদারি কনু কখনও তোর কোনও হকুম ফেলাও নাই তেঁও তুঁই কখনও একটা ছাগলের বাচ্চাও দেইশ্ নাই যে মোর সাতের গুলাক্ নিয়া আঞ্জাদ করোঁ। কিন্তুক্ তোর এই বেটা যে নটী গুলার সাত তোর গিরস্তি খোয়েয়া ফেলাইচে তাঁয় যখন আসিল্ বড় ভাঙরা দিলু। কিন্তু তাঁয় কৈল বা! তুঁই সদায় মোর সাতোত্ আছিষ্ আর মোর যা হয় সগুলো তোর। কিন্তুক্ আঞ্জাদ করা ও খুসী হওয়া উচিৎ হৈচে কেননা তোর এই ভাই মরিয়া গেছিল্ বাঁচে হারেয়া গেচলো পাওয়া গেইছে ॥

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote* and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk jankār dui bētā āchhil. Tār madhyē chhōṭa bētā tār bāpōk kail, 'bābā,
 Āk zōnkār dui bāṭā āsil. Tār mōdd'ē sōṭō bāṭā tār bāpōk koil, 'bābā,
 One man-of two sons were. Them-of amidst younger son his father said, father.
 gāirastir yē bhāg mūi pāim tā mōk dē.' Tātē t̃āy tāmār mājōt girasti bāṭiyā dil.
 gāirōstir zē bhāg mūi pāim tā mōk dē.' Tātē t̃āy tāmār mājōt girōsti bāṭiā dil.
 property-of what portion I will-get that me-to give. Thereupon he them-of amidst property dividing gave.
 Alpē kayē din pāchhōt chhōṭa bētā saub ēkēṭē kariyā durāntar ēk dyāsōt
 Ōlpō koyē din pāsōt sōṭō bāṭā shaub ēkēṭē kōriā durāntar āk dāshōt
 A-few some day after younger son all together taking away one country
 pāitṛā karil. Sē dēsōt yāyā dhuḍḍāmi kariyā āpanār ghar girasti urāiyā dil. Yakhan
 pāitṛā kōril. Shē dāshōt zāyā dhuḍḍāmi kariā āpanār ghōr girōsti urāiā dil. Zōkhōn
 started. That country-to going extravagance doing his-own house property fly-away gave. When.
 t̃āy saub kharach kariyā phēlāil takhan sei dēsōt bara māngā hail t̃āy-ō bara
 t̃āy shaub khōrōch kōriā phēlāil tōkhōn shēi dāsōt bōrō mōngā hoil t̃āy-ō bōrō
 he all spending doing finished then that country-in great famine happened he-too great
 kashtōt paril. Tār pāchhōt t̃āy yāyā sei dyāsēr ēk-jan girir kāchhōt yāyā
 kashtōt pōril. Tār pāsōt t̃āy zāyā shēi dāsēr ēk-zōn girir kāsōt zāyā
 difficulty-to fell. That-of after he going that country-of one inhabitant-of near going
 āujil. T̃āy tāk āpanār pātārōt śuyōr charbār paṭēyā-dil. Parē śuyōrē
 āuzil. T̃āy tāk āpanār pātārōt shuōr chōrbār paṭēya-dil. Pōrē shuōrē
 took-shelter. He him his-own fields-to swine-to tending sent-away. After swine
 yē chōklā khāy, tāk khāyā pyāt bharbār hāus kallē-ō, kintuk k̃āy-ō
 zē chōklā khāy, tāk khāyā pāt b̃hōrbār hāus kōllē-ō, kintuk k̃āy-ō
 what husks eat, that eating belly filling-of wish having-done-even, but anyone
 tāk dil-nā. Pāchhōt chyātōn pāyā t̃āy kail, 'āmār bāpēr katō māinā
 tāk dil-nā. Pāsōt chatōn pāyā t̃āy koil, 'āmār bāpēr kōtō māina
 him gave-not. Afterwards senses gaining him said. 'my father-of how pay
 khāoyā chākōr ēk pālā kariyā khābār pāy ār mūi ēṭē kshidhāy
 khāwā chākōr āk pālā kōriā khābār pāy ār mūi ēṭē k̃shidhāy
 eating servants a great-deal doing of-food get while I here hunger-by
 maribār lāgichō. Mūi uṭhiyā mōr bāpēr kāchhōt yāim; yāyā kaim,
 mōribār lāgichō. Mūi uṭhiā mōr bāpēr kāsōt zāim; zāyā koim.
 dying about I rising my father-to near will-go; going will-say.

“bābā, mūi Īsvarēr kāchhōt ār tōr kāchhōt pāp karichō; mūi ār tōr
 “bābā, mūi Ishshōrēr kāsōt ār tōr kāsōt pāp kōrichō; mūi ār tōr
 “father, I God-of near and of-thee near sin committed; I longer thy
 bēṭā nāmēr yugy-ō nāō. Mōk tōr yyāk-jan māinā khāoyā chākarēr matō
 bāṭā nāmēr zugg-ō nōō. Mōk tōr āk-zōn māinā khāwā chākōrēr mōtō
 son name-of fit-also am-not. Me thy one pay eating servant like
 rāk.” Tār pāchhōt tāy uṭhiyā tār bāpēr oṭē gēil. Nātē tāy durāntārōt
 rāk.” Tār pāsōt tāy uṭhiā tār bāpēr oṭē gēil. Nātē tāy durāntōrōt
 keep.” That after he rising his father-of to went. But he distance
 thākte tār bāp tāk dēikhbār pāil. Dēkhiyā mayā haīl, daurīyā gēil,
 thāktē tār bāp tāk dāikhbār pāil. Dēkhiā mōyā hoīl, daurīā gēil,
 from his father him seeing got. Seeing pity was running went,
 yāyā tār gālā sāptēyā dharil, ār tār chumā khāil. Ai bēṭāy tāk kail,
 zāyā tār gālā shāptiā dhōril, ār tār chumā khāil. Oi bāṭāy tāk koil,
 having-gone his neck embracing caught, and his kiss ate. That son him said,
 ‘bā mūi Īsvarēr-tē ār tōr-tē pāp karchō; mūi ār bēṭā nāmēr yugg-ō
 ‘bā mūi Ishshōrēr-tē ār tōr-tē pāp kōrchō; mūi ār bāṭā nāmēr zugg-ō
 ‘father I God-of-to and thee-to sin committed; I longer son name-of fit-also
 nāō.’ Kintuk tār bāp tār chākar-gulāk kail, ‘sākāl-kariyā sagārē-thākiyā
 nōō.’ Kintuk tār bāp tār chākōr-gulāk koil, ‘shākāl-kōriā shōgārē-thākē
 am-not. But his father his servants-to said, ‘quickly all-than
 yyākhan bhāl kāpōr āniyā iyāk pēndēyā dēō; iyār hātōt ānguṭ ār pāyōt
 ākhān bhāl kāpōr āniā iāk pēndēyā dāō; iār hātōt ānguṭ ār pāōt
 one-piece good cloth bringing him dress; his hand-to ring and feet-on
 jōtā pēndēyā-dēō; āmarā-gulā khāiyā āllād kari; kēnēnā mōr ēi bēṭā
 zōtā pēndēyā-dēō; āmōrā-gulā khāiā āllād kōri; kēnēnā mōr ēi bāṭā
 shoes put-on; we-all eat merriment do; because my this son
 mariyā gēchhil, ēkhan ābār bāchichhē; hārēyā gēchhil, ēkhan pāichō.
 mōriā gēsīl, ākhōn ābār bāchisē; hārēyā gēsīl, ākhōn pāichō.
 dead was, now again alive-has-become; lost was, now I-have-got.

Parē tāmra āllād karibār nāgil.

Pōrē tāmra āllād kōribār nāgil.

Afterwards they-all merriment doing began.

Takhan tār bara bēṭā pātār-bārit āchhil. Pāchhōt tāy āstē āstē
 Tōkhōn tār bōrō bāṭā pātār-bārit āsil. Pāsōt tāy āstē āstē
 Then his elder son the-field-in was. Afterwards he having-come having-come
 bārir kāchhōt yāyā nāch gānēr sōr śunbār-pāil. Takhan tāy ēk-jan
 bārir kāsōt zāyā nāch gānēr shōr shunbār-pāil. Tōkhōn tāy āk-zōn
 the-house-of in-the-neighbourhood going dancing music-of noise to-hear got. Then he one
 chēngrāk dākēyā puch-karil, ‘iglā-ki?’ Takhan tāy tāk kail, ‘tōr bhāi
 chēngrāk dākēā puch-kōril, ‘iglā-ki?’ Tōkhōn tāy tāk koil, ‘tōr bhāi
 boy-to calling asked, ‘this-what-is?’ Then he him-to said, ‘thy brother
 āichchē, tōr bāp tāk bhālē-bhālē-pāyā ēk-tā bara bhāṇḍarā karchē.’ Tātē
 āichchē, tōr bāp tāk bhālē-bhālē-pāyā āk-tā bārō bhāṇḍrā kōrchē.’ Tātē
 has-come, thy father him well-in-health-having-got one big feast is-giving. Upon-that
 ōyāy rāg hayā-uṭhil; bhitrā gēil-nā. Tār pāchhōt tār bāp bāirōt āsiyā
 ōwāy rāg hōyā-uṭhil; bhitrā gēil-nā. Tār pāsōt tār bāp bāirōt āshīā
 his anger arose-became; within he-went-not. Of-that after his father outside coming
 Bengali.

tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttarē kail, 'dēkh, mūi tōr
tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttōrē-koil, 'dākh, mūi tōr
 him to-entreat began; but he his father-to answered, 'lo, I thy
 ēta din bharā gōdāri-kannu, kakhan-ō tōr kōna-ō hukum phēlāō nāi;
ātō dīn bhōrā gōdāri-kōnnu, kōkhōn-ō tōr kōnō-ō hukum phēlāō nāi;
 so-many days for served, ever-even thy any-even orders I-disobeyed not;
 tēō tūi kakhan-ō ēk-tā chhāgalēr bāchchā-ō dēś nāi, yē mōr sātēr-gulāk
tēō tūi kōkhōn-ō āk-tā sāgōlēr bāchchā-ō dēish nāi, zē mōr sātēr-gulāk
 even-then thou ever-even one goat-of kid-even gavest not, that my companions
 niyā āllād karō. Kintuk tōr ēi bēṭā yē naṭi-gulār sātē tōr girasti
niā āllād kōrō. Kintuk tōr ēi bāṭā zē nōṭi-gulār-shātē tōr girōsti
 with merriment I-may-do. But thy this son who with-prostitutes thy property
 khōyēyā phēlāichē t̃āy yakhan āsil barā bhāṇḍarā dilu.' Kintuk t̃āy kail,
khōyēyā phēlāichē t̃āy zōkhōn āsil bōrō bhāṇḍrā dilu.' Kintuk t̃āy koil,
 having-lost caused-to-waste-away he when came big feast thou-gavest.' But he said,
 'bā, tūi sadāy mōr sātōt āchhis, ār mōr yā hay sagulē tōr. Kintuk
 'bā, tūi shadāy mōr shātōt āsish, ār mōr zā hōy shōgulē tōr. Kintuk
 'O son, thou always my with art, and my whatever is all thine. But
 āllād karā ō khusi haoyā uchit haichē, kēnanā tōr ēi bhāi mariyā
āllād kōrā ō khushi hōwā uchit hoichē, kēnanā tōr ēi bhāi mōriā
 merriment doing and happy to-be proper was, because thy this brother dying
 gēchhil, bāchchē; hārēyā gēchlō, pāoyā gēichchē.
gēsīl, bāchchē; hārēyā gēchlō, pāwā gaichchē.
 was, now-alive-become-is; lost gone-was, found is.'

[No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANĢŚĪ DIALECT.

(GOALPARA DISTRICT.)

ধোপার গাধা ও কুকুর।

এক জন ধোপার একটা গাধা ও একটা কুকুর আছিল। এক দিন গাধা কুকুরোক্ত কয় যে, শালা মুই সারা দিন মেহনত করোঁ আর তুঁই বসিয়া খাইস আর ভুকিস্। কুকুর কয় :— শালা মুই যে কাম করোঁ সেই কাম কি তুঁই করিবার পারিস্। আইজ হাতে মুই তোঁর কাম করিম্ তুঁই মোঁর কাম করিস্। এই কথাৰ পর হাতে কুকুর ধোপার কাপড় উবাবার নাগিল্, আর গাধা ধোপার বাড়িৎ পহোঁরা দিবার নাগিল্।

কদ্দিন পরে ধোপার বাড়িৎ এক দিন রাইতোৎ চোঁর আসিয়া সিঁদ কাটিবার নাগিল্। গাধা চোঁরক দেখিয়া চিল্লিবার নাগিল্। ধোপা নিন্দ হাতে উঠিয়া ভাল করিয়া ঘাস ভুসি দিয়া গাধাক্ বন্ধিয়া থুইয়া যায়া শুতিল্। গাধা কিন্তুক্ আগের থাকিয়া আরও বেশী করিয়া চিল্লিবার নাগিল্। ধোপা চিল্লান্ শুনিয়া রাগ হয় একটা ঠেঙ্গা দিয়া গাধাক্ খুব করিয়া ডাংবার নাগিল্। তখন কুকুর আইগ্না হাতে কয় কেমন রে ভাই গাধা কেমন ডাং, ঐজে কয় :—

যাঁর কাম তাক সাজে।

আর হৈলে নাটী বাজে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RAJBANGSĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription *s* is pronounced hard, as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk jan dhōpār ēk-tā gādhā ō ēk-tā kukur āchhil. Ēk din gādhā
 Āk jōn dhōpār āk-tā gādhā ō āk-tā kukur āsil. Āk din gādhā
 One person washerman-of one ass and one dog were. One day ass
 kukurōk kay yē, 'śālā, mūi sārā din mēhanat karō ār tūi basiyā khāis
 kukurōk kōy zē, 'shālā, mūi shārā din mēhōnmōt kōrō ār tūi bōshiā khāish
 to-the-dog said that, 'sala (wife's brother), I whole day labour do and you sitting eat
 ār bhukis.' Kukur kay, 'śālā, mūi yē kām karō, sē kām ki tūi karibār
 ār bhukish.' Kukur kōy, 'shālā, mūi zē kām kōrō, shē kām ki tūi kōribār
 and bark.' Dog said, 'sala (wife's brother), I which work do, that work what you do
 pāris? Āij hātē mūi tōr kām karim, tūi mōr kām karis.' Ēi kathār
 pārish? Āiz hātē mūi tōr kām kōrim, tūi mōr kām kōrish.' Ēi kōthār
 can? To-day from I your work will-do, you my work will-do.' This talk-of
 par hātē kukur dhōpār kāpār ubābār nāgil, ār gādhā dhōpār bārit
 pōr hātē kukur dhōpār kāpōr ubābār nāgil, ār gādhā dhōpār bārit
 after from dog washerman-of cloth to-carry began, while ass washerman-of home-to
 pāhōrā dibār nāgil.
 pāhōrā dibār nāgil.
 watch give-to began.

Kaddin parē dhōpār bārit ēk din rāitōt chōr āsiyā shīd kātībār
 Kōddin pōrē dhōpār bārit āk din rāitōt chōr āshiā shīd kātībār
 Some-days after washerman-of home-to one day night-at thief coming hole dig-to
 nāgil. Gādhā chōrak dēkhiyā chillibār nāgil. Dhōpā nind hātē uṭhiā
 nāgil. Gādhā chōrōk dēkhiā chillibār nāgil. Dhōpā nind hātē uṭhiā
 began. Ass thief-to seeing to-bray began. Washerman sleep from arising
 bhāl-kariyā ghās bhusi diyā gādhāk bāndhiyā thuiyā yāyā śutil. Gādhā
 bhāl-kōriā ghāsh bhushi diā gādhāk bāndhiā thuiā zāyā shutil. Gādhā
 well grass husk giving ass-to tying keeping going lay-down. Ass
 kintuk āgēr thākiyā āra-ō bēsi kariyā chillibār nāgil. Dhōpā chillān
 kintuk āgēr thākiā ārō-ō bēshi kōri chillibār nāgil. Dhōpā chillān
 but before than more-even louder to-bray began. Washerman braying
 śuniyā rāg hayā ēk-tā ṭhēngā diyā gādhāk khub kariyā dāngbār
 shuniā rāg hōyā āk-tā ṭhēngā diā gādhāk khub-kōri dāngbār
 hearing angry being one club by ass greatly thrash-to
 nāgil. Takhan kukur āignā hātē kay, 'kēman rē bhāi, gādhā, kēman dāng?'
 nāgil. Tōkhōn kukur āignā hātē kōy, 'kēmōn rē bhāi, gādhā, kēmōn dāng?'
 began. Then dog yard from said, 'how O brother, ass, how(-is-the) thrashing?'

Ai yē kay—

Oi zē kōy—

He then says—

‘Yār kām tāk sajē,

‘Zār kām tāk shāzē,

‘Whose work hīm suits,

Ār hailē nāṭi bājē.’

Ār hoilē nāṭi bāzē.’

Others-to happening stick sounds.’

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog ‘Shālā! I have to labour all day long while thou dost only sit, eat, and bark.’ The dog says, ‘canst thou do the work that I do? From this day forth I will do thy work and thou shalt do mine.’ After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced braying. The washerman being aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But the ass went on braying more loudly than before. The washerman hearing the bray of the ass got angry and began to belabour him with a stick. Then the dog said from the yard, “How my brother ass! how is the stick? Don’t you know the saying:—

‘Suits him the work whose it is.

To others like a stick it seems.’ ”

The next two specimens are also in pure Rājbangśī. They come from the Rangpur District. Note how *l* and *n* are confused. Even when *l* is pronounced *l*, it is written *n* in the Bengali character.

The first specimen is the Parable of the Prodigal Son.

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(RANGPUR DISTRICT.)

একজন মান্দের দুইকনা ব্যাটা আছিল। তার ছোট কোনা উয়ার বাপক্ কইনে বা মোর পাইসা কড়ির ভাগ মোক্ দেও। এই কতাতে তাঁয় উমার ঘরক সউগ্ বাঁটিয়া দিনে। অনপ্ দিন যায়া ছোট চেঙ্গড়া কোনা সউগ্ ব্যাচে কিনি একেটে করি ভিন্ দেশত্ গেন। সেটে নানান্ কুজাজত্ সউগ পাইসা গুনা উড়ি ফেনাইনে। অঁয় যখন ঐদানে সউগ উড়ি দিনে তখন ঐ দ্যাশত খিব্ দুর্ভিক্ নাগিন্। অঁয় তখন বড়ো দুখৎ পইন্। দুখৎ পড়িয়া ঐঠাকার একজন সহরী মান্দের গোড়ৎ গেন। ঐ মানুষ কোনা তখন উয়াক্ খাওনা বাড়ীত শুয়র চরবার পটে দিনে। ধানের আগরা যাক্ শুয়রে খায় উয়ঁয় তাক খায়া প্যাট্ ভরবার চাইনে কিন্তুক্ তাকো কাঁয় উয়াক্ দিনেনা। পাছত চ্যাতন পায়া অঁয় কইনে মোর বাপের মাইনা খাওয়া কত চাকরে খুম মতে খায়া মানুষেক্ বিনবার পারে আর মুঁই এঠে খাবার না পায়্যা মরবার ধরট্। মুঁই এঠে হতে উঠিয়া বার গোরত যাইন্, তামাক্ কইন্ বা মুঁই পরমেশ্বরের আগত ফির তোমার গোড়োৎ কতই পাপ করটো, মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। মোক তোমার মাইনা খোর চাকরের নাকান আকেন। পাছত অঁয় উঠিয়া উয়ার বাপের গোরত গ্যান্। অনেক দূরত্ থাকতেই আর উয়ার বাপ উয়াক্ দেকিয়া মোহতে দৌড়ি যায়া গানা ধরিয়া চুমা খাইনে তখন উয়ার ব্যাটা উয়াক্ কইনে বা মুঁই পরমেশ্বরের 'গোরত তোমার আগত কতই পাপ করটে মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। কিন্তুক্ উয়ার বাপে তোমার চাকরের ঘরক কইনে সকান খুব বাঁকা কাপড়া আনিয়া উয়াক্ পরান। উয়ার হাতত একনা আঙ্গুট আর পাঁওত জোতা দেও। হামরা খায়্যা দায়্যা খুম মতে অঙ্ তামসা করি। মোর এই ছাওয়া কোনা মরচিন ফির বাঁচি উঠ্চে, হারে গেছিন তাক পাওয়া গেইছে। এই কথা কয়া উমরা খুম মতে অঙ্ তামসা কইরবার ধরনে ॥

বড় ছাওয়া কোনা খেতত আছিল। তাই ফিরিয়া বাড়ীর গোরত আস্নে ঘাটাৎ থাকতে আর বাড়ীৎ নাচন আর গান্ শুনিবার পাইনে। তখন অঁয় উয়ার একজন চাকরক্ ডাকে পুচবার ধরনে ইগ্না কি? তাঁয় উয়াক্ কইনে তোমার ভাই আইন্চে তোমার বাপ্ খুমমতে খাবার বানাইচে। তোমার ভাইওক ভান মতে পাইচে ক্যান্নে। এই কতাতে অঁয় বড় গোসা হইন্। তাঞি ভিতরত আর না যায়। পাছত উয়ার বাপ বাইরত আসিয়া উয়াক্ বুজবার ধইরনে। অঁয় উয়ার বাপক্ জব দিনে মুঁই এতদিন হইন্ তোমার কত সেবা কম্ তোমার কতা কোন দিন ফেনাই নাই কিন্তুক্ কৈ তোমরা একটা ছাগনের পাঁটাও দেন নাই যে তাকে নিয়া হামার সাতির গরক ধরিয়া অং তামসা করমো। যে ব্যাটা তোমার সউগ্ পাইসা কড়ি নটির বাড়ীত দিনে তাঁয় আস্নে তারে ক্যান্নে কতয় খাবার বানাইনেন। তার বাপে তাক কইনে তুঁই সদায় মোর সাতে আচিস্ মোর যাক্ হইবে সউগে তোর। অঙ্ তামসা কইরবারেই নাগে। তোর ভাই কোনা মরচিন, বাঁইচচে; হারাইচিন তাক পাওয়া গেইছে ॥

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RAJBANGŚĪ DIALECT.

(RANGPUR DISTRICT.)

[In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk	jan-mānshēr	dui-knā	hyātā	āchhin.	Tār	chhōṭa	kōnā	uyār	bāpak		
Ak	zōn-mānshēr	du-knā	bōṭā	āsīl.	Tār	sōṭō	kunā	uār	bāpak		
One	man-of	two	sons	were.	Of-them	the-younger	one	his	father-to		
kainē, ‘bā,	mōr	pāisā	karir	bhāg	mōk	dēō.’	Ai	katātē	tāy	umār-gharak	
kōil, ‘bā,	mōr	pāishā	kōrir	bhāg	mōk	dēō.’	Oi	kōtātē	tāy	umār-ghōrōk	
said, ‘father.	my	piece-and-cowrie-of	share	to-me	give.’	That	word-on	he	them-to		
saüg	bāṭiyā	dinē.	Anap	din	yāyā	chhōṭa	chēngrā	kōnā	saüg	byāchē-kini,	
shōg	bāṭiā	dilē.	Ōlōp	din	zāyā	sōṭō	chēngrā	kunā	shōg	bāchē-kini,	
all	having-divided	gave.	A-few	days	having-past	the-younger	boy	one	all	having-sold-and-bought	
ēkē-tē	kari	bhin	dēsāt	gēn.	Sētē	nānān	kukājat	saüg	pāisā-gulā		
ākē-tē	kōri	bhin	dāshōt	gāl.	Shētē	nānān	kukāzōt	shōg	pāishā-gulā		
together	making	different	country-in	went.	There	various	bad-ways	all	piece-heap		
urī-phēnāinē.	Āy	yakhan	ai-dānē	saüg	urī-dinē	takhan	ai	dyāśāt	khīb		
urī-phālālē.	Ōy	zōkhōn	oi-dānē	shōg	urī-dilē	tōkhōn	oi	dāshōt	khuib		
he-squandered.	He	when	in-that-way	all	squandered	then	that	country-in	great		
durbhik	nāgin.	Āy	takhan	barō	dukhat	paīn.	Dukhat	pariyā	ai-ṭhākār	ēk-jan	
durbhik	nāgil.	Ōy	tōkhōn	bōrō	dukhōt	poish.	Dukhōt	pōriā	oi-ṭhākār	āk-zōn	
famine	happened.	He	then	great	straits-in	fell.	Distress-in	falling	of-that-place	a	
saharī	mānshēr	gōrat	gēn.	Ai	mānush	kōnā	takhan	uyāk	khāōnā-bārīt	śuyar	
shōhōrī	mānshēr	gōrōt	gāl.	Oi	mānush	kunā	tōkhōn	uāk	khāunā-bārīt	shuōr	
of-the-city	man	to	went.	That	man	(one)	then	him	to-fallow-land	swine	
charbār	patē-dinē.	Dhānēr	āgrā	yāk	śuyarē	khāy	uyāy	tāk	khāyā	pyāt	
chōrbār	patē-dilē.	Dhānēr	āgrā	zāk	shuōrē	khāy	uāy	tāk	khāyā	paṭ	
to-graze	sent.	Of-paddy	husks	what	the-swine	eat	he	that	eating	belly	
bharbār	chāinē,	kintuk	tāk-ō	kāy	uyāk	dinē	nā.	Pāchhat	chyātan	pāyā	āy
bhōrbār	chālē,	kintuk	tāk-ō	kāy	uāk	dilē	nā.	Pāsōt	chātōn	pāyā	ōy
to-fill	wished,	but	even-that	any-one	to-him	gave	not.	Afterwards	sense	having-got	he
kainē, ‘mōr	bāpēr	māinā-khāōyā	kata	chākarē	khum-matē	khāyā	mānushēk				
kōlē, ‘mōr	bāpēr	māinā-khāwā	kōtō	chākrē	khum-mōtē	khāyā	mānushāk				
said, ‘my	father's	salary-getting	how-many	servants	sumptuously	feeding-themselves	to-(other)-people				
binbār-pārē,	ār	mūi	ēṭhē	khābār	nā	pāyā	marbār	dharchā.	Mūi	ēṭhē	hatē
bilbār-pārē,	ār	mūi	āṭhē	khābār	nā	pāyā	mōrbār	dhōrchō.	Mūi	āṭhē	hōtē
can-give-away.	and	I	here	of-food	not	getting	to-die	am-about.	I	here	from

uṭhiyā bār gōrat jāim, tāmāk kaīm, “bā, mūi Paramēśvarēr āgat phir tōmār
uṭhiā bār gōrōt zām, tāmāk koim, “bā, mūi Pōrmēshshōrēr āgōt phir tōmār
 rising of-father to-(near) will-go-(and)-him will-tell, “father, I of-God before again of-thee
 gōrōt kata-i pāp karchō, mūi ār tōmār byātā habār mata nōyāō. Mōk
gōrōt kōtō-i pāp karchō, mūi ār tōmār bātā hōbār mōtō nōyāō. Mōk
 at-foot how-much-(very-great) sin have-done, I no-longer thy son to-be worthy am-not. Me
 tōmār māmā-khōr chākarēr nākān ākēn.” Pāchhat āy uṭhiyā uyār bāpēr gōrat gyān.
tōmār māmā-khōr chākrēr nākān ākēn.” Pāsōt ōy uṭhiā uār bāpēr gōrōt gāl.
 thy hired servants-(of) like keep.” Then he arose and-of-his father to-(near) went.
 Anēk dūrat thāktē-i ār uyār bāp uyāk dēkiyā mōhtē dauṛi-yāyā gānā
Ōnēk dūrōt thāktē-i ār uār bāp uāk dēkiā mōhtē dauṛi-zāyā gālā
 Great way-off while-he-was-even and his father him having-seen by-affection having-run neck
 dhariyā chumā khāinē. Takhan uyār byātā uyāk kainē, ‘bā, mūi Paramēśvarēr
dhōriā chumā khālē. Tōkhōn uār bātā uāk kōlē, ‘bā, mūi Pōrmēshshōrēr
 holding kisses ate. Then his son him told, ‘father, I Heaven
 gōrat tōmār āgat kata-i pāp karchō. Mūi ār tōmār byātā habār
gōrōt tōmār āgōt kōtō-i pāp kōrchō. Mūi ār tōmār bātā hōbār
 near thee before much sin have-committed. I any-longer thy son to-be
 mata nōyāō.’ Kintuk uyār bāpē tāmār chākarēr-gharak kainē, ‘sakān khub
mōtō nōyāō.’ Kintuk uār bāpē tāmār chākrēr-ghōrōk kōlē, ‘shōkāl khuib
 worthy am-not.’ But his father his servants-to said, ‘soon very
 bākā kāprā āniyā uyāk parān; uyār hātāt ēknā āngut ār pāōt jōtā dēō.
bākā kāprā āniā uāk pōrān; uār hātōt āknā āngut ār pāōt zōtā dāō.
 fine clothes fetch-(and)-him put-on; his hand-on a ring and on-feet shoes put.
 Hāmra khāyyā dāyyā khum matē an-tāmsā kari. Mōr ēi chhāōyā kōnā
Hāmra khāyā-dāyā khum mōtē ōng-tāmsā kōri. Mōr ēi sāvā kunā
 Let-us eating-(and)-feeding perfect manner enjoyment make. Mine this son (one)
 marchhin, phir bāchi uṭhchē; hārē gēchhin, tāk pāōyā gēichhē.’ Ēi kathā
mōrsil, phir bāchi uṭhchē; hārē gāsīl, tāk pāvā gēisē.’ Ēi kōtā
 was-dead, again to-life has-arisen; lost was, him found has-been.’ These words
 kayā umrā khum-matē āng-tāmsā kaīrbār dharnē.
kōyā umrā khum-mōtē ōng-tāmsā kōirbār dhōrlē.
 saying they thoroughly enjoyment to-make began.

Bara chhāōyā-kōnā khētāt āchhin. Tāy phiriya bārīr gōrat āsnē
Bōrō sāvā-kunā khātōt āsil. Tā phiriā bārīr gōrōt āshlē
 (The)-elder boy (one) in-the-field was. He coming-back of-house near-at-the-foot on-coming
 ghātāt thāktē ār bārīt nāchan ār gān śunibār pāinē. Takhan āy uyār
ghātāt thāktē ār bārīt nāchōn ār gān shunibār pālē. Tōkhōn ōy uār
 in-the-way still (and) at-the-house dancing and music hear could. Then he his
 ēk-jan chākrak dākē puchbār dharnē, ‘ignā ki?’ Tāy uyāk kainē, ‘tōmār
āk-zōn chākōrōk dākē puchbār dhōrlē, ‘iglā ki?’ Tāy uāk kōlē, ‘tōmār
 one servant having-called to-ask began, ‘these (what)-are?’ He to-him replied, ‘thy
 bhāi āinchē. Tōmār bāp khum-matē khābār bānāichē. Tōmār bhāiōk
bhāi āilchē. Tōmār bāp khum-mōtē khābār bānāichē. Tōmār bhāiōk
 brother has-come. Thy father thoroughly feast has-got-up. Thy brother
 bhāna matē pāichē kyānnē.’ Ēi katātē āy bara gōsa hāin. Tāni
bhālō mōtē pāichē kānnē.’ Ēi kōtātē ōy bōrō gōshā hōil. Tānyi
 in-good condition has-got because.’ This word-(on) he very angry became. He

bhitarat ār nā yāy. Pāchhat uyār bāp bāirat āsiyā uyāk bujbār dhaīranē.
bhitōrōt ār nā zāy. Pāsōt uār bāp bāirōt āshiā uāk buzbar dhōrlē.
 inside more not would-go. After-that his father outside having-come him to-explain began.
 Āy uyār bāpak jab dinē, 'mūi ēta-din hain tōmār kata sēbā kannu;
 Ōy uār bāpōk zōb dilē, 'mūi ātō-din hōil tōmār kōtō shēbā kannu;
 He his father-to answer gave, 'I such-a-long-time past thy much service have-done;
 tōmār katā kōna din phēnāi nāi, kintuk kai tōmrā ēk-tā chhāganēr
 tōmār kōtā kōnō din phālāi nāi, kintuk kōi tōmrā āk-tā sāgōlēr
 thy order any day have-thrown not, but where thou one of-goat
 pātā-ō dēn nāi, yē tā-kē niyā hāmār sātir-garak dhariyā ang-tāmsā karmō.
 pātā-ō dān nāi, zē tā-kē niā hāmār shātir-gōrōk dhōriā ōng-tāmsā kōrmō.
 kid-even hast-given not, that it with my companions with enjoyment I-may-make.
 Yē byātā tōmār saūg pāisā-kari naṭir bārīt dinē, tāy āsnē tārē kyānnē
 Zē batā tōmār shōg pāishā-kōri nōṭir bārīt dilē, tāy āshlē tārē kāmē
 What son thy all money harlots houses-at has-given, his on-coming (for)-his-sake
 katay khābār bānāinēn.' Tār bāpē tāk kainē, 'tūi sadāy mōr sātē
 kōtōy khābār bānālēn.' Tār bāpē tāk kōlē, 'tūi shōdāy mōr shātē
 how many-kinds-of-food thou-hast prepared.' His father him-to said, 'thou always me with
 āchis, mōr yāk haībē saūgē tōr. An-tāmsā kairbārē-i nāgē. Tōr bhāi
 āchish, mōr zāk hōibē shōgē tōr. Ōng-tāmsā kōirbārē-i lāgē. Tōr bhāi
 art, my what will-be all thine. Merriment to-make-even is-meet. Thy brother
 kōnā marchin, bāichchē; hārāichin, tāk pāōyā gēichē.
 kunā mōrchil, bāichchē; hārāichil, tāk pāwā gāichē.
 (one) was-dead, has-come-to-life-again; was-lost, he found has-been.'

The second specimen from Rangpur is a folk-song. King Manāi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct :—

[No. 38.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

ভবে আসি ওরে মনাই কনু কি ।
 রোজা নামাজ সব কর আল্লাকে দিদার কর
 ভবে আসি ওরে মনাই কনু কি ।
 যে জন পানকিত্ চড়ে, পাখা হিনায়, ছত্র দুনায় মাতে
 তারো তনু থাকে খাবে কেউনা যাবে সাতে ।

	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?
	Bhōbē	āshi,	ō-rē	Mōnāi,	kōllu	ki ?
	In-the-world	having-come,	O	Manāi,	thou-didst	what ?
Rōjā	nāmāj	sab	kara ;	Āllā-kē	didār	kara.
Rōzā	nāmāz	shōb	kōrō ;	Āllā-kē	didār	kōrō.
Fasting	prayers	all	do ;	Allāh	cognisant	make.
	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?
	Bhōbē	āshi,	ō-rē	Mōnāi,	kōllu	ki ?
	In-the-world	having-come,	O	Manāi,	thou-didst	what ?
Yē	jan	pānkit	charē,	pānkhā	hināy,	chhatra dhunāy mātē,
Zē	zōn	pālkit	chōrē,	pānkhā	hilāy,	sōtrō dhulāy mātē,
What	man	in-palankeen	mounts,	fan	causes-to-be-moved,	umbrella has-borne over-his-head,
Tār-ō	tanu	khākē	khābē,	kēu-nā	yābē	sātē.
Tār-ō	tōnu	khākē	khābē,	kēu-nā	zābē	shātē.
His-even	body	the-dust	will-eat,	anyone-not	will-go	with-(him).

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manāi, when thou camest into the world ?

Fast thou, and pray ; make Allāh see thee.

What didst thou, O Manāi, when thou camest into the world ?

The (mighty) man, who mounts in palankeen, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rājbangsī is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

এক বন্ধুৰ দুই বন্ধু বেটা আছিল। অম্‌হাৰ মধ্যত ছোট বেটা অৰ্ বাপক্ কহিল্ কি বোলে বা হামাৰ সম্পত্তিৰ মুই যে ভাগ পাম্ তা তুই মোক্ দে। তাতে উঁয়ায় অম্‌হাৰ মধ্যত সম্পত্তি বাঁট্ কৰে দিলেক। থোড়ায় কয় দিন বাদ শিশুয়া বেটা তামান্ সম্পত্তি একেঠে কোৱে দুৱদেশহ পালায় গেল্। এঠে যায়া হানে যেই সেই খৰচ কোৱে অৰ্ সম্পত্তি ফুৰায় দিল্। অঁয় য়েলা তামান্ খৰচ কোৱে ফেলাল্ সেলা এ দেশৎ খোব আকাল পৈল্। আৰ্ অঁই সেলা কষ্টত্ পড়িবা লাগিল্। সেলা অঁয় এ দেশেৰ একবন্ধু বন্দৰিয়াৰ ঠে যায়া অৰ্হে আশা নিলে, আৰ্ এ বন্দৰিয়া লোকটা অক্ আপনকাৰ জমিত্ শোৱ চৰাবাৰ পাঠায় দিলেক্। তাৰ পাছৎ, শোৱে যেইলা খসা খায়, এলা দিয়া উঁয়ায় অৰ্ পেট্ ভৰবাৰ মনে কৰিল্। কিন্তুক্ কাঁহয় অক্ খসা দিলে নাই। পাছৎ য়েলা অৰ্ সূৰ্ত্তি হইল্, সেলা কহিবাৰ ধল্লে কিবোলে মোৰ বাপেৰ কত দৰমাহা খয়া চাকৰ পেটেৰ চাহে বেশি খাবাৰ পায়। আৰ্ মুই এইঠে ভোকে মৰেছ। মুই মোৰ বাপেৰ উঠে যায়া কহিম্ বোলে বা, মুইত তোৱঠে আৰ্ পৰকাল খণ্ডাবাৰ তানেও বড় পাপ কৰছ, মুইত আৰ্ তোৱ বেটা হবাৰ যোইগ্ ন হাঁঅ, মোক্ এলা তুই তোৱ একবন্ধু দৰমহাখয়া চাকৰেৰ মতন ৰাখেক্। তাৰ পাছে অঁয় সেলা অৰ্ বাপেৰঠে উঠে গেল্। কিন্তুক্ অঁয় দূৰৎ ৰহিতেই অৰ্ বাপ্ অক্ দেখা পাইছিলো, আৰ্ কান্দমুন্দ হয়। দৌড়ে যায়া অৰ্ গালা ধৰে চুমা খালে। সেলা বেটাটা কহিল্ বা, মুইত তোৱঠে আৰ্ আৰজন্মেৰ তানেও খুব পাপ কোৰ্, মুই আৰ্ তোৱ বেটা বোলে চিন্‌হা দিবাৰ মতন নহাঁঅ। কিন্তুক্ অৰ্ বাপ্ অৰ্ নিজৰ চাকৰেৰ ঘৰক্ কহিল্—চট্‌কোৱে খোব ভাল কাপড় আনিয়া এক্ পিন্‌কাও, এৰ্ হাতৎ আংটি আৰ পাঁওৎ জতা পিন্‌কে দেও; আৰ্ হাম্‌রা খোব ভাল কোৱে খয়া কনেক্ হাঁউস্ কৰি। কেনে বা মোৰ এই বেটা ত মৰে গেইছিলো এলানে বাঁচিল্, এঁ হাৰায় গেইছিলো এলানে পয়া গেল্। তাৰ পাছৎ সঁবায় হাঁউস কৰিবাৰ ধল্লে ॥

আৰ্ অৰ্ বড় বেটা সেলা হালবাড়ীত আছিলো, তাঁয় আসিয়া ঘৰেৰ বগ্‌লাবগলী হোলে নাচন্ আৰ বাজন্ শুনিবাৰ পাইলে। তাৰপৰ অঁয় একবন্ধু চাকৰক্ বগলৎ ডাকায় পুছিল্ বোলে হিলা কিৱে? চাকৰটা অব্ কহিল্ বোলে তোৱ ভাই আইছে, তোৱ বাপ্ তোৱ ভাইক্ ভালে ভালে পয়া খোব ভোজ তিয়াৰি কৈছে। এতে অঁয় বড় রাগ হৈল্ আৰ্ ভিতৰৎ যাবাৰ চাহিল্ নাই। তাৰ পাছৎ অৰ্ বাপ্ বাহেৰৎ আসে অক্ খোব্ সম্‌বাবাৰ ধৈল্লে, কিন্তুক্ অঁয় বাপক্ জয়াব দিয়া কহিল্ বোলে দেখেক্ বা, এত বচ্ছৰ হাতে মুই তোৱ কত সেবা কৰ্, তোৱ কুন লুকুমে মুই কুন দিন লেজ্জ নাই, তাঁহ তুই মোক্ কুন দিনে একটা ছাগলেৰ বাচ্চা দিলো নাই যে মোৰ বন্ধুৰ ঘৰক্ ধোৱে মুই এক দিন কনেক্ হাঁউস্ কঁৰ; আৰ্ তোৱ এই বেটা যে নটীৰ পাছৎ তোৱ সম্পত্তি ফুৰায় দিছে তাঁহ অঁয় য়েলা আসিল্ সেলায় তুই অৰ্তানে বড় ভোজ তিয়াৰি কোল্লো। কিন্তুক্ অৰ্ বাপ্ অক্ কহিল্ বেটা! তুই ত সদায় মোৰ লগৎ আছি, মোৰ্ যে হোবে ইলা তামানে ত তোৱে। এই যে কনেক হাঁউস্ তামসা কৰ, ইটা কৰা ভালে হইচে, তোৱ এই ভাইত মৰে গেইছিলো এলা বাঁচিল্, হাৰায় গেইছিলো এলা পয়া গেল্।

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

Ēk jhankār dui-jhan bētā āchbil. Ambār madh'at chhōṭa bētā ar
One person's two-person sons were. Of-them amongst the-youngest son his
 bāpak kahil ki-bōlē, 'bā, hāmār sampattir muī je bhāg pām, tā
father-to said that, 'father, our property's I which share will-get, that
 tui mōk dē.' Tātē ūyāy ambār madhyat sampatti bāṭ-karē-dilēk.
thou me-to give.' Thereupon he of-them amongst (his) property divided.
 Thōṛāy-kay din bād śísuā bētā tāmān sampatti ēkēthē kōrē
A-few days after (the) youngest son (the) whole property into-one making
 dūrdēśat pālāy-gēl. Aithē jāyā-hānē jēi-sēi
to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly)
 kharach-kōrē, ar sampatti phurāy-dil. Āy jēlā tāmān kharach-kōrē-phēlāl
spending his property (he) exhausted. He when (the) whole spent
 sēlā ai-dēśat khōb ākāl pail. Ār āi sēlā kashtat
then in-that-land (a) great famine fell. And he then in-misery
 paṛibā lāgil. Sēlā āy ai dēśēr ēk-jhan bandariyār-ṭhai jāyā arhē
began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his
 āsrā nilē, ar ai bandariā-lok-ṭā ak āpankār jamit sōr charābār
shelter took, and that townsman him (in) his-own land swine to-graze
 pāṭhāy-dilēk. Tār pāchhat, sōrē jēilā khasā khāy, ailā diyā ūyāy ar
sent. That-after, swine which husks eat, those with he his
 pēṭ bharābār manē-karil, kintuk kāhay ak khasā dilē nāi. Pāchhat
belly to-fill thought (desired), but anybody him husks gave not. Subsequently
 jēlā ar sūrtti haīl, sēlā kahibār dhallē ki-bōlē, 'mōr bāpēr
when his sense came (back), then to-say (he)-began that, 'my father's
 kata darmāhā-khayā chākar pēṭēr chāhē bēsi khābār pāy,
how-many wages-eating servants (the) belly-(wants) than more food get,
 ar muī ēiṭhē bhōkē marēchhu. Muī mōr bāpēr-ūṭhē jāyā
and I here of-hunger am-dying. I (to) my father's-presence going
 kahim bōlē "bā, muī-ta tōr-ṭhē ar parakāl
will-tell (him) that "father, I-indeed in-thy-presence and the next-world
 khaoyābār (khawābār)-tānē-ō baṛa pāp-karchhu, muī-ta ar tōr bētā
to-lose-also greatly have-sinned, I-indeed again thy son
 habār jōig na-hāa, mōk ēlā tui tōr ēk-jhan darmahā-khayā chākarēr
to-be (called) worthy not-am, me now thou thy one-man paid servant

matan rākhēk.” Tār-pāchhe āy sēlā ar bāpēr-thē ũthē-gēl. Kintuk āy
like keep.” That-after he then (to) his father's-presence went. But he
 dūrat rahitē-i ar bāp ak dēkhā-pāichhilō, ār kāndamunda
at-a-distance remaining-even his father him got-to-see, and full-of-grief
 hayā daurē-jāyā ar gālā dhōrē chumā khālē. Sēlā bēṭā-tā
becoming (and) running (to him) his neck clasping a-kiss ate. Then the-son
 kahil, ‘bā, mui-ta tōr-thē ār ār-janmēr-tānē-ō khub
told (him), ‘father, I-indeed (in) thy-presence and against-the-next-world-also great
 pāp kōrnu, mui ār tōr bēṭā bōlē-chinhā-dibār matan na-hāa.’ Kintuk
sin have-committed, I again thy son as-to-be-regarded fit not-am.’ But
 ar bāp ar nijēr chākarēr-gharak kahil, ‘chaṭ-kōrē khōb bhāla kāpaṛ
his father his own servant told, ‘quickly (a) very good cloth
 āniyā ēk pindhāō, ēr-hātat āngṭhi ār pāōt
bringing this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet
 jāṭā pindhē-dēō, ār hāmra khōb bhāla-kōrē khāyā kanēk hāus-kari.
shoes put, and (let)-us very well feasting awhile make-merry.
 Kēnēnā mōr ēi bēṭā-ta marē-gēichhilō ēlānē bāchil; ē
Because my this son-indeed was-dead now has-become-alive; this (my son)
 hārāy-gēichhilō ēlānē payā-gēl.’ Tār pāchhat sābbāy hāus-karibār dhallē.
was-lost now has-been-found.’ That after all to-make-merry began.
 Ār ar bara bēṭā sēlā hālbārit āchhilō. Tāy āsiyā gharēr
And his elder son then in-(his)-field was. He coming of-(his)-house
 baglābagli hōlē, nāchan ār bājan śunibār-pāilē. Tār-par āy ēk-jhan
by-the-side being, dance and music heard. That-after he one-man
 chākarak bagalat ḍākāy puchhil bōlē, ‘hilā ki rē?’ Chākar-ṭa
servant near (him) calling asked (him) that, ‘these what (are), O?’ The-servant
 ak kahil, bōlē, ‘tōr bhāi āichehē, tōr bāp tōr bhāik
him told, that, ‘thy brother is-come, thy father thy brother
 bhālē-bhālē payā khōb bhōj tiyāri-kaichhē.’ Ētē
well (i.e., in good health) getting (back) (a) great feast has-prepared.’ Upon-this
 āy baḍḍa rāg hail, ār bhitarat jābār chāhil nāi. Tār pāchhat ar
he very angry became, and within to-go wished not. There-after his
 bāp bāhērat āsē ak khōb samjhābār dhaillē, kintuk āy bāpak
father out coming him much to-soothe began, but he (his) father
 jāyāb-diyā kahil, bōlē ‘dēkhēk, bā, ēta-bachchhar-hātē mui tōr kata
answering said, that ‘look, father, for-so-many-years I thy how-much
 sēbā kannu, tōr kuna hukumē mui kuna din lēngḥa nāi,
service have-done, thy any order I (on) any day have-disobeyed not,
 tāḥa tui mōk kuna dinē ēk-tā chhāgalēr-bāchchā dilō nāi, jē mōr
still thou me on-any day one (a-single) kid hast-given not, that my
 bandhur-gharak dhōrē mui ēk din kanēk hāus-kāra; ār tōr ēi bēṭā
friends with I one day awhile may-make-merry; and thy this son

jē naṭīr-pāchhat tōr sampatti phurāy-dichhē tāha āy jēlā āsil sēlāy
who on-prostitutes thy property had-spent-away still he when came then
 tui ar-tānē bara bhōj tiyāri-köllō.' Kintuk ar bāp ak kahil,
thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told,
 'bēṭā, tui-ta saddāy mōr-lagat āchhis, mōr jē hōbē ilā tāmānē-ta
'son, thou-indeed always me-beside art, mine what will-be these all-indeed
 tōrē. Ēi jē kanēk hāus-tāmsā-kanna, i-ṭā karā bhālē
thine (are). This that awhile (we) have-made-merry, this to-do good (proper) ;
 haīchē, tōr ēi bhāi-ta mare-gēichhilō ēlā bāchil;
has-been, thy this brother-indeed was-dead now has-been-alive (again) ;
 hārāy-gēichhilō, ēlā payā-gēl.'
was-lost, now has-been-found (again).'

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of 'My darling Clementine.'

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralīdhar Rai Chaudhri, 1898.)

মোর ঐলা কাথা ফম্ পরেছে গে, ওগে আবো । ছয় মাস ভরিয়া নদারি মরিয়া ।
 মাইয়াটা মরিয়া মই হনু পাগেলা, দিনে দিনে কান্দেছোঁ মুই দহলাত বসিয়া, গে আবো, ঘরবাড়ি ছাড়িয়া ॥
 কাঁয় আর খিলাবে মোক্ আন্ধিয়া বাড়িয়া কাঁয় আর ডাকাবে মোর বগলত আসিয়া, কি কৈরকৈর করিয়া ॥
 কাঁয় দিবে মোক্ ওগে আবো বিছিনা পারিয়া, কাঁয় আর হাকাবে পাখা বগলত বসিয়া কি কেরেতকুরূত করিয়া ।
 জারের দিনে আচ মুই একলায় থাকিয়া, কাঁয় আর থাকিবে মোক্ বগলত ধরিয়া, শেজা গরম করিয়া ॥
 গিরন্তি ছাড়িয়া আবো মুই হইছু বাউধিয়া, যেতি সেতি বেরাছোঁ মুই ঢুলিয়া পড়িয়া, গে আবো নদারি মরিয়া ।
 মাইয়ার বাদে মোর দেহাটা যাছে তো জুলিয়া, পারিস্ যদি একটা মোক্ তুই আঁড়ি দে আনিঃ ।
 গে আবো দয়া করিয়া ॥

TRANSLITERATION AND TRANSLATION.

Mōr ai-lā kāthā pham parēchhē, gē, ōgē ābō,
 (To) my all-those (past) things mind are-coming, O, O grandmother
 (mother's mother)

chhay mās bhariyā nadāri mariyā.
 six months for-full my-wife being-dead.

Māiyā-tā mariyā mui hanu pāgēlā, dinē-dinē kāndēchhō
 The-wife being-dead I became mad, day-after-day have-wept

mui dahalāt basiyā. gē ābō, ghar-bāri chhāriyā.
 I in-the-low-land sitting, O grandmother, (my) home leaving.

Kāy ār khilābē mōk āndhiyā bāriyā, kāy ār dākābē,
 Who again will-feed me (herself) cooking (the meals) who again will-call

mōr-bagalat āsiyā, ki 'kaira-kaira' kariyā ?
 (me) to-my-side coming, as 'kaira-kaira'* addressing (me) ?

Kāy dibē mōk, ōgē ābō bichhinā pāriyā, kāy ār
 Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again

hākābē pākḥā bagalat basiyā, ki kērēt-kurūt kariyā ?
 will-more (the) fan beside (me) sitting, (the sweet noise) keret-kurut † making ?

* 'Kaira-kaira' really means 'hear me,' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when required, by the above term. This is very much like the Bengali 'ওগে' used when a wife calls her husband.

† Kērēt-Kurūt is onomatopœic, and means the sound of the fan.

Jārēr-dinē āchha mui ēklāy thākiyā, kãy ār thākibē
(In) winter-days am I alone lying (on my bed), who again will-cause-to-lie-down
 mōk bagalat-dharyā, śējā garam kariyā ?
me beside (her), (the) bed warm making?
 Girasti chhāriyā, ābō, mui haichhu bāudhiyā,
House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,
 yētti-sētti bērachō mui dhuliyā-pariyā, gē ābō, nadāri
hither-and-thither am-roaming I reeling-and-tossing, O grandmother, (my) wife
mariyā.
being-dead.
 Māiyār-bādē mōr dēhā-tā jāchhē-tō-j'aliyā, pāris yadi, ēk-tā
For-(my)-wife my body is-burning, canst if (thou) one (a)
 mōk tui āri de-āniyā, gē ābō, dayā kariyā.
me thou widow dost-bring, O grandmother, mercy (on me) taking.

FREE TRANSLATION OF THE FOREGOING.

All those past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the low-lands, O grandmother, leaving my home.

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as 'kaira kaira' ?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of 'kērēt kurūt' ?

In wintry nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body) ?

Leaving my household duties, O my grandmother, I have become like a bereaved lover. Hither and thither am I roaming, reeling and tossing, O grandmother, my wife being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an unmarried girl.

[No. 41.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

পৰ্থম্ যৌবনের কালে না হৈল্ মোর বিয়া,
আর কতকাল রহিম্ ঘরে একাকিনী হয়,
রে বিধি নিদয়া ।

হাইলা পৈল্ মোর সোনার যৌবন, মলয়ার ঝরে,
মাও বাপে মোর হৈল্ বাদী না দিল্ পরের ঘরে,
রে বিধি নিদয়া ।

বাপক্ না কও সরমে মুই মাওক্ না কও লাজে,
ধিকি ধিকি তুধির অঘুণ্ জ্বলেছে দেহার মাঝে,
রে বিধি নিদয়া ।

পেট ফাটে তাও মুখ না কাটে লাজ্ সরমের ডরে,
খুলিয়া কোলে মনের কাথা নিন্দা করে পরে,
রে বিধি নিদয়া ।

এমন মন মোর করেরে বিধি এমন মন মোর করে,
মনের মত চেঙ্গরা দেখি ধরিয়া পালাও ছরে,
রে বিধি নিদয়া ।

কহে কবে কলঙ্কিণী হানি নাইক মোর তাতে,
মনের সাথে করিম্ কেলি পতি নিয়া সাথে,
রে বিধি নিদয়া ॥

TRANSLITERATION AND TRANSLATION.

Partham jāubanēr kālē nā hail mōr biyā,
(At) first youth's time not was my marriage (solemnized),
Ār katakāl rahim gharē ēkākinī hayā,
Still how-long shall-(I)-remain at-home single being,
Rē bidhi nidayā.
O fate cruel.

Hailā-pail mōr sōnār jāuban, malēyār jharē.
Bends-down my golden youth, (at) Malaya's breeze.
Bengali.

Māo-bāpē mōr hail bādī nā dil parēr
Parents my have-become (my) foes (since they) not have-sent (me to) another's
 gharē.
house (in marriage).

Rē bidhi nidayā.
O fate cruel.

Bāpak nā kaō saramē, mui māōk nā kaō lājē.
(My) father not I-do-request for-shame, I (my) mother nor do-(I)-request out-of-
modesty.

Dhiki-dhiki tushir aghun j'alēchhē dehār mājhē.
Slowly of-chaff a-fire is-burning (my) frame within.

Rē bidhi nidayā.
O fate cruel.

Pēt phātē tāō mukh nā phātē lāj-saramēr darē,
(Even my) belly may-burst still (my) mouth (does) not open of-shame for-fear,

Khuliyā kōlē manēr kāthā nindā-karē parē.
Opening speaking (my) mind's feelings do-blame other-people.

Rē bidhi nidayā.
O fate cruel.

Ēman man mōr karē, rē bidhi, ēman man mōr karē,
Such mind mine makes, O Lord!, such mind mine makes,

Manēr mata chēngrā dēkhi dhariyā pālāō dūrē,
(My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away,

Rē bidhi nidayā.
O fate cruel.

Kahē kabē kalānkinī? Hāni nāika
Say (who) will-say (that I am) stained (in character)? Harm (there) is-not
 mōr tatē,
to-me in-that,

Manēr sādhe karim-kēli pati niyā sāthē.
(Up to) (my) heart's desire I shall-enjoy (my) husband taking with-me.

Rē bidhi nidayā.
O fate cruel.

FREE TRANSLATION OF THE FOREGOING.

1.

At dawning youth I was not by Hymen favoured,
 How long still am I to remain single at home,
 O fate marble-hearted!

2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,
 My parents have become my foes in not sending me to another's home bound in
 ties hymeneal,
 O fate marble-hearted !

3.

My heart I cannot open to my father for shame, my mother I cannot press by
 maidenly modesty bound,
 Slowly is love consuming my frame as fire within chaff,
 O fate marble-hearted !

4.

Even though my soul give way to pressing love within, my lips never open for fear
 of shame,
 If I give out the feelings of my heart, the folk would blame me,
 O fate marble-hearted !

5.

Such mind is mine, Oh Lord, such mind is mine,
 A youth to my heart would I find ; with him would I fly to a distant clime,
 O fate marble-hearted !

6.

Stain who will my name, aught do I not care.
 To the fill of my heart will I enjoy the time in my love's sweet company,
 O fate marble-hearted !

In the State of Cooch Behar, also, pure Rājbangśī is spoken. Of the two specimens
 here given (both of which have been kindly provided by the State officials), the
 first is a translation of the Parable of the Prodigal Son ; and the other is a folk-song.

[No. 42.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANĠA-BHĀSHĀ.

RĀJBANĠSĪ DIALECT.

(COOCH BEHAR STATE.)

এক জনা মান্‌সির্ দুই কোনা বেটা আছিল। তার মদে ছোট জন উয়ার বাপো কইল, বা, সম্পত্তি য়ে হিস্যা মুঁই পাইম্ তাক্ মোক্ দেন। তাতে তাঁয় তার মালমত্তা দোনো ব্যাটাক্ বাটিয়া চিরিয়া দিল। টেইল্ দিন নাই যাইতে ছোট ব্যাটা কুলে মালমত্তা গোটেয়া নিয়া দুরাস্তর এক দেশোত্ গেইল। সেটে মুচ্চামি গুণ্ডামি করিয়া কুলে টাকা কড়ী উরিয়া দিল। পাচোৎ যেলা কুলে খরচ্ করিয়া ফেলাইল সেলায় অতি ভারি মঙ্গা নাগিল। ঐ আকালোত্ উয়ার বড় নান্‌ছানা হবার্ ধরিল। সেলা ওঁয়ায়্ এক সহোরোত্ যায়া এক জন সউরিয়া মান্‌সির্ সন্নাগৎ নিল। তাঁয় উয়াক্ শূয়োর চারেবার্ বাদে নিজা ময়দানোত্ দিয়া পেঠাইল। পাচোৎ শূয়রে য়েগ্‌লা জিনিষ খায়্ তাকে খাবার্ চাইল, তা তাকো কাঁও দিল না। পাচোৎ উয়ার হুঁস্ হইল, বোলে মোর্ না বাপ আছে, সেটে কত চাকর দরমাও পায়, পেট্ ভরেয়া ফ্যালে ছ্যাড়ে খাবারও পায়, আর মুঁই এঠে ভোকে মরোঁ। মুঁই বাপের্ ওটে যাইম্, তাক্ কইম্ বা ! মুঁই তোমার কাছোত্ ভারি দোষ গুনা কইর চোঁ ; মুঁই তোমার বেটার দাখিল নোয়াও। মোক্ তোমার এক জন দরমা খোর চাকরের নাকাল রাখো। পাচোৎ ওঁয়ায়্ উঠিয়া উয়ার্ বাপের কচোৎ গেইল। সেলা উয়ার্ বাপ্ উয়াক্ টেইল্ দূর হতে দেখিয়া আকা বাকা করিয়া দোঁড়িয়া যায়া গালা সাপ্‌টেয়া ধরিয়া চুমা খাইল। ছাওয়া বাপো কইল্ মুঁই ভারি দোষ যাইট কইরচোঁ, মুঁই আর তোমার ছাওয়ার জুখিল নোয়াও। সেলা উয়ার বাপ নিজা চাকরগুলাক্ কইল্ সিগ্‌গির করিয়া খুব্ ভাল্ কাপড়্ আনি ইষাক্ পেঁদাও, হাতোত আঁউটী আর পাঁওত জোতা পেঁদায়া দেও। আর্ আমরা খাওয়া দাওয়া করিয়া হাঁসি খুসি করি। কেনেনা আমার এই ছাওয়া মরিয়া বাঁইছে ; নিউদীশ্ হচিল, পাওয়া গেইল। পাচোৎ ওম্‌রা হাঁসি খেলি করিবার ধরিল ॥

আর তার বড় বেটা ক্ষেতোত্ আছিল, তাঁয় বাড়ীর কাচোৎ আসিয়া শুনিল্ নাচোন্ বাইজ বাজন হবার ধৈরচে। সেলা তাঁয় এক জন চাকরো ক্ কাছোত্ ডাকেয়া পুচিল, এগুলা কি ? তাঁয় তাক্ কইল, তোমার ভাই আইছে ; তাঁয় ভালে ভালে বাঁচিয়া আইছে সেই বাদে তোমার বাপ্ খুব্ খাওয়া দাওয়ার্ উম্ ধুম্ কইরচে। ওঁয়ার্ ঐ কাতা শুনিয়া আক্ খাইল, আর বাড়ী সোঁদেবার চাইল্ না। পাচোৎ উয়ার্ বাপ্ বাড়ীর বাহির হয়া উয়াক্ বুজামাতা করিবার ধরিল। তাতো ওঁয়ায়্ সমজা সমজি না মানিয়া উয়ার বাপো কইল্ দেকো দেকি মুঁই এতো বচর হাতে তোমার খায়্ খেজ্‌মৎ কন্নু, তোমার কোন কাতা কোন বেলাও ফেলাওঁ নাই, তাতো তোমরা কোন বেলা মোক্ একনা ছাগলের বাচ্চাও দেন্ নাই, যে মুঁই মোর সখির ঘর স্‌দ্দা রঙ্গ্ তাম্‌সা করি। আর্ তোমার এই বেটা যাঁয় নটীবাজী করিয়া গোটায়্ গিরস্তি কানা করি দিল্ তাঁয় যেলা আসিল্ সেলা তোমরা তার বাদে মেলা খাওয়ার উম্ ধুম্ লাগাইচেন্। সেলা তাঁয় তাক্ কইল বাবা তুঁই সদাই আমার কাচোৎ আচিস্, আর আমার যে গুলা যা আছে তা কুলে তোর ; তোর্ এই ভাই মরিয়া গেছিল, বাঁচিছে ; হারায় গেছিল, পাওয়া গেইছে। সেই বাদে হাঁসি খুসী করা খায় ॥

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(COOCH BEHAR STATE.)

Ēk janā mānsir dui kōnā bētā āchhil. Tār maddē chhōṭa jan
One individual man-of two pieces son were. Them amongst younger individual
 uyār bāpōk kail, 'bā, sampatir jē his'ā mūi pāim tāk mōk
his father-to said, 'father, property-of what share I shall-get that me
dēn.' Tātē tāy tār mālmatā dōnō b'ātāk bāṭiyā chiriyā dil.
give.' Thereupon he his property two sons-to dividing splitting gave.
 Dhēil din nāi jāitē chhōṭa b'ātā kullē mālmatā gōṭeyā niyā dūrāntar
Many day not going, younger son all property collecting taking distant
 ēk d'āsōt gēil. Sētē nuchchāmi-guṇḍāmi kariyā kullē ṭākā-kārī
one country-to went. There debauchery doing all rupees-(and)-cowries
 ūriyā dil. Pāchōt jēlā kullē kharach kariyā phēlāil sēlāy ati bhāri
squandering he-gave. Afterwards when all expense doing ended then very big
 māngā nāgil. Ai ākālōt ūyār bara nānchhānā habār dharil. Sēlā
scarcity began. That scarcity-in his much distress to-be began. Thereupon
 ōyāy ēk sahorōt jāyā ēk jan saūriyā mānsir sannāgat nil.
that-man one town-to going one individual town-living man-of protection took.
 Tāy ūyāk sūyōr chārebār bādē nijā maydānōt diyā pēṭhāil. Pāchōt sūyarē
He him swine to-keep for own field-to having-given sent. Afterwards the-swine
 jē-glā jinish khāy tā-kē khābār chāil, tā tā-k-ō kāō dil nā. Pāchōt
what things eat that to-eat he-wished, but that-even anybody gave not. Afterwards
 ūyār hūs hāil; bōlē, 'mōr-nā bāp āchhē, sētē kata chākar
his consciousness became; he-says, 'my-indeed father exists, with-him how-many servants
 darmā-ō pāy, pēṭ bharēyā phālē chh'ārē khābār-ō pāy; ār mūi ēṭhē
pay-too get, belly filling wasting scattering to-eat-too get; and I here
 bhōkē marō. Mūi bāpēr ōṭē jāim, tā-k kaīm, "bā! mūi tōmār
hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you
 kāchhōt bhāri dōsh-gunā kair-chō, mūi tōmār bētār dākhil nōyāō; mōk
before much sin have-done, I your son-of worthy not-am; me
 tōmār ēk jan darmā-khōr chākarēr nākāl rākhō." Pāchōt ōyāy
your one individual pay-eating servant-of like keep." Then he
 ūthiyā uyār bāpēr kāchōt gēil. Sēlā ūyār bāp ūyāk dhēil dūr hātē
rising his father-of near went. Then his father him great distance from
 dēkhiyā ākā-bākā kariyā daurīyā jāyā gālā sāptēyā dhariyā, chūmā
seeing, haste doing, running going neck embracing catching, kiss

khāil. Chhāoyā (chhāwā) bāpōk kaīl, 'mūi bhāri dōsh ghāit kaīrchō,
ate. The-son father-to said, 'I much offence default have-done,
 mūi ār tōmār chhāoyār jūkhil nōyāō.' Sēlā ūyār bāp nijā
I any-longer your son-of like not-am.' Thereupon his father own
 chākar-gulā-k kaīl, 'siggir kariyā khūb bhāl kāpaṛ āni iyāk
servant-collection-to said, 'soon doing very good cloth bringing this-man
 pēdāō; hātōt āūṭi ār pāōt jōtā pēdāyā dēō. Ār āmrā khāoya-
put-on; hand-on ring and foot-on shoe putting-on give. And (let)-us eating-
 dāoyā kariyā hāsi khūsi kari. Kēnēnā āmār ēi chhāoyā mariyā
etcetera doing laughing merrymaking do. Because my this son dying
 bāichchē; ni-uddiś hachil, pāoya-geil.' Pāchōt ōmrā hāsi
has-survived; lost was, is-recovered.' Thereupon, those-persons laughing
 khēli karibār dharil.
merrymaking to-do began.

Ār tār bara bēṭā khētōt āchil, tāy bārīr kāchōt āsiyā
Now his elder son field-in was, he home-of near coming
 sunil uāchōn bāij-bājnā habār dhairchē. Sēlā tāy ēk jan chākarōk
heard dancing music to-be has-begun. Then he one individual servant
 kāchhōt dākēyā pūchil, 'ē-gulā ki'? Tāy tāk kaīl, 'tōmār bhāi āichchē,
near calling asked, 'this-all what'? He him-to said, 'your brother has-come,
 tāy bhālē-bhālē bāchiyā āichchē, sei bādē tōmār bāp khub
he safe-and-sound surviving has-come, that account-on your father much
 khāoyā-dāoyār um-dhum kaīrchē.' Ōyāy ai kātā suniyā āk
eating-etcetera great-preparation has-done.' He that speech hearing fire
 khāil, ār bārī sōdēbār chāil nā. Pāchōt ūyār bāp bārīr bāhir
ate, any-longer house to-enter wanted not. Afterwards his father house-of outside
 hayā, ūyāk bujā-mātā karibār dharil. Tāt-ō ōyāy samjā-samji nā
being, him remonstrance to-do began. With-that-even he remonstrance not
 māniyā ūyār bāpōk kaīl, 'dēkō-dēki, mūi ētō bachar hātē tōmār
mindings his father-to said, 'lo, I these-many years from your
 khāy-khējmat kannu, tōmār kōna kātā kōna belā-o phēlāō nāi,
service did, your any word any time-even I-disobeyed not,
 tātō tōmrā kōna belā mōk ēknā chhāgalēr bāchchā-ō dēn nāi,
nevertheless you any time me one goat-of young-one-even gave not,
 jē mūi mōr sakhir-ghar suddā raṅg-tāmsā kari. Ār tōmār
that I my friend-of-collection with merrymaking may-do. On-the-other-hand your
 ēi bēṭā jāy natī bāji kariyā gōṭāy girasti kānā kari dil, tāy
this son who harlot frequenting doing all property destroy doing gave, he
 jēlā āsil sēlā tōmrā tār bādē mēlā khāoyār um-dhum lāgāichhēn.'
when came then you his account-on much feasting-of great-preparation have-made.'
 Sēlā tāy tāk kaīl, 'bābā, tūi sadā-i āmār kāchōt āchis, ār
Thereupon he him-to said, 'child, thou always-even of-me near art, and

āmār jē-gūlā jā āchhē tā kullē tōr. Tōr ēi bhāi mariyā gēchil,
mine what-things what are that all thine. Thine this brother dying went,
 bāchichhē; hārāyā gēchil, pāoyā gēichē; sēi bādē hāsī khusi karā
is-alive; lost was, recovered is; that account-on laughing merriment to-do
 khāy.
is-proper.'

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANḠŚĪ DIALECT.

(COOCH BEHAR STATE.)

প্রাণ সাধুরে,

যদি যান্ সাধু পরবাস্,
না করেন সাধু পরার আশ্,
আপন্ হাতে সাধু আঁখিয়া খান্ ভাতোরে

প্রাণ সাধুরে,

কোচার করি সাধু না করেন্ বয়,
পরার্ নারী সাধু আপন নোয়ায়্ রে,
(ও) পর নারী সাধু বধিবে পরানোরে ।

প্রাণ সাধুরে,

যে দিয়া সাধু তরঙ্গ ধার্,
সেই দিয়া সাধু বালু চর্ রে,
(ও) গহিন্ ধারে সাধু বয়া দেন্ নাও রে ।

প্রাণ সাধুরে,

পূবেয়া পচ্চিয়া বাও,
ষোপা চায়া সাধু নাগান্ নাও,
(ও) দাড়ী মাকী সাধু আখেন্ সাবধান্ রে ।

প্রাণ সাধুরে,

যেই দিয়া সাধু সাউদের ম্যালা,
সেই দিয়া সাধু ছাঁদেন গোলারে,
(ও) বেচি কিনি সাধু করেন্ সাবধানে রে ।

প্রাণ সাধুরে,

তোর্ আছে সাধু বাপো ভাই,
মোর্ অভাগিনীর্ সাধু কেও নাইরে,
(ও) কোন্ ডালে সাধু ধৈরবে নারীর ভরারে ॥

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(COOCH BEHAR STATE.)

A popular song in the Rājbangśī language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prāṇ sādhu rē,

Dear merchant O,

Ĵadi ĵān, sādhu, parabās,

If you-go, merchant, away-from-home,

Nā karēn, sādhu, parār āś,

Not do, merchant, other's hope,

Āpan hātē, sādhu, ādhiyā khān bhātō, rē.

Own hand-with, merchant, cooking eat rice, O.

Prāṇ sādhu rē,

Dear merchant O,

Kōchār kari, sādhu, nā karēn bay,

In-corner-of-loincloth money, merchant, not do spend,

Parār nārī, sādhu, āpan nōyāy, rē,

Other's wife, merchant, ones-own is-not, O,

(Ō) Para nārī, sādhu, badhibē parānō, rē.

Other's wife, merchant, will-kill soul, O.

Prāṇ sādhu rē,

Dear merchant O,

Jē diyā, sādhu, taraṅga dhār,

What direction-in, merchant, wave force,

Sei diyā, sādhu, bālu-char, rē,

That direction-in, merchant, sand-bank, O,

(Ō) Gohin dhārē, sādhu, bayā dēn nāō, rē.

Deep-current in, merchant, carrying give boat, O.

Prāṇ sādhu rē,

Dear merchant O,

Pubēyā pachchiyā bāō,

Easterly westerly wind,

Ghōpā chāyā, sādhu, nāgān nāō.

Sheltered-nook, seeing, merchant, moor boat,

(Ō) Dār-i mājhī, sādhu, ākhēn sābdhān rē.

Rower helmsman, merchant, keep careful, O.

Bengali.

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Prāṇ sādhu rē,

Dear merchant O,

Jēi diyā, sādhu, sāuder m'alā,

What direction-in, merchant, merchandise of-gathering,

Sēi diyā sādhu, chhādēn gōlā, rē,

That direction-in, merchant, construct a-storehouse, O,

(Ō) Bēchi kini, sādhu, karēn sābadhānē, rē.

Selling buying, merchant, do with-care, O.

Prāṇ sādhu rē,

Dear merchant O,

Tōr āchhē, sādhu, bāpō bhāi,

Thine are, merchant, father brother,

Mōr abhāginir sādhu, kēō nāi, rē,

Me-of poor-soul-of, merchant, anyone is-not, O,

(Ō) Kōn dālē, sādhu, dhairbē nārīr bharā, rē.

What branch, merchant, will-support wife's weight, O.

In the Darjeeling Tarāi, the form of Bengali is in the main Rājbangśī, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like *āchhila*, instead of *āchhil* or *āchil*, he was. The dialect of the Darjeeling Tarāi is locally known as Bāhē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent *ā* by *ā*.

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀṄGA-BHĀSHĀ.

RĀJBANĢSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

(Babu Prasanna Chandra Datta, 1897.)

অ্যাক্ বন্ধকার দুইটা বেটা ছিল। তারহে বিচৎ ছোট বেটাটা আপনার বাপক্ কোহোল্, গে বা ! ধন দোলৎ যেই মুই পাম্ ত্যা মোক্ দে। তাতে অই উম্হার দোনো ভাইএর বিচৎ সয়্ সম্পত্তি বাট্ বাথেরা করে দিলে। কিছু দিন বাদে ছোট বেটা গোটে অ্যাথেরে করিয়া দূর দেশের মুখে চলে গেল্, আর উঠে যায়। অনাচার চলন্ চলিয়া সয়্ সম্পত্তি উড়িয়া ফুরিয়া দিলে। পাছৎ ঐ দেশৎ বড় আকাল পোল্, আর অর্ বড় দুঃখ্ হবার ধলে, সেলা তার পাছৎ অই যায়। ঐ দেশের অ্যাকবন্ নগরিয়্যার তলে শরণ লিলে ; ঐ নগরিয়্যাটা অক্ আপনার ডাঙ্গাৎ শূয়ার চড়াবার পাঠায়া দিলে। পাছৎ শূয়ারে যেইলা আকাণ্ডি খায় ঐলা দিয়া অই আপনার পেট্ ভরবার বুদ্ধি কোলে, মুদ্দা কাহই অক্ দিলেনি। পাছৎ হুঁস পালে, আর কহবার লাগিল্, দে মোর বাপের কত দরক্ষা থুয়া চাকরীয়া পেটের অধিক্ ধিক্ খরাক্ পায়, আর মুই হিঠে ভোকে মরেছু ! মুই অ্যালা আরহো বাপেরে ঠে যাম্, আর কহম্, বা গে ! ধরম ছাড়া তোর আগৎ কত পাপ্ কনু, মুই যে তোর বেটা ইটা কাথা আর কহিবার মুই যৈগ না হই, মোক্ তোর দরক্ষা থুয়া চাকরের লাখা রাখেক্। পাছৎ অই আপনার বাপেরে লগৎ গেল্। মগর অই দূরৎ রহিতেই অর্ বাপ্ অক্ দেখিবার পালে, দেখিল্মন্তে দোড়িয়া যায়। অর্ বাপ্ অর্ বেটার গলা ধরিয়া চুমা খালে। বেটা অক্ কভার লাগিল্, গে হে বা ! মুই তোর্ আগৎ অনেক বেধর্ম্মী কাম্ কইছু, মুই আর তোর্ বেটা হবার যৈগ না হই। ত্যায় বাপ্টা আপনকার চাকরিয়্যালক্ কহে দিলে, দে চট্ করে সভারে চাহে বাড়িয়া কাপরা আনিয়া অ্যাকে পিঁধাও, আর অ্যার হাতৎ আংঠী, ঠ্যাঙ্গৎ জোতা পিঁধায় দ্যাও, আর হামা খায়া দায়া আলন্দ করি, কিতানেতে মোর এইটা ছুয়া মরে গেইছিল, বর্তিছে, হারায় গেইছিল, পুয়া গেল্। পাছৎ উন্ধুরা সঘায় হাঁউস করবার ধলে ॥

আর অর্ বড় বেটাটা ক্ষেৎ বাড়ীৎ ছিল, অই ঘরের লগৎ আসিয়াই নাচ গান শুনা পালে। সেলা অই অ্যাক্ বন্ চাকরক্ লগৎ ডাকায়া পুছারি কোলে, হিলা কি হচে ? অই অক্ কহলে, তোর ভাই আসিচে, আর তোর বাপ্ খুব খিলান্ পিলান্ লাগাইছে, কিতায়না অই অক্ ভালে ভালে পাইছে। মুদ্দা অই খুব গোসা হোল্, উন্দরিত্তি যাবার চাহেনা ; পাছৎ অর্ বাপ্ বাহারৎ আসিয়া অক্ বুঝায়া কভার লাগিল্। ত্যা অই আপনার বাপক্ কহিলে, দেক্ দেখি অ্যাত বছর মুই তোর মিহ্নৎ করেছু, মুই তোর কুন্হ কাথা ফালাওনি তাঁহো তুই কধি মোক্ অ্যাক্না ছাগলের ছুয়াও দিস্নি দে মুই মোর দোস্ হিত্কারীক্ ধরে হাঁউস রং করি, আর তোর এইটা বেটা দে কসবীলার লগে তোর ধন কড়ি খায়া ফ্যালায়চে অই যেলা আসিল্ আর সেলা তুই তার তানে খুব খিলান্ পিলান্ জুরিলো ; মুদ্দা অই অক্ কোহোল্, বাছা ! তুই সধায়ে মোর লগৎ ছিস্, আর মোর যে হয় গোটেলায় তোরহে। মুদ্দা হাঁউস রং করে হল্লাস হবার উচিৎ লাগেছে, কিতায়না তোর এই ভাইটা মরে গেইছিল বর্তিছে, হারায় গেইছিল, পুয়া গেল ॥

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RĀJBANŚĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

Ak jhankār dui-tā bēṭā chhila. Tārhe bichat chhōṭa bēṭā-tā āpnār
One man's two sons were. Of-them among younger son his-own
 bāpak kōhōl, 'gē bā! dhan-dōlat jēi mui pām tā mōk dē.' Tātē
father-to said, 'O father! wealth what I shall-get that me-to give.' At-this
 ai umhār dōnō bhāiēr bichat say-sampatti bāṭ-bākhērā karē-dilē. Kichhu
he their two brother's between wealth division made. Some
 din bādē chhōṭa bēṭā gōṭē ākhēṭhē-kariyā dūr dēsēr mukhē chalē-gēl, ār
days after younger son all gathering far country towards set-out, and
 uṭhē jāyā anāchār chalan chaliyā say-sampatti urāyā-phurāyā-dilē. Pāchhat
there going riotous way living wealth wasted. Afterwards
 ai dēsāt bara ākāl pōl, ār ar bara dukh habār dhalē. Sēlā tār-
that country-on great famine befell, and of-him much misery to-be began. Then its-
 pāchhat ai jāyā ai-dēsēr āk-jhan nagriyār talē śaraṇ lilē. Ai
after he going of-that-country one-man citizen's under shelter took. That
 nagriyā-tā ak āpnār dāngāt sūyār charābār pāṭhāyā-dilē. Pāchhat sūyārē
citizen him his-own into-fields swine to-feed sent. Afterwards swine
 jēilā ākāṇḍi khāy ailā diyā ai āpnār pēṭ bharbār buddhi-kōlē, muddā
what husks eat those with he his-own belly to-fill wished, but
 kāha-i ak dilē-ni. Pāchhat hūs pālē, ār kahbār lāgil, dē 'mōr
even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my
 hāpēr kata darhmā-khuyā chākriyā pēṭēr adhik-dhik kharāk pāy,
father's how-many hired servants of-belly more-than-enough food get,
 ār mui hiṭhē bhōkē marēchhu! Mui ālā ārhō bāpērē-ṭhē jāṃ, ār
and I here with-hunger am-suffering! I now again father-to shall-go, and
 kahum, "bā gē! dharam chhārā tōr āgat kata pāp konu, mui
shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I
 jē tōr bēṭā itā kāthā ār kahibār jāiga nā haī. Mōk tōr darhmā-khuya
that thy son this word again to-utter fit not am. Me thy hired
 chākarēr lākhā rākhēk." ' Pāchhat ai āpnār bāpērē lagat gēl. Magar ai
servant's like keep.' ' Then he his-own father's near went. But he
 dūrat rahitē-i ar bāp ak dēkhibār pālē, dēkhilmantē dōṛiyā jāyā
at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going
 ar bāp ar bēṭār galā dhariyā chumā khālē. Bēṭā ak kabhār lāgil,
his father his son's neck holding kiss ate. The-son him to-say began,

‘gē-hē bā! mui tōr ^{ཁ་ཤེད་ཀྱི་} āgat anēk bēdharmi kām kaichhu, mui ār
‘O father! I of-thee before many against-heaven deed did, I any-more
 tōr bēṭā habār jāiga nā hai.’ ‘Tāy bāp-tā āpankār chākriyālāk kahē-dilē,
thy son to-be fit not am.’ At-this father his-own servants-to said,
 ‘dē chaṭ-karē sabhārē chāhē bārhiyā kāprā āniyā ā-kē pīdhāō, ār ār
‘that soon all than best robes bringing him put-on, and his
 hātāt āngthī, thāngat jōtā pīdhāy dāo, ār hāmā khāyā-dāyā ālanda
hand-on ring, feet-on shoes putting give and we eating pleasure
 kari, kitānētē mōr ēi-tā chhuā marē gēichhila, barttichhē; hārāyē gēichhila,
do, for my this son dying went, is-alive; losing went,
 puyā gel.’ Pāchhat ūhmṛā saghāy hāus karbār dhalē.
is found.’ Afterwards they all merriment to-do began.

Ār ar bara bēṭā-tā kshēt-bārīt chhila, āi gharēr lagat āsiya-
And his elder son in-the-field was, he house’s near coming-even
 nāch gān sūnā-pālē. Sēlā āi āk-jhan chākarak lagat dākāyā pūchhārī-kōlē,
dancing singing heard. Then he one servant near calling asked,
 ‘hilā ki hachē?’ Āi ak kahlē, ‘tōr bhāi āsichē, ār tōr bāp
‘these what are-being-done?’ He him-to said, ‘thy brother has-come, and thy father
 khub khilān pilān lāgāichhē, kitāynā āi ak bhālē bhālē pāichhē.’
much eating drinking has-arranged, because he him safe has-got.’
 Muddā āi khub gōsā hōl, undariti jābār chāhē-nā; pāchhat ar bāp
But he very angry was, in-the-house to-go wished-not; then his father
 bāhārat āsiyā ak bujhāyā kabhār lāgil. Tā āi āpnār bāpāk kahilē,
out coming him entreating to-say began. At-this he his-own father-to said,
 ‘dēk-dēkhi, āta bachhor mui tōr mihnāt karēchhu, mui tōr kunha
‘Lo, so-many years I thy labour did, I thy any
 kāthā phālāō-ni tāhō tui kadhi mōk āknā chhāgalēr chhuyā-ō
word transgressed-not still thou ever me-to one goat’s young-one-even
 dis-ni, dē mui mōr dōs-hitkārīk dharē hāus-rang kari; ār tōr ēi-tā
gave-not, that I my friends taking merriment may-make; and thy this
 bēṭā dē kasbilār lagē tōr dhan-kārī khāyā-phālāychē, āi jēlā āsil ār
son that harlots with thy wealth devoured, he when came and
 sēlā tui tār tānē khub khilān pilān jurilō.’ Muddā āi ak kōhōl,
then thou of-him for much eating drinking began.’ But he him-to said,
 ‘bāchhā! tui sadhāyē mōr lagat chhis, ār mōr jē hay gōṭēlāy
‘son! thou always my near are, and my what be all
 tōrhē; muddā hāus-rang karē hulās habār uchit lāgēchhē, kitāynā
thine-even (is); but merriment having-made merry to-be proper has-been, for
 tōr ēi bhāi-tā marē gēichhila, bārttichhē; hārāyā gēichhila, puyā-gēl.’
thy this brother dying went, is-alive; lost went, is-found.’

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANĠŚĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

An extract from a popular song sung by the children of the Darjeeling Tarāi on the occasion of the Kālī Pūjā festival.

(Babu Prasanna Chandra Datta, 1897.)

চোরা যা যা যা চুরি করিবা,
 ঘরের আগা পাছা দিয়া, কতই ধান আছে পাকিয়া,
 জমির ধান পাকিয়া আছে রং রং করিয়া,
 থরায় গুটিক্ চাউল আছেরে চোরা,
 অবল্কার হোবে, ছুয়া কি খাবে, বিহানে উঠিয়া । ১
 সারা রাতি দিনে চুরি কি করা যায়,
 রাত কাটিয়া শীত ভাঙ্গিয়া,
 মোর শরীর শুকায়া যায় ;
 শিয়াল কুকুরের মত বেড়া নাহি যায় ।
 কত কষ্ট চুরি করিতে,
 একদিন মুই গেছু, তোর বহনু গেছে
 সে দিন যাত্রা মিছা হইচে ;
 গিরন্তরে ঠেলা পায়া
 তোর বহনু পালায় হ্যাতাসে ;
 চাকাং চিকিং ভাকাং ভিকিং
 আগুণ জ্বলেছে ;
 শালার ঘরের চারটা কুকুর
 বাতাসে ভুকে,
 টাটীর গোর চাপিতে মোর
 জিউটা কাঁপে হ্যাতাসে ॥ ২

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANŚĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEEING DISTRICT.)

Chōrā jā jā jā jā churi-karibā,
Thief go go go go to-steal,
 Gharēr āgā-pāchhā-diyā kata-i dhān āchhē pākiyā,
House's before-behind-on much paddy is ripe,
 Jamir dhān pākiyā āchhē rang-rang-kariyā,
Field's paddy ripe is coloured-being,
 Tharāy guṭik chāul āchhē, rē chōrā,
Little quantity rice is, o thief,
 Abalkār hōbē; chhuyā ki khābē bihānē ūṭhiyā? 1.
For-evening will-be; baby what will-eat in-the-morning rising? 1.

Sārā rāti dinē churi-ki-karā-jāy,
Whole night day can-theft-be-done,
 Rāt kṛṭiyā, śīt bhāngiyā,
Night keeping-up, cold suffering,
 Mōr śarīr śukāyā-jāy;
My body is-reduced;
 Siyāl kukurēr mata bēṛā nāhi jāy.
Jackal dog's like rambling not I-can.
 Kata kasṭa churi-karītē,
How-much trouble to-steal,
 Ēk din mui gēchhu, tōr bahnu gēchhē,
One day I went, your sister's-husband went,
 Sē din jātrā michhā haichē;
That day going-out fruitless was;
 Girastērē ṭhēlā pāyā,
House-holder's threatening receiving,
 Tōr bahnu pālāy hātāsē;
Your sister's-husband ran fearing;
 Chākāt-chikit bhākāt-bhikit
Like-fireflies here-and-there
 Āgun jolēchhē;
Fire flamed;
 Śālār gharēr chār-ṭā kukur,
Brother-in-law's house's four dogs,

Bātāsē bhukē,
In-air they-bark,

Ṭaṭir gōr chāpīte mōr
Enclosure near to-go-by my

Jiu-tā kâpē hātāsē. 2.
Life trembles with-fear. 2.

VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of *sh*, and has ‘hibboleth.’ On the other hand the Eastern Dialect cannot pronounce the letters *ch*, *chh*, and *j*; but substitutes *ts* for the first, *s* for the second, and *z* for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Haijongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Haijong sub-dialect.

We thus find that Eastern Bengali is spoken by the following number of people :—

Name of District.	Number of Speakers.
Dacca	2,350,000
Mymensingh	3,398,121
Tippera	1,776,972
Backergunge	2,144,306
Faridpur (South)	20,000
Carried over	9,689,399

Name of District.	Number of Speakers.
Brought forward	9,689,399
Noakhali (Island of Sandip)	100,000
Mymensingh (Haijong Sub-dialect)	5,000
Faridpur (Remainder)	1,796,856
Jessore	1,884,624
Khulna	1,173,551
<hr/>	
Total for East-Central Sub-dialect	4,855,031
<hr/>	
TOTAL FOR BENGAL	14,649,430
<hr/>	
Sylhet (including Haijong)	2,033,000
Cachar	228,221
<hr/>	
TOTAL FOR ASSAM	2,261,221
<hr/>	
GRAND TOTAL	16,910,651
<hr/>	

The dialect spoken in East Sylhet is called by Europeans Sylhettia. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kāchārī. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmānī Bengali, a sufficiently inaccurate title when we consider that there are many Musalmāns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

AUTHORITIES—

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol. xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippera District, by Mr. H. C. Sutherland, B.C.S. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Backergunge, Sylhet, and Cachar.

TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[Note.—This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that ঞ, following a consonant, and এ (when so pronounced) are transliterated by *ā*. ও is transliterated *wā*.

CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha, g'a</i>	ঙ <i>ña</i>	ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha, d'a</i>	ন <i>na</i>
চ <i>tsa</i>	ছ <i>sa</i>	জ <i>za</i>	ঝ <i>zha, z'a</i>	ঞ <i>ñā</i>	প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha, b'a</i>	ম <i>ma</i>
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i>	ঢ <i>ḍha, ḍ'a</i>	ণ <i>ṇa</i>	য় <i>ya</i>	য <i>ṛa</i>	র <i>ra</i>	ল <i>la</i>	ব <i>va</i>
শ <i>sha, ṣha, śha, ḥa, 'a</i> .									

The three sibilants are all, indifferently, transliterated by *sh*. The only exception is that the compound ঞ will be transliterated *śra*, it being pronounced *sra*.

When the aspiration of ঘ, ঝ, ঢ, ধ, and ভ is omitted in pronunciation, they are transcribed *g'a, z'a, ḍ'a, d'a, and b'a*, respectively. Similarly when হ is not pronounced it is represented by '. Thus হাতে *'ātē*, কহিলাম *ka'ilām*.

The compound ক্ষ is represented by *kh'*, or *kkh'*, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel *a* is usually pronounced as *ō* in *hot*, but is sometimes lengthened into a long *ō*. Thus, *kōirtō* for *karita*, he used to make. This is specially common in verbal terminations, such as *lāiglō*, for *lāgila*, he began, *g'ālō* (*gālō*), he went, and many others.

An unaccented *i* is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus *bāitā*, for *bāṭiyā*, having divided; *kairā* for *kariyā*, having made; *kōirtō* for *karita*, he used to make; *b'āiblō*, for *bhābila*, he considered; *lāiglō* for *lāgila*, he began; *thāiktē* for *thākitē*, remaining; *kōirbār*, or *kairbār* for *karibār*, of making; *śuinbār*, for *śunibār*, of hearing, and many others.

The sound *ā* (written *'ā*) pronounced like the *ā* in *hat* is very common. The letter *ē* or *ē*, is so pronounced except when final. Thus *dēō*, give, becomes *dāō*; *dilēn*, he gave,

dilān ; *dēśē*, in a country, *dāshē* ; *gēla*, he went, *gālō* ; *pēt*, a belly, *pāt*. In the Bengali character these are all written, *d'āō*, *dil'ān*, *d'āśē*, etc. In future, I shall represent the sound by *ā*, it being understood that this usually represents a Bengali *ā*.

The letter *ch* is pronounced *ts*. Thus *chaliyā*, having gone, is pronounced *tsōilā* ; and *bachchā*, a young one, *batstsā*.

The letter *chh* is pronounced like a hard *s*. Thus *āchhila* is pronounced *āsilō* *chhāōyāl*, a child, *sāwāl*.

The letter *r* is pronounced *r*. Thus *bara*, pronounced *bōrō*, for *barā*, great.

Soft aspirate consonants are disaspirated. Thus *bhāgē*, in a share, is pronounced *bāgē* ; *bharanēr*, of filling, *bōrōnēr* ; *bhābila*, he thought, *bāiblō* ; *dhariyā*, having seized, *dōirā* ; *bhāla*, good, *bālō* ; *ārambha*, beginning, *ārōmbō* ; *bandhu-bāndhab*, friends and relations, *bōndu-bāndōb*. This elision of an *h*, I shall represent in phonetic transcription by an apostrophe. Thus *b'ōrōnēr*, *b'āiblō*, *d'ōirā*, etc.

Similarly the letter *h* is elided. Thus *kahila*, he said, becomes *ka'ilō* ; *hāila*, he became, *'oilō* ; *hāōnēr*, of being, *'ōnēr* ; *chāhila*, he wished, *chā'ilō*.

The letter *j*, and *y* when it would be pronounced *j* in standard Bengali, are pronounced *z*. Thus *janma*, birth, is pronounced *zōnmō* ; *yāik*, let him go, *zāik* ; *yē*, who, *zē* ; *yakhan*, when, *zōkhōn*. I shall substitute *z* for *j* henceforth in dealing with this specimen.

The sibilants *ś*, *sh* and *s*, are all pronounced as *sh*.

II.—NOUNS.

The usual pleonastic suffix is *ḍi* or *ḍī*, thus *dui-ḍī*, two ; *chh(s)ōṭa-ḍī*, the younger. Sometimes *tā* is used, as in *āk-tā*, a, one.

The **Nominative Singular** often ends in *ē*, as in *bāpē*, the father.

The termination of the **Accusative-Dative** is *ērē*. Thus *bāp-ērē*, to the father ; *chākar-ērē*, the servant (acc.).

The termination of the **Instrumental-Locative** is *ē*, or after a vowel *tē* ; also, after long *ā*, *y*. Thus *b'āg-ē*, in a share ; *dāś-ē*, in a country ; *māṭh-ē* in the field ; *bāri-tē*, in the house ; *sāikkh'ā-tē*, in the presence of ; *khidā-y*, by hunger.

The termination of the **Genitive** is the same as in standard Bengali. Thus *zanēr*, of a man ; *dāśēr*, of a country ; *bārīr*, of the house.

Examples of the **Plural** are *śuōrērā*, swine ; *chākarērā*, servants ; *chākar-gō*, servants (acc. plur.).

III.—PRONOUNS.

First Person,—*āmi*, I ; *āmā-rē*, me, to me ; *āmār*, my.

Second Person,—*tumi*, thou ; *tōmār*, thy.

Third Person,—*tini*, *sē*, he ; *tā*, that (nom. and acc.) ; *tā-rē*, him, to him ; *tār*, his ; *tā-tē*, thereon ; *tā-gō*, their ; *tārā*, they ; *tān*, to them. To him, *ōyā-rē*, his, *ōyār*. Of this, *iyār*.

Adjective Pronouns are, *ēi*, this ; *ai*, *sēi*, that.

Other Pronouns are, *zē*, who, what ; *zā-kichh(s)u*, whatever ; *zā*, what (thing) ; *kichh(s)u*, some, any ; *kēu*, anyone ; *kōnō*, any ; *ki*, what ?

IV.—VERBS.

(a) Auxiliary Verbs, and Verbs Substantive—

Present,—*āchh(s)a*, thou art ; *āchh(s)ē*, he is.

Past,—*āchh(s)ilō*, they were ; *hailō*, they became.

(b) Finite Verbs—

Present,—*mari*, I die ; *kari nāi*, I did not do ; *dāō nāi*, thou didst not give ; *parē*, it falls ; *khāy*, they eat.

Future,—*kōmu*, I will say.

Habitual Past,—*khāitō*, they used to eat ; *kōirtō*, he used to make ; *ditō*, he used to give.

Imperative,—*dāō*, give ; *rākhō*, keep ; *dākha*, see !

Past,—*dilā*, thou gavest.

kailō, he said ; *gālō*, he went ; *dilō*, he gave, and many others.

dilān, he (respectful) gave.

Perfect,—*korch(ts)i*, I have done ; *pāich(ts)i*, I have got ; *bāichch(ts)ē*, he has survived ; *āich(ts)ē*, he has come ; *pāwā-gich(ts)ē*, he has been found ; *dich(ts)ēn*, he has given.

Pluperfect,—*gich(ts)ilō*, he had gone.

Infinitive and Pres. Part.,—*thāiktē*, remaining ; *āistē*, coming (in both, accent on the first syllable).

Verbal Noun,—*ch(ts)arāibār-lāigā*, for feeding ; *kōirbār*, of doing ; *śuinbār*, of hearing ; *zāibār*, of going ; *tōshāibār*, of appeasing ; *b'aranēr-lāigā*, for filling ; *'aonēr*, of being.

Conjunctive Participle,—*bāitā*, having divided ; *kaīrā*, having made ; *chāilā*, having gone ; *uithā*, having arisen ; *dēikhā*, having seen, and many others.

Regular are, *giyā*, having gone ; *urāiyā*, having wasted ; *pāiyā*, having got ; *lāiyā*, having taken.

Examples of the Passive Voice are—

karan zāik, let it be done ; *pāwā gich(ts)ē*, he has been found.

Examples of Inceptive Compounds are—

kōirbār āramb'a kaillō, they began to do ; *āigāibār lāiglō*, he began to approach ; *śuinbār lāiglō*, he began to hear ; *tōshāibār lāiglō*, he began to appease.

An example of a Desiderative Compound, is *zāibār ch(ts)ailō*, he wished to go.

AUTHORITY—

The Government Report on the History and Statistics of Dacca District by A. L. Clay, 1867, contains a vocabulary of words peculiar to the Dacca District.

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀṄGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

(Babu Jogodish Chandra Sen, 1898.)

য্যাক জনের দুইটী ছাওয়াল আছিলো। তাগো মৈদে ছোটটি তার বাপেরে কৈলো, বাবা, আমার ভাগে যে বিত্তি ব্যাসাদ্ পরে তা আমারে দ্যাও। তাতে তিনি তান্ বিষয় সোম্পত্তি তাগো মৈদে বাইটা দিল্যান্। তার্ পর্ কিছু দিন্ পরে ঐ ছোট ছাওয়াল্দি তার্ সগল টাকা করি য্যাকাত্ কইরা য্যাক্ দূর্ দ্যাশে চইলা গ্যালো। সেখানে গিয়া তার্ যা কিছু আছিলো তা বদখ্যালী কৈরা উরাইয়া দিলো। তার্ পর্ তার্ যা আছিলো তা যখন্ সব্ খোয়াইলো তখন্ সেই দ্যাশে বর আকাল্ পোইলো। তার্ পর্ সে ঐ দ্যাশের য্যাক জন্ মাইনসের কাছে গিয়া আশ্রয় লইলো। সে তারে শুওর চরাইবার্ লাইগা মাঠে পাঠাইয়া দিলো। শুওরেরা যে খোসা খাইতো তা দিয়া প্যাট ভরনের লাইগা তার্ কত ইচ্ছা কোইরতো। কিন্তু কেওই তারে তা দিতো না। তার্ পর্ যখন্ তার্ চৈতন্ত হৈলো তখন্ সে ভাইবলো, আমার্ বাপের্ কত মায়নাকরা চাকরেরা ফালাইয়া ছরাইয়া রুটা খায়, আর আমি খিদায় মরি! আমি উইঠা বাবার্ কাছে গিয়া কোমু, বাবা আমি তোমার্ মাইখ্যাতে পরমেশ্বরের কাছে পাপ্ কোরচি। আমি আর্ তোমার্ ছাওয়াল্ হওনের্ উপোয়ুক্তো না, আমারে তোমার্ মায়নাকরা চাকরের মতো কইরা রাখো। তার্ পর্ সে উইঠা তার্ বাপের্ কাছে আইসলো। কিন্তু সে দূরে থাইক্তেই তার্ বাপের্ তারে দেইখা তার্ উপুর্ বর মায়া হৈলো। সে লোরাইয়া গিয়া ছাওয়ালের গলা ধইরা চুমা খাইলো। ছাওয়াল কৈলো, বাবা, আমি তোমার চোখুর উপুর্ ঈশ্বরের কাছে পাপ কোরচি, তোমার ছাওয়াল্ হওনের আমি যুইগিং না। বাপে চাকরগো কৈলো, সগলের থাইকা ভালো কাপোর আইনা ওয়ারে পরাও, ওয়ার হাতে য্যাকটা আঙ্গুট্ দিয়া দ্যাও, আর্ পায় জুতা দিয়া দ্যাও; আর্ খাওয়া লওয়া করণ্ যাইক্। আমার্ এই ছাওয়াল্দি মইরা গিচিলো, আবার বাইছে, হারাইয়া গিচিলো, আবার তারে পাইচি। তখন তারা খুব আমোদ আলাদ্ কোইরবার্ আরম্ভ কৈলো ॥

তার বর ছাওয়াল তখন্ মাঠে আছিল। সে বারির দিগে যতই আইগাইবার্ লাইগলো, ততই বাজ্না আর নাচ্ শুইনবার্ লাইগলো। তার্ পর্ য্যাক জন চাকরেরে ডাইকা জিগ্গাসা কৈলো, ইয়ার্ মানে কি? সে কৈলো, তোমার ভাই আইচে। তারে ভাল আলে পাইয়া তোমার্ বাপে য্যাক্ খাওয়া দিচেন্। তাতে তার্ বর রাগ হৈলো, আর্ সে বারিতে যাইবার চাইলো না। তার্ পর্ বাপে আইসা তারে তোষাইবার লাইগলো। সে বাপেরে এই জওয়াব্ দিলো, দ্যাখ, এই কয় বছর ধইরা আমি তোমার্ কাম্ কৈরবার্ লাক্চি, আর কোনো দিনো তোমার হুকুম্ অমান্য করি নাই, তাতেও তুমি আমারে আমার বন্দু বান্দব লৈয়া খাইয়া আমোদ কৈরবার্ লাইগা য্যাক্ দিনো য্যাকটা শুওরের বাচ্চা দ্যাও নাই। আর্ তোমার্ এই ছাওয়াল থান্কা লৈয়া তোমার সোম্পত্তি খাইয়া উরাইয়া আইস্তে আইস্তেই তুমি তার লাইগা য্যাকটা খাওয়া দিলা। বাপে কৈলো, তুমি ত আমার কাছে বরাবর্ আছই—আমার যা কিছু আছে—তোমারই। একটু আমোদ আলাদ্ কইরা ভালই কোরচি। তোমার্ এই ভাইডি মোইরা গিচিলো, আবার বাইছে, হারাইয়া গিচিলো, আবার পাওয়া গিচে ॥

[No. 46.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Y'āk janēr dui-dī chhāōyāl āchhilō. Tāgō maddē chhōṭa-dī tār bāpērē
 Āk zōnēr dui-dī sāvāl āsilō. Tāgō moiddē sōṭō-dī tār bāpērē
 One man's two sons were. Them among the-younger his father-to
 kailō, 'bābā, āmār bhāgē yē bitti b'āsād parē tā āmārē d'āō. Tātē tini
 koilō, 'bābā, āmār b'āgē zē bitti bāshād parē tā āmārē dāō. Tātē tini
 said, 'father, my in-share what wealth goods may-fall that me-to give. Thereon he
 tār bishay sōmpatti tāgō maddē bāitā dil'an. Tār-par kichhu dīn
 tār bishōy shōmpōtti tāgō moiddē bāitā dil'an. Tār-pōr kisu dīn
 to-them chattels wealth them among having-divided gave. That-after some days
 parē ai chhōṭa chhāōyāl-dī tār sagal tākā-kari y'ākātra kairā y'āk dūr
 pōrē oi sōṭō sāvāl-dī tār shōgōl tākā-kori ākātrō kōirā āk dūr
 afterwards that young son his all money together having-made a far
 dyāsē chailā g'ālō. Sēkhānē giyā tār yā-kichhu āchhilō tā badkh'ālī
 dāshē tsoilā gālō. Shēkhānē giā tār zā-kisu āsilō tā bōdkhālī
 country-in having-gone went. There having-gone his whatever was that dissipation
 kairā urāiyā dilō. Tār-par tār yā āchhilō tā yakhan sab khōyāilō
 kōirā urāiā dilō. Tār-pōr tār zā āsilō tā zōkhōn shōb khōwāilō
 having-done having-wasted he-gave. That-after his what was that when all he-lost
 takhan sēi d'āsē bara ākāl pōilō. Tār-par sē ai d'āsēr y'āk jan
 tōkhōn shēi dāshē bōrō ākāl pōilō. Tār-pōr shē oi dāshēr āk zōn
 then that country-in a-great famine fell. That-after he that country-of a man
 māinsēr kachhē giyā āsraya lailō. Sē tārē suōr charāibār laigā māthē
 māinshēr kāsē giā āsrōyō loilō. Shē tārē shuōr tsarāibār laigā māthē
 person-of near having-gone refuge took. He him pigs of-feeding for in-the-field
 pathāiyā dilō. Suōrērā yē khōshā khāitō tā diyā p'āt bharanēr laigā tār
 pathāiā dilō. Shuōrērā zē khōshā khāitō tā diā p'āt b'ōrōnēr laigā tār
 having-sent gave. Pigs what husks used-to-eat that with his-belly of-filling for of-him
 kata ichchhā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-par yakhan tār
 kōto itstshā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-pōr zōkhōn tār
 how-much wish he-used-to-make. But anyone-even him-to that used-to-give not. That-after when his
 chaitan'a hailō, takhan sē bhāiblō, 'āmār bāpēr kata māyanā-karā
 tsoitam'ō 'oilō, tōkhōn shē b'āiblō, 'āmār bāpēr kōto māyōnā-kōrā
 senses became, then he thought, 'my father's how-many wages-doing
 chākarērā phālāiyā-chharāiyā ruṭī khāy, ār āmi khidāy mari! Āmi uīthā
 tsākarērā phālāiyā-sarāiā ruṭī khāy, ār āmi khidāy mōri! Āmi uīthā
 servants over-and-above bread eat, and I in-hunger die! I having-arisen

bābār kāchhē giyā kōmu, "bābā, āmi tōmār sāikh'ātē parmes'arēr
bābār kāsē giā kōmu, "bābā, āmi tōmār shāikkh'ātē pōrmēshshōrēr
 of-my-father near having-gone will-say, "Father, I your in-presence of-God
 kāchhē pāp kōrchi. Āmi ār tōmār chhāōyāl haōner upōyuktō nā; āmārē
kāsē pāp kortsi. Āmi ār tōmār sāvāl 'oōnēr upōzuktō nā; āmārē
 near sin have-done. I again thy son of-being fit (am) not; me
 tōmār māyanā-karā chākarer matō kairā rākhō." Tār-par sē uīthā tār
tōmār māyōnā-kōrā tsākōrēr mōtō kōirā rākhō." Tār-pōr shē uīthā tār
 thy wages-doing servants-of like having-made keep." That-after he having-risen his
 bāpēr kāchhē āislō. Kintu sē durē thāiktē-i tār bāpēr tārē dēikhā tār
bāpēr kāsē āishlō. Kintu shē durē thāiktē-i tār bāpēr tārē dēikhā tār
 of-father near came. But he far remaining-even his of-father him having-seen his
 upur bara māyā hailō. Sē lōrāiyā giyā chhāōyālēr galā dhaīrā chumā khāilō.
upur bōrō māyā 'oilō. Shē lorāiā giā sāvālēr gōlā d'ōirā tsumā khāilō.
 upon great compassion became. He running going of-his-son the-neck catching kiss ate.
 Chhāōyāl kailō, 'bābā, āmi tōmār chōkkhur upur is'arēr kāchhē pāp kōrchi,
Sāvāl koilō, 'bābā, āmi tōmār chokkhur upur ishshōrēr kāsē pāp kortsi,
 The-son said, 'Father, I thy eyes upon of-God near sin have-done,
 tōmār chhāōyāl haōnēr āmi yuiggi nā.' Bāpē chākargō kailō, 'saggālēr
tōmār sāvāl 'oōnēr āmi zuiggi nā. Bāpē tsākōrgō koilō, 'shōggōlēr
 thy son of-being I fit (am) not.' The-father his-servants said, 'all
 th'āikā bhālō kāpōr āinā ōyārē parāō, ōyār hātē y'āktā āngut diyā
thāikā b'ālō kāpōr āinā ōwārē parāō, ōwār 'ātē āktā āngut diā
 than good clothes having-brought him-to put-on, his hand-on a ring having-given
 d'āō, ār pāy jutā diyā d'āō; ār khāōyā laōyā karan-yāik. Amār ēi
dāō, ār pāy jutā diā dāō; ār khāwā lōwā kōrōn-zāik. Āmār ēi
 give, and on-his-foot shoes having-given give; and eating and-the-like let-be-done. My this
 chhāōyā-dī maīrā gichilō, ābār bāichchē; hārāiyā gichilō, ābār tārē pāichi.
sāvāl-dī mōirā gitsilō, ābār bāitsstē; 'ārāiā gitsilō, ābār tārē pāitsi.
 son having-died went, again has-survived; having-been-lost went, again him I-have-found.
 Takhan tārā khub āmōd āllād kōirbār āramba kaillō.
Tōkhōn tārā khub āmōd āllād kōirbār ārōmb'ō koillō.
 Then they much merriment joy of-doing beginning made.

Tār bara chhāōyāl takhan māthē āchhilō. Sē bārīr digē
Tār bōrō sāvāl tōkhōn māthē āsilō. Shē bārīr digē.
 His elder son then in-the-field was. He of-the-house in-the-direction
 yata-i āigāibār lāiglō, tata-i bājnā ār nāch sūinbār lāiglō. Tār-par y'āk
zōtō-i āigāibār lāiglō, tōtō-i bāznā ār nāts shuinbār lāiglō. Tār-pōr āk
 when-even to-approach began, then-even music and dances to-hear he-began. That-after one
 jan chākarērē dāikā jiggāsā kailō, 'iyār mānē ki?' Sē kailō, 'tōmār
zōn tsākōrērē dāikā ziggāshā koillō, 'iār mānē ki?' Shē koilō, 'tōmār
 man servant having-called asking he-did, 'of-this the-meaning what?' He said, 'thy
 bhāi āichē. Tārē bhāla-ālē pāiyā tōmār bāpē y'āk khāōyā dichēn.'
b'āi āitsē. Tārē b'ālō-ālē pāiyā tōmār bāpē āk khāwā ditsēn.
 brother has-come. Him in-good-case having-found thy father a dinner hath-given.
 Tātē tār bara rāg hailō, ār sē bārītē yāibār chāilō nā. Tār-par bāpē
Tātē tār bōrō rāg 'oilō, ār shē bārītē zāibār tsāilō nā. Tār-pōr bāpē
 Thereon his great rage became and he in-the-house of-going wished not. That-after the-father

āisā tāre tōshāibār lāiglō. Sē bapērē ēi jaōyāb dilō, 'd'ākha, ēi kay
 āishā tāre tōshāibār lāiglō. Shē bāpērē ēi zōwāb dilō, 'dākhō, ēi kōy
 having-come him to-appease began. He his-father-to this answer gave, 'see, these how-many
 bachchhar dhairā āmi tōmār kām kairbār lākchi, ār kōnō din-ō tōmār
 bōtstshōr d'ōirā āmi tōmār kām kairbār lāktsi, ār kōnō din-ō tōmār
 years during I thy service to-do have-remained, and any day-also thy
 hukum amān'a kari nāi, tātē-ō tumi āmārē āmār bandu bāndab
 hukum ōmān'ō kori nāi, tātē-ō tumi āmārē āmār band' u bānd'ōb
 order disobeying did not, nevertheless thou me-to my friends relations
 laiya khāiyā āmōd kairbār lāigā y'āk din-ō y'āk-tā šuōrēr
 loīā khāiā āmōd koirbār lāigā āk din-ō āk-tā shuōrēr
 having-taken having-eaten merriment of-making for one day-also one pig's
 bāchchā d'āō nāi. Ār tōmār ēi chhāōyāl khānki laiya tōmār sōmpatti
 batsā dāō nāi. Ār tōmār ēi sāvāl khānki loiyā tōmār shōmpōtti
 young-one thou-gavest not. And thy this son harlots having-taken thy property
 khāiyā urāiyā āistē āistē-i tumi tār lāigā y'āk-tā khāōyā dilā.
 khāiā urāiā āishtē āishtē-i tumi tār lāigā āk-tā khāwā dilā.
 having-eaten having-wasted immediately on-coming thou of-him for a feast gavest.
 Bāpē kailō, 'tumi-ta āmār kāchhē barābar āchhaī āmār yā-kichhu
 Bāpē kailō, 'tumi-tō āmār kāsē barābar āsōī āmār zā-kisu
 The-father said, 'thou-verity of-me near always art my what-ever
 āchhē tōmār-i. Ēk-tu āmōd āllād kaīrā bhāla-i kōrchi. Tōmār
 āsē tōmār-i. Ēk-tu āmōd āllād koirā b'ālō-i kortsī. Tōmār
 is (is)thine-indeed. A-little merriment joy having-made good-even I-have-done. Thy
 ēi bhāi-di mōirā gichilō, ābār bāichchē; hārāiyā gichilō, ābār
 ēi b'āi-di mōirā gitsilō, ābār bāitsēsē; 'ārāiā gitsilō, ābār
 this brother having-died had-gone, again has-survived; having-been-lost had-gone, again
 pāōyā-gichē.
 pācā-gitsē.
 has-been-found.

The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalmān, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice; it is given as not being easily recognizable. It is *bābaka-i* (written *b'ābaka-i*), meaning 'all,' for بياق, *bē-bāq*.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmāns of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial *s* is pronounced and written *h*. In Assamese a sibilant, whether initial or not, is pronounced as a rough *h*, something like the Persian *kh*, and is transliterated by *h*. Examples are *hē*, for *sē*, he; *haggal*, for *sakal*, all; *huōr*, for *śuar*, pigs; *hamkē* for *sammukhē*, before; *hunā*, for *śuniyā*, having heard.

The transliteration of the specimen is partly phonetic. That is to say, instead of *uyā* and *ōyā*, I have written *wā*. Instead of *ā* following a consonant I have written *ā*, which letter I have also given for *ē* and for *ā* when those vowels are so pronounced. Examples are *bāshāt*, which should properly be transcribed *b'āsāt*; *kairā* (and many other similar ones) instead of *kair'ā*, for *kariyā*, having done; *āk*, for *ēk*, one and *'ārāiyā*, for *hārāiyā*.

Bengali.

The letter *j*, I represent by *z*, and *y* when pronounced as *z* by *z*. Thus *zutā*, instead of *jutā*, shoes; *zē*, instead of *yē*, which. *Ch* is represented by *ts*, thus *tsākar* for *chākar*, and *chh* by *s*, thus *āsil* for *āchhil*. The three sibilants I represent throughout by *sh*. Thus, I transcribe ব্যসাত, goods, *bāshāt*, and not *bāsāt*.

When an aspirate is elided, I represent its absence by an apostrophe. Thus *'aīlō* for *haīla*, he became; *'ātē*, for *hātē*, by a hand; *'ārāiyā*, for *hārāiyā*, having been lost; *d'airā* (written *dhairā*), for *dhariyā*, having seized; *b'āla* for *bhāla*, well.

The compound *ksh*, I represent by *kh*. Thus *khētō*, in the field.

The following special peculiarities may be noted :—

I.—PRONUNCIATION.

The vowels *a* (pronounced *ō*), *ō*, and *u*, are freely interchanged. Thus *suḍu*, for *chhōḍa*, small; *thurā* for *thōrā*, a little; both *dīla* and *dilō*, he gave; *tamār* and *tōmār*, thy; *tar* for *tōr*, thy.

The letter *kh* when medial, sometimes becomes *h*, thus both *takhan* and *tahōn*, then.

II.—NOUNS.

The **Nominative**, as in *Dacca*, often ends in *ē*. Thus *putē*, the son; *jan-majurē*, servants; *bāpē*, the father.

The **Locative** sometimes ends in *a* (pronounced *ō*), as in *mulōka*, in a country; *khēta*, in a field; *dīla*, in the heart; *banda*, in the field. It sometimes ends in *t*, corresponding to the standard *tē*. Thus, *bārīt*, in the house; *galāt*, on the neck.

Accusative-Datives Plural are *tsākarārē*, to the servants; *dusarārē*, friends.

III.—PRONOUNS.

Note the form *tānē*, to them. In the *Dacca* specimen, we had *tān*.

IV.—VERBS.

The **First person of the Future** ends in *ām*. Thus, *pāibām*, I will get; *zāibām*, I will go; *ka'ibām*, I will say.

The **3rd singular Past** ends in *a*, or in *ō*, and sometimes drops all terminations. Thus, *dil*, *dīla*, or *dilō*, he gave; *āsil*, he was.

The **Respectful Imperative** is peculiar. We have *dēukhāin*, give thou.

The **Infinitive** ends in *at*, as in *b'arat*, to fill.

The **Conjunctive Participle** ends in *yā*, pronounced *ā*. Thus, *d'airā* (written *dhairā*), having seized; *kairā* (written *kairā*), having done; *hunā* (written *hunā*), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus *a* is to be pronounced as *ō*, or, when final, as *ō*. *E.g.*, the word *bara*, is to be pronounced as *bōrō*.

[No. 47.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

এক জনের দুই পুং আছিল। তার ছুড়ু পুতে বাপেরে কইলো বাজি ! মাল ব্যাসাতের যে বখরা আমি পাইবাম্ তা আমারে দেউথাইন্। হে তারারে মাল্পাতি বাট কৈর্যা দিল্। খুরা দিন বাদে ছোট্কা তার হগ্গল মালব্যাসাৎ খুবাইয়া ছর মুল্লুকে গেল্। হেইখানে ফৈলামী কৈর্যা হগ্গল খোয়াইল্। হগ্গল খোয়াইলে হেই মুলোক খুব বারী আকাল অইলো। হেও বর দুঃখ পরলো। তখনে হে গিয়া হেই দেশের এক গিরস্তের ছায়া ধরলো। হে তারে আপা ক্ষেত হওর রাখনের দিল্। তার পরে হে ছওরে খাওনের চুকল দিয়া পেট ভরত পারলে খুসী অইত। তাও কেউ তারে দিলো না। তখন তার চেং অইলো হে কইলো আমার বাপের বারীং জনমজুরে কত বাং খাইয়া ফালাইয়া দেয় আর আমি বুকে মরি। আমি উট্যা বাজির হেই কানে যাইবাম্ আর তানে কইবাম্ বাজি আমি খোদার কাছে আর তুমার কাছে গুনা কর্ছি। আমি আর তুমার পুং কওনের লায়েক না। আমারে তুমার উগলা মজুরের মতন রাহ। হে উঠল আর তার বাপের হে খানো গেল্। কিন্তু হে হেমুন ছর থাকতেই তার বাপে তারে দেক্যা তার দিল দরদ লাগল। দৌর্যা গিয়া তার গলাং দৈর্যা চুমা দিল্। তার পুতে তারে কইলো আমি খোদাতাল্লার ঠাই আর তুমার হম্কে গুনা কর্ছি। আমি আর তুমার পুং কওনের লায়েক না। কিন্তু বাপে তার চাকররারে কইল্ আউয়াল পোষাক আন্যা তারে পিন্দা আতে একটা আংগুইট দে আর পাও এক জুরা জুতা দে। আমার পুং মৈর্যা জিইছে আরাইয়া গেছিল্ পাইছি। খাই লই আমুদক করি। তারা রংতামসা জুরল ॥

তখন তার বর পুং বন্দ আছিল। হে যখন বারীর নজ্দিঙ্ক আইলো তখন নাইচ গাওনের আওয়াজ পাইলো। হে একজন চাকররে ডাক দিয়া জিগাইলো এই তা কিয়ের দায় ? হে তারে কইলো তুমার বাই আইছে। আর তুমার বাপে যে তারে বালবালাই মতন পাইছে হেইলাগ্যা ম্যাজমান্ দিছে। এই কতা হন্যা হে বারীং গেল্না গুশা করলো। তার বাপ বাইর অইয়া আইলো তারে বেগার্তা করলো। হে বাপেরে কইলো আমি অত বছর ধৈর্যা তুমার সেবা চাকরি কর্তাছি কোন দিনও তুমার হুকুম লারছি না। তুমি এক দিন একটা ছাগলের ছাও ত দিয়া আমার দুস্তরারে লইয়া খুসিবাসীমতন খানাপিনা কর্তাম্ দিলানা। কিন্তু যঙ্কাই তুমার এই পুং আইলো যে পুতে খান্কিবাজি কৈর্যা তুমার ব্যাসাৎ উরাইছে তঙ্কাই তার লাগ্যা ম্যাজমান্ দিলা। হে পুতেরে কইলো বাপুরে তুইন ত বরাবরই আমার লগে আছ্। আমার যা আছে ব্যাবকই তর্। তর্ এই বাই মর্ছিল ফিরা বাচ্ছে আরাইছিল্ পাইছি। এর লাগ্যা খুসী অইয়া রংতামসা করণ ঠিক আইছে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

[In this transliteration ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ^ʹ (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āk zanēr duī put āsil. Tār suḍu patē bāpērē
One man's two sons were. Of-them the-younger son to-(his)-father
ka'ilō, 'bā-zi, māl-bāshātēr zē bakbrā āmi pāibām tā āmārē
said, 'father, of-goods which share I shall-get that to-me
dēukhāin.' Hē tārārē māl-pāti bāt kairā dil. Thurā din bādē,
give.' He to-them goods share making gave. Some days after,
sōtkā tār haggal māl-bāshāt thubāiyā dur mullukē
the-younger (son) his all goods gathering-together distant to-country
gāl. Hēikhānē phailāmī kairā haggal khowāil. Haggal khowāilē
went. There excessive-living doing all he-lost. All having-wasted
hē-i mulōka khub bārī ākāl 'āilō. Hē-ō bara duḥkha
that in-country (a) very great famine became. He-also great in-distress
paralō. Takhnē hē giyā hē-i dēshēr āk girastēr sāyā d'arlō.
fell. Then he going that of-country one citizen's shelter (took)caught.
Hē tārē āpnā kh'ēta huōr rākhanēr dil. Tār parē
He him his-own in-field swine to-keep (feed) gave (employed). That after
hē huōrē khāonēr tsukal diyā pāt b'arata pārlē khushī 'āita.
he swine for-eating husks with belly to-fill if-could glad would-have-been.
Tā-ō kēu tārē dilō nā. Takhōn tār tsēt 'āilō hē
That-even anyone to-him gave not. Then his revival-of-senses became he
ka'ilō, 'āmār bāpēr bārīt zan-majurē kata bāt kāiyā phālāiyā dēy.
said, 'my father's at-house hired-labourers how-much rice eating throw away.
Ār āmi bukē mari. Āmi uṭā bā-zir hē-i kānē zāibām ār tā-nē
And I with-hunger perish. I rising father's that place will-go and to-him
ka'ibām, "bā-zi, āmi khōdār kāsē ār tumār kāsē gunā karsi, āmi
will-say, "father, I of-God near and thy near sin have-committed, I
ār tumār put ka'onēr lāyēk-nā. Āmārē tumār uglā majurēr
more thy son to-call fit-(am)-not. Me thy one of-hired-servant (labourer)
matan rāha." Hē uṭhla ār tār bāpēr hē khānō gāl. Kintu hē hēmun
like keep." He rose and his of-father that place went. But he some (great)
dur thāktēi tār bāpē tārē dēkā tār dila darad lāgla. Daurā
(at) distance being his father him seeing his in-heart compassion touched. Running

giyā, tār galāt d'airā tsumā dil. Tār putē tārē ka'ilō, 'Āmi khōdātāllār
going, his neck catching kiss he-gave. His son to-him said, 'I of-God
 thāi ār tumār hamkē gunā karsi. Āmi ār tumār put ka'onēr
near and thy before sin have-committed. I more thy son to-call
 lāyēk nā.' Kintu bāpē tār tsākarārē ka'il, 'āwāl pōshāk ānā tārē
fit-(am)-not.' But (his) father his servants-to said, 'Best robe getting him
 pind'ā, 'ātē āk-tā āngguīt dē, ār pāō āk zurā zutā dē. Āmār put
put-on, on-hand one ring give, and on-feet one pair shoes give. My son
 mairā, ziisē; 'ārāiyā-gēsīl, pāisi. Khāi-lāi āmudrak
dying, is-alive (again); was-lost, I-have-received. Let-us-eat rejoicing
 kari.' Tārā rang-tāmshā zurla.
let-us-make.' They rejoicing began.

Takhan tār bara put banda āsil. Hē zakhān bārīr, nazdik
At-that-time his eldest son in-the-field was. He when of-house, near
 āilō, takhan nāits gāonēr āwāz pāilō. Hē āk-zan tsākarārē
came, then dancing singing of-sound heard. He one-person servant
 dāk-diyā zigāilō 'ēi tā kiyēr dāy?' Hē tārē ka'ilō, 'tumār bāi
calling asked, 'this all of-what for?' He to-him said, 'thy brother
 āisē. Ār tumār bāpē zē tārē bāl-bālāi matan pāisē
is-come. And thy father that him in-safe-and-sound state received
 hēi-lāgā māzmān disē. Ēi kat'ā hunā, hē bārīt gāl-nā;
therefore feast has-given. This (word) hearing, he to-home went-not;
 gushā karlō. Tār bāp bā'ir 'āiyā āilō tārē bēgārttā karlō. Hē
anger made. His father out becoming came him entreaties made. He
 bāpērē ka'ilō, 'āmi ata batssar d'airā tumār
to-(his)-father said, 'I so-many years during (continually) thy
 shēbā-tsākari kartāsi; kōna dina-ō tumār hukum lārsi-nā. Tumi
service am-doing; on-any day thy commandment I-violated-not. Thou
 āk din āk-tā sāgalēr sāo ta diyā āmār dustrārē lāiyā khushi-bāshī-matan
one day one goat's young even giving my friends taking in-a-merry-spirit
 khānā-pinā karttām dilā-nā. Kintu zānkāi tumār ēi put āilō zē
feast to-make gave-not. But when thy this son came which
 putē khānki-bāzi kairā tumār bāshāt urāisē, tānkāi tār
son prostitution doing thy goods has-thrown-into-the-air (squandered), then his
 lāgā māzmān dilā.' Hē putērē kē'ilō, 'Bāpu-rē tuin ta
for feast (thou)-has-given.' He (his)-son-to said, 'Son thou (for emphasis)
 barābar-i āmār lagē āsas. Āmār zā āsē bābak-i tar. Tār
always-even my with art. My whatever is all-even (is) thine. Thy
 ēi bāi marsil, phirā bātssē; 'ārāisil, pāisi. Ēr lāgā
this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for
 khushi 'āiyā rang-tāmshā karan thik 'āisē.
merry being, rejoicings doing, proper has-been.'

HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dālus (properly a Gārō sept), Bānāis, Hādis, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character.

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

NOUNS.—Nominative.—The Nominative often takes the termination *rā*, as in *palā-rā kay*, the son says. It sometimes ends in *ā*, as in *hāpālā kubālē*, the child beat (her).

Accusative.—This case also optionally takes the termination *rā*, as in *ai tākā-rā di*, give this rupee. The regular termination of the accusative, corresponding to the standard *kē*, is *gē*, as in *a-gē kobāo*, beat him. *Gē* is added to any form of the nominative. Thus, *polārāgē thālē*, she placed the boy; *hāpālāgē dēkhilē*, he saw the child.

Instrumental.—The sign of this case is *di* or *diā*, as in *dari diā* (or *di*) *bāniā*, having tied him with a rope.

Dative.—The signs of the Dative are *gē*, as for the accusative, *ṭhāi* and *ṭhit*. Thus, *a-gē di*, give to him; *bāp ṭhāi*, to a father; *māstar ṭhit kalē*, he said to the master.

Ablative.—The signs of the Ablative are *thākkā*, and *tan*, as in *tsuā thākkā*, from the well; *bāp-tan* or (added to the genitive) *bāp-lā-tan*, from a father.

Genitive.—The sign of the Genitive is *lāk* or *lā*, as in *rājā-lāk*, of a king; *rāni-lā*, of the queen.

Locative.—The standard forms are common. Besides them, we have *mi*, *ni*, and *mini* suffixed. Thus, *ghar-mi* or *ghar-mini*, in the house; *dēsha-ni*, in the country.

The usual **Plural Suffix** is *gilā*.

PRONOUNS.—The **Personal Pronouns** are the following :—

	First Person.	Second Person.	Third Person.
Sing. Nom. . . .	<i>mai</i>	<i>taī</i>	<i>ai</i>
Oblique	<i>ma</i>	<i>ta</i>	<i>a</i>
Plur. Nom. . . .	<i>āmrā</i> or <i>āmlā</i>	<i>tumrā</i> or <i>tumlā</i>	<i>amrā</i> or <i>amlā</i> .
Oblique	<i>ām</i> , <i>āmā</i>	<i>tum</i> , <i>tumā</i>	<i>am</i> , <i>um</i> , <i>amā</i> , <i>umā</i> .

The **Demonstrative Pronouns** are *ei* and *i*, this, and *ai*, *a*, *u*, *adā*, *udā*, that.

The **Relative Pronouns** are *jē*, who, *jā*, what.

The **Interrogative Pronouns** are *kāi* (Obl., *kā*), who? and *ki*, what? *kāi-u* is 'anyone'; and *kata*, how many?

VERBS.—In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take *āsē*, meaning 'am', 'is', 'are', we have.

<i>mai āsē</i> , I am	<i>āmlā āsē</i> , we are.
<i>tai āsē</i> , thou art	<i>tumlā āsē</i> , you are.
<i>ai āsē</i> , he is	<i>amlā āsē</i> , they are.

The Past Tense of the Verb Substantive is *thākibār* or *thākibān*.

The following are the conjugational forms of the root *mār*, strike :—

Present, *mārē*, strikes. Other examples are *kay*, says ; *jāy*, goes.

Past, *māribār* or *māribān*, struck. Other examples are *jābār*, went ; *chābār*, wished.

Imperative, *mārek* or *mār*, strike.

Infinitive, *māribākē* or *māribāk*.

The Future usually takes the standard form (*māriba*, etc.), but we have also *karānga*, will do, with a pure Tibeto-Burman termination.

The Conjunctive Participle ends, as in the standard dialect, in *iyā*, but usually adds the Locative suffix *mi*, as in *dēkhiyā-mi*, having seen.

[No. 48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

একজন মানলগ্ দুইদা পলা থাকিবাব্। তানি অলাক্ হুটু পলারা বাপ্‌রাগে কয়্ যে বাবা ! ময়্ বক্‌রা আগরা যে ময় পাৰ ওদা মগে দি। তানি অয়্ উমাগে ভাগ করিয়া দিলে। কয়েক দিন থাকিয়াই হুটু পলারা বিদেশ যালে আর উদানি হে অয় বাখার করিয়া ধুম্‌ ধাম্ কৈরা যা কিছু নগদ ফগদ টাকা পয়সা থাকিবাব্ বেবাক্ উরিয়া ফেলালে। অয় উংকানি খরচ পরচ করিয়াই ঐ দেশনি ভারি আকাল পরিয়া যালে। তারপরে অলাক্ কফ্ট কাই দেখে ? তানি অয়্ যাইয়া ঐ দেশনি এক জন মান্ ঠাই ভর করিলো। ঐ মাগ্‌তা অগে নিজের বন্দভায় হুয়র্ চারাবাক্ পাঠিয়ে দিলে। পাছে হুয়েরে যে তুষ খায় উদা খাইয়া অয় কোনো মতে পেট ভরাবাক্ চাবাব্। কিন্তু তাও অগে কাইউ না দিলে। মনে মনে কয় আর যুনি যে মলাক্ বাপ ঠাই কত বেতনভুগী চাকর বেশ বেশ খাওন পাইয়া থাকে আর ময়্ ইদানী পেটের ভকে মরে। ময় উঠিয়া আপনর বাপ ঠাই যাবো, আর অগে কবো বাবা ! ময়্ তর সাইক্ষাৎ ঈশ্বর ঠাই কত পাপ কর্ছে, ময় আর তলাক্ পলা বিলেকে গইন্যই নাহয়, মগে তলাক্ একরা বেতনভুগী চাকর নেহে রাখেক। পাছে অয় উঠিয়া আপনার বাপ ঠাই যালে। তাতে অয় বাখার দুৰ থাকিবাতে অলাক্ বাপরা অগে দেখিলে আর পাগলা ছাগলাকে পলারাগে দেখিয়া হাহতাসকে যাইয়া পলারালগ্ গালা ধরিয়া চুমা খালে। পলারা অগে কয় বাবা ! ময়্ ঈশ্বর ঠাই তর সাইক্ষাৎ কত পাপ কর্ছে, ময় আর তলাক্ পলা বিলেকে গইন্যই নাহয়। তানি বাপরা আপনা চাকর আর দাসী গিলেকে কোলে শীঘ্রী শীঘ্রী ভাল কাপুর্ আনিয়া এগে পিনিয়া দি। এলাক হাতনী আংঠী আর তেঙ্গনি জতা পিনিয়া দি, আর আমরা খাইয়া দাইয়া স্তুথ করঙ্গ। কেনেনা মলাক্ এই পলারা মরিয়া যাবার জিঙ্গিয়াছে, হারায় যাবার তানি পাছে। তানি উমরা কত স্তুথ কর্লে ॥

আর অলাক্ ডাঙ্গর পলারা ক্ষেত্রনি থাকিবাব্। অয় আহিয়া ঘর পাং পাং বেলা নিত্য ও বাইজ্ বাজনা হুনিলে। তানি অয় একজন চাকরগে বারানি ডাকিয়া হুদ করিলো ইগিল কি ? অয় অগে কোলে তলাক্ ভাই আহিছে আর তর বাপ যবর্ খাওনের জুগার কর্ছে। অয় অগে বাখার দিন তন রুগ বেধ নাই করিয়া পাছে বেদেন। তানি অয়গসা হোলে পাছ ভায়্ যাবাক না চায়। পাছে অলাক্ বাপরা আগ ভায় আহিয়া অগে বুঝাবাক লাগিলে। তানি অয় বাপরাগে কবাক ধরিলে চা অত বছর ধরিয়া ময় তগে খাওয়ালে দাওয়ালে আর তলাক্ হুকুম কোনো দিনো নাই ফেলালে তাও তয় মগে কোনো একরা হাগল ছাওয়াও না দিলে। যে মলাক্ ভাই বন্ধু লইয়া আনন্দ কবো। কিন্তু তলাক্ এই পলারা যে বেবশা গিলিলাগ্ লগে তলাক ধন দৌলত খাইয়া ফেলাছে, অয় যখন আহিলে তখন তয় আর বেদেন বর যবর্ খাওন তৈয়ার কর্লে। তানি অয় অগে কয় বাবা তয় হাগল বেলাই ময় লগন আছে আর মলাক যা হয় হাগলইত তলাক। তবে যে আনন্দ ভলাস করন্‌ ভালাই হছে। কেনেনা তলাক্ এই ভাইরা মরিয়াও নাই মরে হারায় যাবার তানি পাছে ॥

[No.48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

Ēk zan māna-lag duidā palā thākibār. Tāni alāk huṭu palārā
One person man-to two sons were. Then his younger son
 bāprā-gē kay, zē, 'bābā, mar bakrā bhāgrā zē may pāba ṓdā
the-father-to says, that, 'father, my share etcetera which I shall-get that
ma-gē di.' Tāni ay umā-gē bhāg kariyā dilē. Kayēk din thākiyā-i
me-to give.' Then he them-to division having-made gave. A-few days remaining
 huṭu palārā biddēsh zālē, ār udāni-hē ay bākhār
the-younger son (to)-a-foreign-country went, and there he debauchery
 kariyā dhum-dhām kairā zā kisu nagad-phagad ṭākā payashā
doing dissipation doing what anything money-etcetera rupees pice
 thākibār, bēbāk uriyā-phēlālē. Ay ungkāni kharats-parats kariyā-i ai
was, entirely he-squandered. He thus expenditure-etcetera doing-even that
 dēsha-ni bhāri ākāl pariya zālē. Tār parē alāk kashṭa kái
country-in heavy famine having-fallen went. Of-that after his distress who
 dēkhē? Tāni ay zāiyā ai dēsha-ni ēk zan mān-ṭhāi bhar-karilō.
sees? Then he going that country-in one person man-to shelter-took.
 Ai māṇḍā a-gē nizēr banda-bhāy huyar tsārābāk pāṭhiyē dilē. Pāsē
That man him his fields-towards swine to-graze sending gave. Afterwards
 huyarē zē tush khāy, udā khāiyā ay kōnō-matē pēt
the-swine what chaff eat, that eating he in-some-manner (his)-belly
 bharābāk tsābār. Kintu tā-ō a-gē kái-u nā dilē. Manē
to-fill wished. But that-even him-to anyone-even not gave. In-mind
 manē kay ār ghuni, zē 'malāk bāp-ṭhāi kata bētan-bhugī
in-mind he-says and considers, that 'my father-to how-many wages-getting
 tsākar bēsh-bēsh khāon pāiyā thākē, ār may idāni pētēr bhakē
servants much-much food obtaining remain, and I here of-belly in-hunger
 marē. May uṭhiyā āpnā bāp-ṭhāi zābō, ār a-gē kabō, "bābā,
die. I arising (my)-own father-to will-go, and him-to I-will-say, "father,
 may tar sāikkh'āt Īsh'ar-ṭhāi kata pāp karsē. May ār talāk
I thy in-presence God-before how-much sin have-done. I any-more thy
 palā bilēkē gāinyai nā-hay. Ma-gē talāk ēkrā bētan-bhugī tsākar
son like to-be-considered am-not. Me thy one wages-getting servant
 nēhē rākhēk." Pāsē ay uṭhiyā āpnār bāp-ṭhāi zālē. Tātē
taking keep." Afterwards he rising (his)-own father-to went. Thereon

ay bkhār dur thākibātē alāk bāprā a-gē dēkhilē ār pāglā-sāglākē
he great distance remaining his father him saw and mad-man-etcetera-like
 palārā-gē dēkhiyā hāhutāshakē zāiyā palārā-lāg gālā dhariy
the-son-to having-seen weeping going the-son-(accusative) neck seizing
 tsumā khālē. Palārā a-gē kay, 'bābā, may Īsh'ar-thāi tar shāikkh'āt
kiss ate. The-son him-to says, 'father, I God-before of-thee in-the-presence
 kata pāp karsē. May ār talāk palā bilēkē gainyāi nā-hay.'
how-many sins have-done. I any-more thy son like to-be-considered am-not.'
 Tāni bāprā āpnā tsākar ār dāshi-gilē-kē kōlē, 'shighrī
Then the-father (his)-own servants and maid-servants-(plur.)-to said, 'quickly
 shighrī bhālā kāpur āniyā ē-gē piniyā-di; ēlāk
quickly good clothes bringing this-(person)-to put-on; of-this-(person)
 hāta-nī āngthi ār thēnga-ni jātā piniyā-di, ār āmrā khāiyā-dāiyā
on-the-hand a-ring and on-the-foot shoe put-on, and let-us eating-etcetera
 shukh karaṅga. Kēnenā malāk ēi palārā mariyā zābār,
merriment make. Because my this son having-died went,
 jingiyāsē; hārāyā zābār, tāni pāsē.' Tāni umrā kata
has-come-to-life; being-lost went, then I-have-found.' Then they how-much
 shukh karlō.
merriment made.

Ār alāk dāngar palārā kh'ēttā-ni thākibār. Ay āhiyā ghar
And his elder son in-the-field remained. He having-come home
 pāng-pāng-bēlā nīt'a ō bāiz-bāznā hunilē. Tāni ay ēk zan
near-near-at-the-time dancing and music heard. Then he one person
 tsākar-gē bārāni dākiyā hud-karilō, 'igilā ki?' Ay a-gē kōlē, 'talāk
servant-to near calling asked, 'these what?' He him-to said, 'thy
 bhāi āhisē, ār tar bāp zābar khāonēr zugār karsē.
brother hath-come, and thy father very-great of-feasting preparation hath-made.
 Ay a-gē bākhār din tan rug-bēdh nāi kariyā pāsē bēdēn.'
He him many days after disease not making-(having) has-got because.'
 Tāni ay gashā hōlē pāsa-bhāy zābāk nā tsāy. Pāsē
Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards
 alāk bāprā āga-bhāy āhiyā a-gē buzhabāk lāgilē. Tāni
his father (to)-front-apartments coming him to-reason-with began. Then
 ay bāprā-gē kabāk dharilē, 'tsā, ata basar dhariyā may ta-gē
he the-father-to to-say began, 'see, so-many years for I thee
 khāwālē-dāwālē, ār talāk hukum kōnō-din-ō nāi phēlālē, tāo
have-fed-etcetera, and thy order on-any-day-even not did-I-throw-away, nevertheless
 tay ma-gē kōnō ēkrā hāgal-sāwā-ō nā dile, zē malāk bhāi
thou me-to any one goat-young-one-even not didst-give, that my relations
 bandhu laiyā ānanda kabō. Kintu talāk ēi palārā, zē
friends taking rejoicing I-will-make. But thy this son, who

bēbashā-gili-lāg lagē talāk dhan-daulat khāiyā phēlāsē,
prostitutes-(plur.)-(dat.) with thy wealth-property having-eaten has-thrown-away,
 ay zakhan āhilē takhan tay ār bēdēn bara zabar khāon
he when came then thou of-him for-the-sake very great feast
 taiyār karlē.' Tāni ay a-gē kay, 'bābā, tay hagal-bēlāi mar
ready hast-made.' Then he him-to says, 'my-son, thou at-every-time of-me
 lagan āsē, ār malāk zā hay, hagal-ita talāk. Tabē-zē
near art, and mine what is, all-even-(is) thine. Nevertheless
 ānanda hulāsh karan bhālāi hasē, kēnenā talāk ēi bhāirā
rejoicing joy making good is, because thy this brother
 mariyā-ō, nāi-marē; hārāyā zābār, tāni pāsē.'
having-died-even, did-not-die; being-lost went, then I-have-found.'

[No. 48A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

HAIJONG DIALECT.

(DISTRICT SYLHET.)

SPECIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

Ekrā dēsh-mi ekrā rājā thākibān. Ay rājālāk ekrā jhiu
One country-in one king was. That king-of one daughter
 biyār jagyi alē. Tāni rājārā kalē, 'kālkā bihāntē
marriage-of fit became. Then the-king said, 'To-morrow in-the-morning
 jāgē dēkhē, agē jhiurā biyā dība.' Ai kathārā ekrā
whom I-may-see, him-to daughter (in) marriage I-will-give.' That word a
 nāri timād hunile. Ay nāri timādālāk ekrā dut-khāuā
widow woman heard. That widow woman-of a milk-eating (i.e., suckling)
 hāpāl • thākibān. Tāni ay nāri timādā āpanā polārāgē rāti
child (i.e., son) was. Then that widow woman her-own boy by-night
 pohābār āga-mi rājālā tsāthāl-mi ghum pātāyā thalē. Tāni
dawning-of before-in king's courtyard-in sleep causing placed. Then
 rājārā bihāntē ũthiyā-mi hāpālāgē dēkhilē: dēkhiyā-mi āpanā
the-king in-the-morning having-risen the-child saw: having-seen his-own
 jhiurāgē biyā dilē. Tāni rājālā āra rānilā manatē
daughter (in) marriage gave. Then the-king-of and the-queen-of mind-in
 tāmte duk ũthilē. Rājālā jhiurā kunu rāo nā kay-kē
much sorrow arose. The-king-of daughter any word not having-said
 Bengali.

bhātārāgē kōlake kāndiyā kāndiyā-mi haurī ghar
the-husband having-taken-to-her-lap weeping weeping mother-in-law house
 bāy jālē. Koy dinā thākiyā-mi haurirā marilē.
direction went. Some days remaining (i.e. afterwards) the-mother-in-law died.
 Kājē hāpālā kāy māgu kāy māu tsinibākē nā pālē. Māgurā
Therefore the-child who wife who mother to-know not was-able. The-wife
 agē puhīyā pāliyā dāngar kariyā-mi lēkhā parā hikibākē
him having-nursed having-tended big making writing reading to-learn
 ekrā māstar thit diyā pāthāsē. Kay dinā hikiyā-mi hāpālā māstar
a master to giving sent. Some days having-learnt the-child the-master
 hit kalē, ‘āmlā ghartē thākā timādā malā ki hay kabāke nā
to said, ‘our house-in living woman me-of what is to-say not
 pāy. Hut kalēo rāo nā kay, jīt kari thākē.’
I-can. Question on-making-even word not says, silence making remains’.
 Tāni māstarā kasē, ‘ek dinā tāmātēkē kubāo, tsāngshāi ki kay.’
Then the-master said, ‘one day well beat, let-see what she-says.’
 Tāni hāpālā ay timādāgē kubālē. Tāni timādā kasē, ‘māgugē kēnē
Then the-child that woman beat. Then the-woman said, ‘wife why
 ingkē kubāo?’ Tāni hāpālā buj pālē. Hāpālā sharam
thus you-beat?’ Then the-child knowledge got. The-child shame
 pāyā-mi māstar thit nēy kay. Māstarlā bujtē āpanā māgu
having-got the-master to not spoke. The-master’s intellect-by his-own wife
 hāpālā tsinilē.
the-child knew.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, ‘I shall give my daughter in marriage to whomever I see first to-morrow morning.’ A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king’s palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him, he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, ‘there’s a woman in our house, and I don’t know what she is to me. If I ask her she keeps silent, and won’t answer me.’ The master said, ‘some day give her a sound drubbing, and let us see what she will say.’ The boy then beat the woman, and she cried out, ‘why do you beat your wife in this way?’ The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master’s artifice.

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunānganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhettia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhettia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term 'Sylhettia' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhettia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinōd. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented *o*, as in *tomār*, is pronounced as if it was *ū*. Moreover, the *y* in words like *kariyā* is not pronounced. The letter *ē* is never pronounced *ā* as is the case in more western dialects of Bengali. When *j* or *ḡ* is pronounced as *z*, the sound is a little softer than that of the *z* in the English 'zeal.' The locative case ends in *a* not *ē*, as *ghara* for *gharē*, in a house.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(WESTERN SYLHET.)

(Babu Padma Nath Bhattacharyya, Vidyāvinōd, 1897.)

A FOLK-TALE.

সিলট্ জিলার শুনামগঞ্জ মোহকুমার মাঝে কালীশুরী গাঁও। ঐ খানে এক খনকার থাকত। এক স্ত্রী আর এক ছাইলা ছাড়া তার ঘর আর কেউ আছিল না। তার বাড়ীত এক দিন রাইত জন কয়েক কুটুম আসিয়া উপস্থিত হইছিল। পাক শাকের পর তার স্ত্রী তারে কহিল, ঘরের খালে ত সকলের কুলাইব না, খান কয়েক পাতা কাটিয়া আন। সে কহিল, অত রাইত পাতা কই পাইমু? তার পর তার স্ত্রী ঘর থাকিয়াই হাত বাড়াইয়া প্রায় দণ্ড দুয়েকের পথ মামুদপুর গাঁওর এক কলা গাছ থাকিয়া পাতা কাটিয়া আনিল। খনকার স্ত্রীর এই কাণ্ড দেখিয়া বড় ভয় পাইল। পর দিন কুটুম সকল গেলে পর সে তার স্ত্রীরে কহিল, তোমার বাপের বাড়ীত যাইবার খবর আসছে, এখনই যাইতে হইব। এই কথা কহিয়া সে তার স্ত্রী আর ছাইলারে লইয়া, এক নাও করিয়া বাড়ী থাকিয়া রোওয়ানা হইল। কত দূর গিয়া একটা গাঙ্গের মাঝ খানে এক চর পাইল। খনকার তখন তার স্ত্রীরে কহিল, তুমি চরের উপর উঠিয়া পাকশাকের জোগাড় কর, আমরা মাছ লইয়া আসি। এই কথা কহিয়া তার স্ত্রীরে চরের উপর রাখিয়া, সে তার ছাইলারে লইয়া নাওএ বহু দূর চলিয়া গেল। তখন তার স্ত্রী তার মতলব বুঝতে পারিল আর ডাকিয়া কহিতে লাগিল, ওরে মুখপোড়া খনকার, ছাইলার মায়ায় তোর আইজ প্রাণ রাখলাম, না হইলে তামসা দেখাইতাম; যা বাড়ী যা কিন্তু তোর ভিটাত যারা থাকব তারাই নির্বংশ হইব। আইজ ও পর্যন্ত ঐ খনকারের ভিটা খালি পড়িয়া আছে ॥

TRANSLITERATION AND TRANSLATION.

Shilaṭ	zilar	Shunām-gaṅja	mohakumēr	māz'ē	Kālī-shurī	gāo.
<i>Sylhet</i>	<i>of-district</i>	<i>Sunāmganj</i>	<i>of-sub-division</i>	<i>in</i>	<i>Kālī-surī</i>	<i>village.</i>
Ai-khānē	ēk	khankār	thākta.	Ēk	stri	ār ēk sāial sārā tār
<i>There</i>	<i>a</i>	<i>Khankār</i>	<i>use-to-live.</i>	<i>One</i>	<i>wife and one</i>	<i>son except other</i>
ghara	ār	kēu	āsil nā.	Tār	bārīt	ēk din rāit zan kayēk
<i>in-home</i>	<i>other</i>	<i>anyone</i>	<i>was not.</i>	<i>His</i>	<i>in-house</i>	<i>one day (at)-night</i>
kuṭum	āshiyā	upasthit	haṣil.	Pāk-shākēr	par	tār stri
<i>relations</i>	<i>having-come</i>	<i>present</i>	<i>became.</i>	<i>Of-cooking-etcetera</i>	<i>after</i>	<i>his wife</i>
tārē	ka'il,	'gharēr	thālē	ta	shakalēr	kulāiba nā,
<i>him-to</i>	<i>said,</i>	<i>'of-the-house</i>	<i>on-the-plates</i>	<i>indeed</i>	<i>of-all</i>	<i>will-be-served not,</i>
khān-kayēk	pātā	kāṭiyā	āna.'	Shē	ka'il,	'ata rāit
<i>a-few</i>	<i>(plantain)-leaves</i>	<i>having-cut</i>	<i>bring.'</i>	<i>He</i>	<i>said,</i>	<i>'so-late (at)-night</i>
pātā	kāi	pāimu?	Tār	par	tār	stri ghara thākiyā-i
<i>leaves</i>	<i>where</i>	<i>shall-I-get?</i>	<i>Of-that</i>	<i>after</i>	<i>his</i>	<i>wife in-the-house</i>
hāt	bārāiyā	prāy	daṇḍa	duyēkēr	path	Māmudpur gāoēr
<i>hand</i>	<i>stretching-forth</i>	<i>nearly</i>	<i>daṇḍa</i>	<i>of-two</i>	<i>journey</i>	<i>Māmudpur of-village</i>
ēk	kalā	gas	thākiyā	pātā	kāṭiyā	ānil.
<i>one</i>	<i>plantain</i>	<i>tree</i>	<i>from</i>	<i>leaves</i>	<i>having-cut</i>	<i>brought.</i>
						<i>The-Khankār</i>

strir ei kāṇḍa dēkhiyā bara bhay pāil. Par din kuṭum-shakal
of-his-wife this action seeing much fear got. Next day the-relations-all
 gēlē par shē tār strirē ka'il, 'tomār bāpēr bārit zāibār khabar
going after he his wife-to said, 'your father's house of-going message
 āshsē, ekhana-i zāitē haiba. Ei kathā kahiyā shē
has-come, now-even to-go it-will-be-necessary. This word saying he
 tār stri ār sāilārē laiṇyā, ēk nāo kariyā, bārī thākiyā rowānā
his wife and son having-taken, a boat engaging, home from started
 hāil. Kata dūr giyā ēk-tā gāngēr mās' khānē ēk
he-became. Some distance going a of-a-river in-the-midst a-certain
 tsar pāil. Khankār takhan tār strirē ka'il, 'tumi tsarēr
island he-found. The-Khankār then his wife-to said, 'you of-the-island
 upar uṭhiyā pāk-shākēr zogār kara, āmrā mās
on having-climbed of-cooking-etcetera preparations make, we fish
 laiṇyā-āshi.' Ei kathā ka'iyā, tār stri-re tsarēr upar
having-caught-return.' This word saying, his wife of-the-island on
 rākhiyā, shē tār sāilārē laiṇyā nāoē bahut dūr tsaliyā gēl. Takhan
placing, he his son taking in-the-boat great distance going went. Then
 tār stri tār matlab buz'tē pāril, ār dākiyā ka'itē lāgil,
his wife his intention to-understand was-able and calling-out to-say began,
 'Ō-rē, mukh-pōra Khankār, sāilār māyāy tōr āiz prāṇ rākhlām
'Ho, thou-burnt-faced Khankār, of-the-son in-pity thy to-day life I-spared,
 nā hāilē tāmshā dekhāitām. Zā bārī zā. Kintu
not if-it-had-been a-wonder I-would-have-shown. Go home go. But
 tōr bhitāt zārā thākhba, tārā-i nirbangsha haiba.' Āiz-ō
thy in-house-site whoever will-dwell, they-verily childless will-be.' To-day-also
 parjānta ai Khankārēr bhitā khāli pariṇyā āsē.
up-to that Khankār's house-side empty fallen is.

FREE TRANSLATION OF THE FOREGOING.

In the Sunāmganj Subdivision of the Sylhet District, there is a village named Kālisurī, in which dwelt a certain Khankār. His family consisted of his wife and one son. One night there came a few of his relations on a visit; and when she had finished her cooking, his wife asked him to go out and cut some plantain-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some plantain-leaves off a tree which was in Māmudpur, a village fully two daṇḍas, or a walk of forty-eight minutes, distant. When the Khankār saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must set out there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, 'you land here and make arrangements for cooking, and we will go and catch some fish.' Saying this, he landed her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankār, in pity for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle.'

Go home, go. But whoever henceforth lives on the site of thy house will be heirless.' Even to the present day, the site of that Khankār's house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylhettia. Natives do not use this title. They call it Jaintiāpurī, Pūrba Srihāṭṭiyā, or Ujāniā. The latter means the language of the upper country. It is estimated that, of the 2,033,000 speakers of Bengali in Sylhet, 678,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in *ār*, not in *ēr*. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable *rā*, which also is found in Cachar, should be noted.

AUTHORITY—

The Government Report on the History and Statistics of Sylhet District, by (?) T. Walton, B.C.S., Calcutta, 1867, contains a Vocabulary of words peculiar to the Sylhet District.

The following notes on Sylhettia Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, I.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, I.C.S., Mr. W. H. Lee, I.C.S., and Babu Padma Nath Bhattacharyya, Vidyāvinōd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

Written character.—Among the low class Muhammadans of the east of the district the use of the Dēva-nāgarī alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. *Puthis* in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

Pronunciation.—The vowel *a* is sometimes pronounced as in 'ball,' and is then transliterated *ā*. This is most noticeable when the vowel is followed by a liquid, as in *mānushār*, of a man; *nāl*, a rod; *mān*, a maund; *ghār*, a house. *Ē* is always pronounced correctly and never as the *ā* in hat. As regards consonants, the first point that strikes one is the guttural pronunciation of *k*, like the German *ch*.¹ Then *ch* is pronounced like English *s*, and there is no difference between *ch* and *chh*. Thirdly *p* is frequently pronounced like *ph* (not *f* but perhaps *pf*). Mr. Porteous does not think that any ordinary Sylhettia could attain to the true sound of *ph*. The change is not universal. Thus *pāp*, sin, does not become *phāph*. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus *ghār* is almost pronounced *gār*, and *ভারী* *bhārī* very much like *bārī*. Sometimes *p* has the sound of *w*, as *supārī*, pronounced *suwārī*.

The sibilant is often, but not invariably, changed to *h*. Thus *hāph* for *sāp*, a snake; *hakaḥ* for *sakal*, all. In words borrowed from Hindūstānī (which are common), the *s*-sound is usually preserved. Thus *sārkar* (not *harkār*) Government; *sazā*, punishment; *sakht*, hard; *sāmhñē*, before; *samjhitē*, to understand. The letter *h* is often dropped, thus *'āti* for *hāti*, an elephant; *ka'ilām* for *kahilām*, I said; so, even, *'āt gāō*, seven

¹ This also occurs in South-Eastern Bengali.

villages, for *hāt gāō*, which is itself for *sāt gāō*. In Eastern Sylhet (as distinct from the western sub-dialect) *j* is not pronounced as *z*. On the contrary the *z* of Hindūstānī words is pronounced as *j*. Thus *jamīn*, land, for *zamīn*. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between *āṭh-gāō*, eight villages, and *'āt-gāō*, but not easily. Practically, the literary word *ashṭa* (pronounced *aṣṭa*) is used for 'eight.'¹

The *umlaut*, or epenthesis, is noticeable in Sylhettia. A coming 'i' (*ee*) sound influences a present vowel, if there is a consonant between; e.g., কণা *kanā* is sounded *kainā*, কাল (কালি) *kāl (kāli)* is pronounced *kāil*. Similarly, চার (চারি) *chār (chāri)* is চাইর *ṣāir*, রাত (Standard Bengali রাত্রি *rātri*) is *rāit*, and so on. This influence is even felt by an antecedent *উ* *u* sound, as in ঘুরিও *ghuriō*, which is plainly *ghuiriō* on a Sylhettia's tongue.

In the following note, when *a* is pronounced as the *ō* in 'home,' it will be transliterated *ō*.

Declension.—

Nom. ঘর *ghār*.

Gen. ঘরের *ghārār*.

Loc. ঘরো (ঘর) *ghārō*.

Abl. ঘরতনে *ghārtanē*.

বাড়ী *bāri*, a homestead.

Locative বাড়ীত (*bārit*).

So other nouns in ই *i*.

Singular.

Plural.

Nom. মানুষ *mānush*, মানুষে *mānushē* (মাইনশে *māinshē*).

মানুষরা *mānushrā*.

Gen. মানুষর *mānshār*.

মানুষরার *mānushrār*.

Dat. মানুষরে *mānush-rē*.

মানুষরারে *mānushrā-rē*.

Acc. do. do.

do. do.

Inst. মাইনশে *māinshē*.

মানুষরায় *mānushrāy*.

The plural sometimes ends in আইন *ain*. Thus ঘরাইন *ghārāin*, houses; গাছাইন *gāṣāin*, trees.

Conjugation.—

Preterite.

Singular.

Plural.

1. আমি দেখিলাম *āmi dēkhlām*

আমরা দেখিলাম *āmrā dēkhlām*.

2. তুমি দেখিলায় *tumi dēkhlāy*

তোমরা দেখিলায় *tōmrā dēkhlāy*.

তুইন দেখিলে *tuin dēkhlē*

তোরা দেখিলে *tōrā dēkhlē*.

3. তাইন (honorific) দেখিলা *tāin dēkhlā*

তাইনরা or } দেখিলা *tāinrā or tāin tāin*

হে (সে) দেখিলো } *hē (sē) dēkhlō*,

তাইন তাইন } *dēkhlā*.

(দেখিল), দেখল } *dēkhlō*

তারা দেখিলো (দেখিল) *tārā dēkhlō*, দেখল *dēkhlō*.

Future.

1. আমি দেখবু *āmi dēkhmu* [also দেখবাম *dēkhhām*—properly Western Sylhet.]

2. তুমি দেখবায় *tumi dēkhhāy*.

তুইন দেখবে *tuin dēkhhē*.

3. তাইন দেখবা *tāin dēkhhā* (honorific):

হে দেখবো (দেখব) *hē dēkhhō*.

¹ Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharyya, Vidyāvinōd, who is a native of Sylhet District, considers that চ *ch* is pronounced more like *ts* than like *s*, but to English ears there is no difference between *ch* and *chh*. He adds that the Musalmāns of the North-east of the district pronounce ক *kh* like the Arabic ك *kā* and খ *ph* like the Arabic ف *f*. The letter হ *h*, he says, is not elided at the commencement of a word. Thus, while he would pronounce কহিলাম *kahlām*, as *ka'ilām*, he would always pronounce the হ at the commencement of হাতি *hāti*

The Conditional Preterite is also used for the Future. It is as follows :—

1. দেখতাম *dēkhtām*.
2. দেখতায় *dēkhtāy*.
দেখতে *dēkhtē*.
3. (Hon.) দেখত *dēkhtā*.
দেখতো *dēkhtō*.

Conditional Present.

1. দেখি *dēkhi*.
2. দেখো (দেখ) *dēkhō*.
দেখ *dēkh*.
3. দেখইন *dēkhain* (honorific).
দেখে *dēkhē*

The sound of the *ai* in *dēkhain* is very much like the sound of the Russian *ai*.

Periphrastic Present.

1. বাইতেছি *jāitēsi*, not *zāchchi*.
বাইয়ার *jāiyār*.
বাইত্রাম *jāitrām*.
বাইরাম *jāirām*.
2. বাইতেছ *jāitēsō* or বাইত্রায় *jāitrāy*, etc.
বাইতেছোছ *jāitēsōs* or বাইত্রে *jāitrē*, etc.
etc., etc.

Perfect.

1. গেছি *gesi*.
2. গেছ *gesō*.
গেছোছ *gesōs*.
3. গেছইন *gesain*.
গেছে *gesē*.

In Western Sylhet the form is গীছি *gīsi*, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, e.g., বসিতে (বসিতে) *baîtē* (*basitē*), to sit.

তুই ব *tui ba*, sit.

তুমি বও *tumi baō* (pronounced *baw-ō*).

আপনি বইন or বউকা *āphni baïn* or *baükā*.

Do not sit (to an inferior) বওছ (বছ) না *baōs* (*bas*) *nā*.

আপনি *āphni* takes the 3rd person honorific of the verb. The feminine of হে (সে) *hē* (*sē*), he, is তাই *tāi*, she.

তাইন *tāin* is equivalent to তিনি *tinī*. *Ki-tā karain tāin*, what does he do? Its plural is তাইনরা *tāinrā*, তাইন তাইন *tāin tāin*, and even তিনিরা *tinirā*, according to locality.

- The last form is not considered correct, though it occurs in petitions. তান *tān* is the genitive and oblique case of হে *hē*, he, and of তাই *tāi*, she. Some derivative pronominal form are, এবায় *ēbāy*, this way; উবায় *ubāy*, that way; হনো *hanō*, there; যেব্লা *jēblā*, when তবলা *tēblā* or হেব্লা *hēblā*, then; কুবায় or কুয় *kubāy* or *kucāy*, where; কেমনে

kēmanē, how ; কেনে *kēnē*, why ; এখন *akhan*, now ; কিণ্ডর লাগি *kiōr lāgi* or কিসের লাগি *kisēr lāgi*, why ? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

‘ I wish to go ’ may be expressed—

আমি যাইতে চাই *āmī jāitē chāi*.

আমি যাইতাম চাই *āmī jāitām chāi*.

আমি যাইবার চাই *āmī jāibār chāi*.

In the second case both the verbs are inflected in the other persons, *e.g.*—

তুমি যাইতায় চাও *tumi jāitāy chāō*.

হে যাইত চায় *hē jāitō chāy*.

তাইন যাইতা চাইন *tāin jāitā chāin*.

Some simple sentences.

1. আছিরার মা ঘরতনে ভাগ্ছে, হুনলাম। কথা হাঁচা নি।

Āsirār mā ghārtanē b'āgsē hunlām. Kathā hāsā ni ?

heard that Asirā's mother has fled from home. Is not this true ?

2. আমি কইতাম পারতাম না

Āmi ka'itām pārtām nā.

I could not say.

3. ছোঁড়াটা কিতা লাগি দৌড়ি আইছে

Sōrā-tā kitā lāgi dauṛi āisē ?

Why has the boy run here ?

4. তান বাফে মারবার লাগি খেদাইছে

Tān bāphē mārbar lāgi khēdāisē.

His father pursued him to beat him.

5. [Lady to cook] কিতা গো ভাত বানাইল্ অইল্ না ?

Kitā gō bhāt bānāil 'aīl nā ?

How ? has the rice not been cooked ?

[Servant] না আমি আত কাটি লাইছি

Nā āmi 'āt kātī lāisi.

No, I have cut my hand.

[Lady] হারামজাদী তোরে হুরাইন দি বাড়িয়া বার করি দিবার কাম।

Hārāmjādī tōrē hurāin di bāriyā bār kari dibār kām.

You good-for-nothing. You ought to be beaten with a broom and turned out.

[Servant] বোবাই কিতা কর্ম্ম। আপনাইন্তর নিমক খাইয়া তন বান্ধা আছি। আপনাইন্তে

Bōbāi kitā karmū ? āphnāintar nimak khāiyā tan bāndhā āsi. Āphnāintē

হুরাইন দি বাড়িলেও যাইতাম না।

hurāin di bārilē-ō jāitām nā.

Mistress (Lit. foster-sister). What can I do ? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go.

[Mistress] চুব থাক্। বক্ বক্ করিছ না। তোর আত খুইয়া কতখিনি তেল লাগাই দে,

Chub thāk, bak bak karis nā. Tōr 'āt d'uiyā katakhini tēl lāgāi dē,

তউ আর বিস কর্ত না।

taū ār bish kartō nā.

Be quiet: don't chatter. If you wash (*future*) your hand and apply some oil, it will not smart.

[Zamindar]. তুইন খাজনা দাখিল কর্তে (করবার) আইছোছ?
Tuīn khājñā dākhil kartē (karbār) āisōs?
 Have you come to pay in your rent?

[Raiyat]. না। মোর গেছে টেকা নাই। ধান দাইলে দিমু
Nā; mōr gesē tēkā nāi. D'ān dailē dimu. (গেছে=কাছে)
 No. I have no money. I will pay after cutting my dhan.

[Zamindar]. টেকা করজ করবার কাম আছিল। তর ঘরটা বেচি ফেলাইমু।
Tēkā karaj karbār kām āsil. Tōr g'ār-tā bēchi phēlāimu.
 You should have borrowed the money. I will sell up your house.

[Raiyat]. ঘরো তউ কুছু নাই। তদন্ত করিবার লাগি একটা লোক পাঠাউনা।
G'ārō taū kusu nāi. Tadanta karibār lāgi ēktā lōk pāṭhāukā.
 There is nothing in my house. Please send a man to enquire.

[Zamindar]. তোর লোগে কিছু আনোছ নাই।
Tōr lōgē kisu ānōs nāi?
 Have you brought nothing with you?

NOTE.—In this note the inherent *a* when it has the *aw*-sound as in *ball* is transliterated *ā*. When it has the *o*-sound as in *roll* it is transliterated *ō*. Sometimes the *o*-sound is represented by the vernacular *ও* in writing, e.g. *কর্ত্ত* or *কর্ত্তো* *kartā* or *kartō*, he will do.

A FABLE.

এক কেছুলাটি আর এক কাটল পাতায় ইয়ারানা কইলা। কাটল পাতায় কইলা, ইয়ার
Ēk kēsulāṭi ār ēk kāṭal-pātāy iyārānā ka'ilā. Kāṭal-pātāy ka'ilā, 'iyār,
A clod¹ and a jack-leaf friendship made. The-jack-leaf said, 'friend,
 জেবলা মেগ আনব, আমি তোমার উপরে রইমু। কেছুলাটিয়ে কইলা জেবলা
jēblā mēg ānbō, āmi tōmār uphrē ra'imū.' Kēsulāṭiyē ka'ilā, 'jēblā
when cloud will-come, I your above will-remain.' Clod said, 'when
 হাওয়া আনব আমি তোমার উপরে রইমু। অলাখান থাকইন। এক
hāwā ānbō, āmi tōmār uphrē ra'imū.' Alākhān thākhain. Ēk
wind will-come, I your above will-remain.' Thus they-remain: One
 দিন মেগে তুফানে আনল; কেছুলাটি নিলগী² খুইয়া, কাটলপাত
din mēgē tūphānē ānlō; kēsulāṭi nilgī d'uiyā, kāṭal-pātā
day rain storm came; clod (it washed-away) jack-leaf
it-carried-off washing,
 নিলগী উড়াইয়া। কিছা গেলগী ফুড়াইয়া।
nilgi urāiyā. Kissā gēlgi³ phurāiyā.
(blew-away causing-to-fly). Story is-gone having-ended (or being-fulfilled).
it-carried-off.

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also.

¹ Lit. a worm-ca ting.

² = নিল গিয়া *nilō giyā*.

³ = গেল গিয়া *gēlō giyā*.

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

. (SYLHET DISTRICT, ASSAM.)

(Babu Giris Chandra Nag, 1898.)

কোন মানুষর দুই পুয়া আছিল। তাহাদের মধ্যে ছোটটী বাপরে কহিল্, বাবা, বিষয়ের যে অংশ আমার বাটে পড়ে আমারে দেও। তাহাতে সে তাহাদের মধ্যে বিষয় বাটিয়া দিল। তার পর বেশী দিন না যাইতেই ছোট পুয়া হকল বিষয় জমাইয়া বিদেশ চলিয়া গেল্। সেখানে যাইয়া ধুমধাম করিয়া হকল সম্পত্তি খুয়াই লাইল্। হকল টেকা খরচ হইলে, ঐখানে বড় আকাল হইল্, তাহাতে তার টানা টানি পড়িল। পরে সে সেই দেশর এক গৃহস্তর সাথে যাইয়া মিলিল্; আর সে তাহারে হুয়র রাখিতে বন্ধে পাঠাইল্। আর সে হুয়র যে তুষ খায় তাহা দিয়া পেট ভরিতে খুশি হইত, কিন্তু কেহই তাহা দিত না। পরে তার হুশ হইলে কহিল্ আমার বাপর বাড়ীতে কত মজুর মানুষে যত ইচ্ছা খায় আর ফেলায়, আর আমি খিদায় মরতেছি। আমি বাবার কাছে যাইমু, আর কহিমু যে, বাবা, আমি ঈশ্বরের বিরুদ্ধে আর তুমার নিকট দুঃ করছি। আমি পুত্র বলিয়া চিন দিবার যুগ্য নহি, আমারে তুমার একজন মজুরের মত রাখ। পরে সে উঠিয়া তার বাপর কাছে আইল্, কিন্তু দূরে থাকতেই তার বাপ তাহা দেখিয়া মায়া করল, আর দৌড়িয়া তার গলত ধরিয়া চুমা দিল। তখন বেটা বাপরে কহিল্ বাবা, আমি ঈশ্বরের বিরুদ্ধে ও তুমার সামনে পাপ করছি, আমি আর পুত্র বলিয়া চিন দিবার যুগ্য নহি। কিন্তু বাপ তাহার চাকর হকলরে কহিল ভাল পুষাক আনিয়া তাহা পিন্ধাও, তার হাতে একটা আঙ্গটী আর পায়ে জুতা পিন্ধাও, আর আমরা খাইয়া মজা করি। কেননা, আমার পুয়া মরছিল্ আরবার জিইয়াছে। হারাইছিল্, আরবার পাওয়া গেল্। তাহাতে তারা খুব আমোদ আনন্দ করতে লাগল ॥

তখন তার বড় পুয়া খেতে ছিল। সে বাড়ীর নিকট আইলে নাচ গাওনার সঙ্গ হনল। সে একজন চাকররে ডাকিয়া জিঘাইল্, এ হকল কিয়র? সে তাহারে কহিল্, তুমার ভাই বাড়ীত আইছে, তাতে তুমার বাপ বড় খানি দিছন, কেননা তাহাে সুস্থ অবস্থায় পাইছন। সে রাগিয়া ভিতরে যাইতে রাজি হইল না। পরে তার বাপ বাহিরে আসিয়া তাকে সাধিতে লাগল। তখন সে জওয়াব দিয়া বাপরে কহিল্। এত বছর ধরিয়া আমি তুমার সেবা করছি, তুমার কনু কথা কনু দিনও ফিরাই নাই, তথাপি তুমি কনু দিনও আমারে একটা ছাগল বাচ্ছাও দেও নাই, যে আমার বন্ধু হকলরে লইয়া আমোদ করি। কিন্তু তুমার এই পুয়া তুমার বিষয় আশয় বেশাদের নিয়া খাইয়া ফেলিয়াছে, সে আসতেই তখন তুমি তার জন্ত বড় খানি দিছ। তাহাতে সে তাহাে কহিল্, বাপু তুমি সর্বদাই আমার সঙ্গে আছ, আর আমার যাহা আছে হকলই ত তুমার। কিন্তু এখন আমোদ করা ও খুশি হওয়া উচিত হইছে, কারণ তুমার এই ভাই মরিয়া গেছিল্, বাঁচি উঠল, হারাই গেছিল্, পাওয়া গেল্ ॥

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

The transliteration in this and the following specimen is on the semi-phonetic system explained on p. 203, except that both ষ and ঞ are represented by *sa*, জ by *ja*, and ঞ by *ja*.

Kōna mánushār dui puyā āsil, tāhādēr madh'ē sōṭa-ti bāprē ka'il, 'bābā, bishayēr jē angsha āmār bāṭē parē, āmārē dāō.' Tāhātē, shē tāhādēr madh'ē bishay bāṭiyā dila. Tār par bēshi dīn nā jāitē-i sōṭa puyā hakal bishay jamāiyā bidēsh saliyā gēl. Shēkhānē jāiyā dhūmdhām kariyā hakal shampatti khuwāyi lāil. Hakal tēkā kharas haile, aikhānē barā ākāl haile, tāhātē tār tātātāni paril. Parē shē shē-i dēshar ēk gribastār sāthē jāiyā milil; ār shē tāhārē hūyar rākhītē bandhē pāṭhāil. Ār shē hūyar jē tush khāy tābā diyā pēt bharitē khushi haṭta, kintu kēha-i tārē dīṭa-nā. Parē tār hūsh haile ka'il, 'āmār bāpār bāritē kata majur mánushē jata ichchā' khāy ār phēlāy, ār āmi khidhāi martēsi. Āmi bābār kāsē jāimu, ār ka'imu jē, "bābā, āmi Ish'arēr biruddhē ār tumār nikaṭ dush karsi. Āmi pūtra sin dibār jugg'a nahi. Āmārē tumār ēk-jan mazurēr mata rākha." Parē shē ūṭhiyā tār bāpār kāsē āil. Kintu dūrē thāktē-i tār bāp tārē dēkhiyā māyā karla, ār dauriyā tār galāt d'ariyā sumā dila. Takhan bēṭā bāprē ka'il, 'bābā āmi Ish'arēr biruddhē ō tumār shāmnē pāp karsi, āmi ār putra baliyā sin dibār jugg'a nai.' Kintu bāp tāhār sākar hakalrē ka'ila, 'bhāla pushāk āniyā tārē pindhāō, tār hātē ēk-tā āngṭi ār pāyē jutā pindhāō, ār āmrā khāiyā majā kari. Kēnanā āmār puyā marsil, ārbār jūiāsē; hārāisil, ārbār pāwā gēl.' Tāhātē tārā khub āmōd āhlād kartē lāgla.

Takhan tār barā puyā khētē sila. Shē bārīr nikaṭ āilē nās gāonār shabda hunla. Shē ēk-jan sākarēr dākiyā jighāil, 'ē hakal kiyar?' Shē tāhārē kahila, 'tumār bhāi bārit āisē, tātē tumār bāp barā khāni dīsan, kēnanā tārē shustha abasthāy pāisan.' Shē rāgiyā bhitārē jāitē rāji haile nā. Parē tār bāp ba'irē āshiyā tākē shādhītē lāgla. Takhan shē jawāb diyā bāprē ka'il, 'ēta basar dhariyā āmi tumār shēbā karsi, tumār kunu kathā kunu dīn-ō phirāi nai, tathāpi tumi kunu dīn-ō āmārē ēk-tā sāgal bāchchbā-ō' dāō nai, jē āmār band'u hakalrē laiāyā āmōd kari. Kintu tumār ēi puyā tumār bishay āshay bēshyādēr niyā khāiyā phēliyāsē, shē āshtē-i takhan tumi tār jan'a barā khāni dīsa.' Tāhātē shē tārē ka'il, 'bāpu tumi sharbbadāi āmār shaṅgē āsa, ār āmār jābā āsē hakala-i ta tumār. Kintu ēkhan āmōd karā ō khushi hawā usit haīsē kārān tumār ēi bhāi mariyā gēsīl, bāsi ūṭhla; hārāi gēsīl, pāwā gēl.'

The following statement of an accused person is a very good specimen of typical Eastern Sylhettia.

So pronounced.

[No. 51.]

INDO-ARYAN FAMILY.**(EASTERN GROUP.)****BENGALI OR BANGA-BHĀSHĀ.****EASTERN DIALECT.****(EAST OF SYLHET DISTRICT, ASSAM.)**

আমি আমার বাড়ীত আছলাম। তেউ এক ছালিয়ায় গিয়া কহিল্ তিল নেয় গিয়া আরজ্জদে কাটিয়া। তেউ আমি গেছি, গিয়া হারি আপত্তি করলাম তিল কাটত না। তার পরে হে কহিছে যে শরত ঠাকুরর হুকুমে আইছি আমি তিল কাটাত। তার পরে আমি কহিলাম যে আমার চৌদ্দ বছরি জোত জমিন, ফলাইল ফসল, তুই নিতেগি কিলাকান। তেউ কাচি লইয়া কুদিছে আমার বায় দিয়া আমারে কাচি লাইত। তার পরে আমি কাচিত ধরছি খাবা মারিয়া। তার পর পাক দিয়া চাহিলাম তউ দেখি তার মামু একজন খাড়া। তেউ হে আইয়া আমারে ও তারে ছুটাইয়া দিল্। পরে দৌড়ি লাগি লইয়া আমার মাথার মাঝে মারছে বাড়ি। আমি কহিছি দেখিও ঠাকুর হকল আমারে মারি লাইল। তার পরে আমি বাড়ি খাইয়া পড়িগেছি গিয়া। আমারে বেজান লাঠি দিয়া পিঠির মাঝে মারছে। হাতর মাঝেও মারছে। তার পরে হে তিল কাটিয়া বহিয়া নিছে গিয়া। আমারে আমার ভাগিনয়া বাড়ীত আনিল্। হে তিল কাটিছে, আর হরুতা কয়ণ্ডয়ে বইছুন ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

Āmi āmār bārīt āslām. Tēu ēk sālīāy giyā ka'il, 'til
I my house-in was. Then a child having-gone said, 'sesamum
nēy-giyā Ārjadē kāṭiyā.' Tēu āmi gēsi, . giyā-hāri āpatti
has-taken-away Arzadē having-cut.' Then I went, *having-gone objection*
karlām, 'til kātṭa nā.' Tār-parē hē ka'isē jē, 'Sharat Thākūrār
made, 'sesamum cut not.' Thereafter he said that, 'Śarat Thākūr's
bukumē āisi āmi til kātāt.' Tār-parē āmi ka'ilām jē, 'āmār
order-by am-come I sesamum to-cut.' Thereafter I said that, 'my
saudda basari jōt-jamin, phalāil phashal, tui nitēgi kilākān.'
fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why ?'
 Tēu kāsī laiṭyā kudisē āmār bāy-diyā āmārē kāṭi-lāita. Tār-parē āmi
Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I
kāsīt dharsi thābā māriyā. Tār-par pāk-diyā sā'ilām; taū
the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then
dēkhi tār māmu ēk-jan kbārā. Tēu hē āiyā āmārē ō tārē suṭāiyā-dil.
I see his uncle one-person standing. Then he coming me and him separated.
 Parē dauri lāṭhi laiṭyā āmār mātḥār nāj'ē mārse bāri. Āmi
Afterwards running a-stick taking my of-head on he-struck a-blow. I
ka'isi, 'dēkhiō, thākūr-hakal, āmārē māri-lāil.' Tār-parē āmi bāri
said, 'look gentlemen-all, me he-has-killed.' Thereafter I a-blow
khāiyā pari-gēsi-giyā. Āmārē bējan lāṭhi diyā piṭhir māj'ē mārse
having-eaten fell-down. Me soundly stick by of-back on he-beat
hātār māj'ē ō mārse. Tār parē hē til kāṭiyā
of-the-hand on also he-beat. Of-that after he the-sesamum having-cut
ba'iyā-nisē-giyā. Āmārē āmār bhāgināy bārīt ānil. Hē til kāṭisē, ār
carried-it-away. Āe my nephew home brought. He the-sesamum cut, and
hurūtā kayguyē baṣun.
boys several carried-it-away.

FREE-TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Ārjad was cutting and carrying off my sesamum. On this I went (to the field), and objected to his cutting. Then he replied, 'I am come to cut the sesamum by the order of Śarat Thākūr.' I answered, 'This land has been cultivated by me for fourteen years. The crop was sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,

but I caught the sickle in my hand. I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed.

There is a tendency to pronounce an initial *p* as *f*. Thus *paramarsa*, counsel, is pronounced *förömörshö*. So strong is this tendency that words which properly commence with *ph* are spelt with a *p* and pronounced as if beginning with *f*. Thus *phēlāi-yāchhi*, I disregarded, is spelt *pālāichhi* and is pronounced *fālāisi*. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in *ār*, in which the *ā* is pronounced like the *aw* in *awl*. Thus, *mānushār*, of a man. The locative ends in *a*. Thus, *dēsa*, in a country.

Amongst verbal forms, note *hayar*, it is, used in asking a question. Note also forms like *kartrā*, he is doing; *āichhāin*, he (honorific) has come; *dichhāin*, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihari. Also note *pāīlaanē*, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY—

Report on the History and Statistics of Cachar District, by (?) J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀṄGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

একজন মানুষর দুগুয়া পুয়া আছিল। তার মাঝে ছুটটায় বাপরে কৈল বাবা আমার হিসাত সামানর যে বাট পড়ে হি বাট আমারে দেও। বাপে তার সামান বাটিয়া তারারে দিয়া লাইল, থুড়া দিন করে হরু পুয়ায় তার হিসার হাবৈব ধন এখান করিয়া দূরে বিদেশ গেছিল গিয়া। হিখান গিয়া ফতুয়ামি করিয়া হাবৈব ধন উড়াইয়া দিল। তার হাবৈব ধন খরচ হই গেলে পর হউ দেশ বড় জবর আকাল লাগিল, তেউ তার খরচ টানাটানি আরম্ভ হৈল। তার বাদে সে হউ দেশর এক গিরস্থর লগে গিয়া মিলিল। গিরস্থ তারে শূয়র রাখিবার লাগিয়া বন্দ পাঠাইয়া দিল। হিখান শূয়রে যে তুষ খাইত, হউ তুষ দিয়া পেট ভরতে পাল্লেও সে ভাল পাইল অনে, কিন্তু কেউ তারে তুষও দিলনা। যেব্লা তার হুশ হৈল এত সে কৈল আমার বাপর দরমা খাওরা কত চাকরে কত খাইন আর কত পালাইন, আর আমি ভুকে মরি, আমি উঠিয়া বাবার গেছে গিয়া কৈমু বাবা, আমি ঈশ্বরের গেছে আর তুমার সামনে পাপ করছি। আমি আর তুমার পুয়া কৈয়া চিন দিবার লায়েক নায়। আমারে তুমার দরমা খাওরা চাকর করিয়া রাখ। তেউ উঠিয়া সে তার বাপর গেছে গেল। কিন্তু সে ফাই দূর থাকতেউ তারে দেখিয়া তার বাপর মায়া লাগল। সে লড়াইয়া গিয়া তার গলাত আঞ্জা করিয়া ধরিয়া হুঙ্গা দিল। তেউ পুয়ায় তারে কৈল বাবা আমি ঈশ্বরের গেছে আর তুমার সামনে পাপ করছি, আমি আর তুমার পুয়া বলিয়া চিন দিবার লায়েক নায়। কিন্তু বাপ তার চাকর সকলরে কৈল, সকলতনে ভাল কাপড় আনিয়া তারে পিন্দাও, তার হাত এগুয়া আঙ্গুইট দেও, আর পাও জুতা পিন্দাই দেও। আর আমরা খাইয়া আমোদ করি। কেনেনা আমার এই পুয়া মরি গেছিল জিয়া উঠছে, হারিয়া গেছিল, পাওয়া গেছে। আর তারা আমোদ কর্ত লাগল ॥

তার বড় পুয়া খেত আছিল। সে যেব্লা বাড়ীর গেছে আইবার লাগল তেউ গীত আর নাচর আওয়াজ শুনল। সে এক চাকররে ডাকিয়া জিগাইল কিয়র লাগি ইতা হয়র। চাকর তারে কৈল তুমার ভাই আই-ছইন, আর তুমার বাপে এক খানি দিছইন, কেনেনা তাইন তারে ভালা ভালি ফিরিয়া আইছে পাইছইন। ইকথা শুনিয়া সে গুসা হৈল, আর বাড়ীত্ গেলনা, এরু থাকিয়া তার বাপ বারে আইয়া তারে মিনত্ করবার লাগল। সে তার বাপরে কৈল, অত বচ্ছর ধরি আমি তুমার তলে খাটি আর কুন্স দিন তুমার কথা পালাইছিনা তেও তুমি আমারে কুন্স দিনও আমার বান্ধব সকলরে লইয়া খুসি বাসি করিবার লাগি এগুয়া ছাগলর ছাওও দিছনা, আর তুমার ই পুয়া আইতেউ তার লাগি এক খানি দিলাই, যদিও সে নটী সকল লইয়া তুমার ধন উড়াইছে। সে তার পুয়ারে কৈল তুমি বরাবরউ আমার লগে আছ। আর আমার যেতা আছে সকলউ তুমার। কিন্তু তুমার এই ভাই মরি গেছিল, জিয়া উঠছে, হারাই গেছিল, পাওয়া গেছে, এর লাগি আমরা খুশি হৈয়া আমোদ করা উচিৎ ॥

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is hard as in *this*, *sin*. It is not pronounced like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *â* as the *a* in *hat*; *ê* as the *e* in *met*; *ô* as the *o* in *hot*; *â* like *a* in *all*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote* and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēkjan <i>Ākzōn</i> One-person	mānushar <i>mānshār</i> man's	duguyā <i>duguā</i> two	puyā <i>puā</i> sons	āchhila. <i>āsīl.</i> were.	Tār <i>Tār</i> Of-them	mājhē <i>māzē</i> among	chhuṭaṭāy <i>suṭāṭāi</i> the-younger				
bāp-rē <i>bāp-rē</i> the-father-to	kaīla, <i>kō'ilō,</i> said,	‘bābā, <i>‘bābā,</i> ‘father,	āmār <i>āmār</i> my	hisāt <i>hishāt</i> share-in	sāmānar <i>shāmānār</i> of-property	yē <i>zē</i> what	bāt <i>bāt</i> share	parē, hi <i>pōrē, hi</i> may-fall, that			
bāt <i>bāt</i> share	āmā-rē <i>āmā-rē</i> me-to	dēō. <i>dāō.</i> give.	Bāpē <i>Bāpē</i> The-father	tār <i>tār</i> his	sāmān <i>shāmān</i> property	bāṭiya <i>bāṭē</i> dividing	tārā-rē <i>tārā-rē</i> them-to	diyā-lāila. <i>diā-lāilō.</i> gave-away.	Thurā <i>Thurā</i> A-few		
din <i>din</i> days	karē <i>kōrē</i> after	huru <i>huru</i> the-younger	puyāy <i>puāi</i> son	tār <i>tār</i> his	hisār <i>hishār</i> of-share	hābbai <i>hābbāi</i> all	dhan <i>dhōn</i> wealth	ēkhāna <i>ēkhānō</i> in-one-place	kariyā <i>kōrē</i> making,	dūrai <i>dūroi</i> very-distant	
bidēs <i>bidēsh</i> foreign-country	gechhila-giyā. <i>gēsīl-giā.</i> went-away.	Hikhāna <i>Hikhānō</i> There	giyā <i>giā</i> having-gone	phatuyāmi <i>fātuāmi</i> debauchery	kariyā <i>kōrē</i> doing	hābbai <i>hābbāi</i> all	dhan <i>dhōn</i> wealth				
urāiyā-dila. <i>urāi-dilō.</i> he-wasted.	Tār <i>Tār</i> His	hābbai <i>hābbāi</i> all	dhan <i>dhōn</i> wealth	kharach <i>khōrōs</i> expended	hai-gelē <i>hoi-gēlē</i> having-become	par, <i>fōr,</i> after,	haū <i>hoū</i> that	dēśa <i>dēsha</i> in-country	bara <i>bōrō</i> a-very		
jabar <i>zōbōr</i> severe	ākāl <i>ākāl</i> famine	lāgila, <i>lāgil,</i> began,	tēū <i>tēū</i> then	tār <i>tār</i> his	kharchar <i>khōrsōr</i> of-expense	ṭānātāṇi <i>ṭānātāṇi</i> distress	ārambha <i>ārōmbhō</i> beginning	haila. <i>hoilō.</i> took-place.			
Tār <i>Tār</i> Of-that	bādē <i>bādē</i> after	sē <i>hē</i> he	haū <i>hoū</i> that	dēsār <i>dēshār</i> of-country	ēk <i>āk</i> a	girasthar <i>girōsthār</i> house-holder	lagē <i>lōgē</i> near	giyā <i>giā</i> going,	milila. <i>mililō.</i> joined.		
Girastha <i>Girōsthō</i> The-house-holder	tā-rē <i>tā-rē</i> him	śuyar <i>huōr</i> swine	rākhibār <i>rākhibār</i> of-keeping	lāgiyā <i>lāgiā</i> for	banda <i>bōndō</i> in-field	pāṭhaiyā-dila. <i>pāṭhāiā-dilō.</i> sent-away.	Hikhāna <i>Hikhānō</i> There				
śuyarē <i>huōrē</i> the-swine	yē <i>zē</i> what	tush <i>tush</i> husks	khāita, <i>khāitō,</i> used-to-eat,	haū <i>hoū</i> those	tush <i>tush</i> husks	diyā <i>diā</i> with	pēṭ <i>pāṭ</i> belly	bhartē <i>bhōrtē</i> to-fill	pālle-o <i>pāllē-ō</i> if-he-had-been-able	sē <i>hē</i> he	bhālā <i>bhālā</i> good
pāila-anē, <i>pāilō-ōnē.</i> would-have-fared it, Bengali.	kintu <i>kintu</i> but	kēu <i>kēu</i> any-one	tā-rē <i>tā-rē</i> him-to	tush-ō <i>tush-ō</i> husks-even	dila-nā. <i>dilō-nā.</i> gave-not.	Yēblā <i>Zēblā</i> When	tār <i>tār</i> his	huś <i>hush</i> sense	haila <i>hoilō</i> became		

2 H 2

 t s  kaila, ' mar b par darm -kh or ' kata ch kar  kata kh in,  r
  t h  k 'il , ' mar b p r d rm -kh or  k t  s k r  k t  kh in,  r
 then he said, 'my father's wages-eating how-many servants how-much eat, and
 kata p l in  r  mi bhuk  mari.  mi u hiya b b r g chh  giy 
 k t  f l in  r  mi b'uk  m ri.  mi u h  b b r g s  gi 
 how-much throw-away and I of-hunger die. I rising of-(my)-father near going
 kaimu, "b b   mi  s war r g chh ,  r tum r s mn  p p karchhi.  mi  r tum r
 k 'imu, "b b   mi Ish r r g s ,  r tum r s mn  f f k rs .  mi  r tum r
 will-say, "father I of-God near, and of-thee before sin have-done. I any-more thy
 puy  k iy  chin dib r l yek n y.  m -re tum r darm -kh or  ch kar
 pu  k 'i  sin dib r l  k n i.  m -r  tum r d rm -kh or  s k r
 son saying acquaintance of-giving fit am-not. Me thy wages-eating servant
 kariy  r kha." 'T u u hiy  s  t r b par g chh  g la. Kintu s  ph i d r
 k r  r kh ." 'T u u h  h  t r b p r g s  g l . Kintu h  f i d r
 making keep." 'Then rising he his father's near went. But he very far
 th kt -u t -r  d khiy , t r b par m y  l gla. S  l r iy  giy  t r
 .th kt -u t -r  d kh , t r b p r m y  l gl . H  l r i gi  t r
 remaining-also him seeing, his father's compassion arose. He running going his
 gal t   j  kariy  dhariy  hung  dil . T u puy y t -r  kaila, 'b b   mi
 g l t   z  k r  d' r  hung  dil . T u puy i t -r  k 'il , 'b b   mi
 on-neck around making catching kiss gave. Then the-son him-to said, 'father I
  s war r g chh ,  r tum r s mn  p p karchhi,  mi  r tum r puy , baliy 
 Ish r r g s ,  r tum r s mn  f f k rs ,  mi  r tum r pu , b l 
 of-God near, and thy before sin have-done, I any-more thy son, saying
 chin dib r l yek n y.' Kintu b p t r ch kar-sakal-r  kaila, 'sakaltan 
 sin dib r l  k n i.' Kintu b p t r s k r-h k l-r  k 'il , 'h k lt n 
 acquaintance of-giving fit am-not.' But the-father his servants-to said, 'than-all
 bh l  k par  niy  t -r  pind  , t r h t  gu    gu  d  ,  r p   jut 
 bh l  k p r  n  t -r  pind'  , t r h t  gu    gu  d  ,  r p   zut 
 good clothes bringing him put-on, his on-hand a ring give, and on-foot shoes
 pind i-d  .  r  mar  kh iy   m d kari; k nen   mar  i puy  mari
 pind' i-d  .  r  m r  kh y   m d k ri; k  n   mar  i pu  m ri
 put-on. And (let)-us eating rejoicing make; for my this son dying
 g chhila, ji  u chh ; h riy  g chhila, p oy  g chh .'  r t r   m d
 g sil, z  u hs ; h r i g sil, p w  g s .'  r t r   m d
 went, living has-risen; lost went, found has-gone.' And they rejoicing
 kart  l gla.
 k rt  l gl .
 to-make began.

T r bar  puy  kh ta  chhila. S  y bl  b r r g chh   ib r l gla
 T r b r  pu  kh t   sil. H  z bl  bar r g s   ib r l gl 
 His elder son in-field was. He when of-house near to-come began
 te  git  r n char  oy j  unla. S   k ch kar-r  d kiy  jig ila, 'kiyar l gi
 t u git  r n s r  w z hunl . H   k s k r-r  d k  zig il , 'kiy r l gi
 then song and of-dancing the-sound he-heard. He a servant calling asked, 'why
 it  hayar?' Ch kar t -r  kaila, 'tum r bh i  ichh in,  r tum r b p   k
 it  h  r?' S k r t -r  k 'il , 'tum r bh i  is  in,  r tum r b p   k
 his is?' The-servant him-to said, 'thy brother has come, and thy father a

khāni dichhañ, kēnēnā tāñ tārē bhālābhāli phiriya āichhē pāichhañ.
khāni disōñ, kēnānā tāñ tārē bhālābhāli firē āisē pāisōñ.
 feast has-given because he him safe-and-sound again having-come he-has-found-him.
 I kathā suniyā sē gusā haila, ār bārit gēla-nā. Ēru thākiyā tār bāp bārē
I kōthā huniā hē gusā hoilō, ār bārit gēl-nā. Ēru thākiā tār bāp bārē
 This story hearing he angry became, and in-the-house went-not. This for his father out
 āiyā tārē minat karbār lāglā. Sē tār bāp-rē kaila, 'ata bachchhar dhari
āiā tārē minōt kōrbār lāglō. Hē tār bāp-rē kō'ilō, 'ōtō bōssōr dhōri
 coming him-to entreaty to-make began. He his father-to said, 'so-many years for
 āmi tumār talē khāṭi, ār kunu-din tumār kathā pālāichhi-nā: tēo tumi
āmi tumār tōlē khāṭi, ār kunu-din tumār kōthā fālāisi-nā: tēo tumi
 I of-thee under am-working, and any-day thy word I-have-disobeyed-not: nevertheless thou
 āmā-rē kunu-din-ō, āmār bāndhav-sakal-rē laiya khusi-bāsi karibār lāgi
āmā-rē kunu-din-ō, āmār bāndhōb-hōkōl-rē lōiā khushi-bāshi kōribār lāgi
 me-to any-day, my friends taking merriment of-doing for
 ēguyā chhāgalar chhāō-ō dichha-na. Ār tumār i puyā āitē-u, tār lāgi ēk
ēguā sāgalār sāō-ō disō-na. Ār tumār i puā āitē-u, tār lāgi āk
 a-single goat's kid-even thou-gavest-not. And thy this son immediately-on-coming of-him for a
 khāni dilāi, yadi-ō sē naṭi-sakal laiya tumār dhan urāichhē. Sē tār puyā-rē
khāni dilāi, zōdi-ō hē nōṭi-hōkōl lōiā tumār dhōn urāisē. Hē tār puā-rē
 feast thou-gavest, although he harlot taking thy wealth has-squandered. He his son-to
 kaila, 'tumi barābar-u āmār lagē āchha, ār āmār yētā āchhē sakal-u tumār;
kō'ilō, 'tumi bōrābōr-u āmār lōgē āsō, ār āmār zētā āsē hōkōl-u tumār;
 said, 'thou always-even of-me near art, and mine what-much is all-even (is) mine;
 kintu tumār ēi bhāi mari gēchhila, jiyā uṭchhē; harāi gēchhila,
kintu tumār ēi bhāi mōri gēsīl, ziā uṭhsē; hārāi gēsīl,
 but thy this brother dying went, living has-risen; lost went,
 pāoyā gēchhē; ēr lāgi āmarā khusi haiyā āmōd karā uchit.
pāwā gēsē; ēr lāgi āmōrā khushi kōiā āmūd kōrā usit.
 found has-gone; of-this for we happy being rejoicing making (is) proper.

[No. 53.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

আমি গাই চুরি কৰি না। আমাৰ লগে এই আদাওতি কৰ্তা। আমি কিসরের মোকদ্দমায় তালাবি কৰি। তার পরে নছিব আলী ঠাকুর ধন এরা আমাৰে কইলা তুই মোকদ্দমার তালাবি ছাড়িয়া দে। তার পর আমি রূপা মিঞা চৌধুরির বাড়ীত পরামর্শ করার লাগি গেছলাম, রাইত আট ঠার আমলে আমি সেই বাড়ী হইতে ফিরিয়া আসতে উমরের বাড়ীর দক্ষিণে রাস্তার মধ্যে আমাৰে উমর, নছিব আলী, মুবেশ্বর, ঠাকুর ধন চৌধুরী, মুজ্জফর, ইয়াকুবে ধরছে। ধরিয়া আমাৰে মারছইন, পিটিত তিন চাইর বাড়ী মারছইন, কিলাইছইন তার পর উমরের বাড়ীত নিছইন গি। কাবুলী উমরের বাড়ীত থাকে। আগে উমরের ভনির লগে আমাৰ দুস্থি আছিল। কাবুলী আসা অবধি আমাৰ লগে দুস্থি নাই। কাবুলী তার বাড়ীত ২।৩ মাস ধরি থাকে। এলুকুও আছে। তার ভনির বয়স ১৬ বৎসর হইব। বিয়া হয় নাই। আমাৰে ধরলে আমি দোহাই দিছি। কেও আমাৰে উয়াস্তা করছইন না ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is hard as in *this, sin*. It is not pronounced like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; *ā* like *a* in *all*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the French word *votre* as compared with *votre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āmi gāi churi kari-nā. Āmār lagē ēi ādāoti kartrā. Āmi Kisarēr
 Āmi gāi suri kōri-nā. Āmār lōgē ēi ādāoti kōtrā. Āmi Kishōrēr
 I the-cow theft did-not. Of-me with this enmity is-doing, I of-Kishōr
 mōkaddamāy tālābi kari. Tār parē Nachhibālī Thākurdhan ērā āmā-rē kailā,
 mōkōddōmāi tālābi kōri. Tār fōrē Nōsibālī Thākurd'ōn ērā āmā-rē kō'ilō,
 in-the-case looking-after do. Of-that after Nasīb-'Alī (and) Thākurd-dhan and-others me-to said,
 'tūi mōkaddamār tālābi chhāriyā-dē.' Tār par āmi Rūpā Miñā Chaudhurir
 'tūi mōkōddōmār tālābi sārē-dē.' Tār fōr āmi Rūfā Miñā Sōdrir
 'you of-the-case looking-after give-up.' Of-that after I Rūpā Miñā Chaudhri's
 bārīt parāmarśa karār lāgi gēchhlām. Rāit āt-tār āmalē āmi sei bārī haītē
 bārīt fōrāmōrshō kōrār lāgi gēslām. Rāit āt-tār āmōlē āmi hēi bārī hoītē
 in-house consultation of-making for went. At-night at-eight o'clock I that house from
 phiriyā āstē Umarēr bārīr dakkhīnē rāstār-madh'ē āmā-rē Umar,
 firē āstē Umōrār bārīr dakkhīnē rāstār-mōdd'ē āmā-rē Umōr,
 returning coming Umar's of-house on-south of-the road-in-the-middle me Umar,
 Nachhibālī, Mubēśwar, Thākurdhan Chaudhuri, Mujēphar, Iyakubē dharchhē.
 Nōsibālī, Mubēshshōr, Thākurd'ōn Sōdrī, Muzēfar, Yākūbē d'ōrsē.
 Nasīb 'Alī Mubēśwar, Thākurd-dhan Chaudhri, Muzaffar, Yakūb seized.

Dhariyā	āmā-rē	mārchhain ;	piṭit	tin	chāir	bāri	mārchhain ;				
D'ōrē	āmā-rē	mārsōin ;	piṭit	tin	sāir	bārī	mārsōin ;				
Having-seized	me	they-beat ;	on-the-back	three	four	blows	they-struck ;				
kilāichhain :	tār	par	Umarar	bārit	nichhain-gi.	Kābuli	Umarar				
kilāisōin :	tār	fōr	Umōrār	bārit	nisōin-gi.	Kābuli	Umōrār				
(they-also) struck-with-fist :	of-that	after	Umar's	house-in	they-took-(me).	Kābuli	Umar's				
bārit	thākē.	Āgē	Umarar	bhanir	lagē	āmār	dusthi	āchhil.	Kābuli		
bārit	thākē.	Āgē	Umōrār	b'ōnir	lōgē	āmār	dusthi	āsil.	Kābuli		
house-in	lives.	Formerly	Umar's	of-sister	with	my	intigue	was.	Kābuli		
āsā	abadhi	āmār	lagē	dusthi	nāi.	Kābuli	tār	bārit	dui	tin	mās
āshā	ōbōdhi	āmār	lōgē	dusthi	nāi.	Kābuli	tār	bārit	dui	tin	māsh
coming	since	my	with	intrigue	is-not.	Kābuli	his	house-in	two	three	months
dhari	thākē.	Ēlku-ō	āchhē.	Tār	bhanir	bayas	shōla	batsar	haiba.		
dhōri	thākē.	Ēlku-ō	āsē.	Tār	b'ōnir	bōyōsh	shullō	bōssōr	hoibō.		
for	lives.	Now-even-he-is.	His	sister's	age	sixteen	years	will-be.			
Biyā	hay	nāi.	Āmā-rē	dharlē	āmi	dōhāi	dichhi.	Kēō	āmā-rē	uyāsthā	
Biyā	hoi	nāi.	Āmā-rē	dhōrl'e	āmi	dūhāi	disi.	Kēō	āmā-rē	uyāsthā	
Marriage	is	not.	Me	on-seizing	I	'alas'	cried.	Any-one	me	help	
karchhain	nā.										
korsain	nā.										
did	not.										

The dialect of Tippera closely agrees with that of Dacca. Two specimens are given,—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted :—

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus *k'āiyā*, having eaten, for *khāiyā*; *uītā*, having risen, for *uṭhiyā*; *rāk'a* for *rākha*, keep; *mit'a* for *mithyā*, false. Sometimes even aspirated consonants are dropped altogether, and a *y* substituted. Thus *zayam dāyēn*, for *zakham dēkhēn* see the wounds. In the middle of a word, *ch* like *chh*, is pronounced as *s*. At the commencement of a word the pronunciation of *ch* is described as 'a cross between *s* and *ch*.' In the transliteration, I represent it in the first case by *s*, and in the second case by *ts*.

The elision of *h* is also carried further. Thus, as in Dacca, *s* is pronounced *h*. Thus *āshiyā*, having come, becomes, first, *āhiyā*, and then *ā'iyā*; *shuna*, hear, becomes first *huna*, and then *'una*.

In the declension of nouns, the accusative-dative sometimes ends in *ra*, as in *pāt-ra*, to the field.

The following are examples of the plural, *tsākrānirā-rē*, to servants; *naṭinirā-rē*, to harlots; *tsākrarār*, of servants.

Special forms of pronouns, are *āmārē*, me, or to me; *āmār* or *āmrār*, my; *tamār*, thy; *tē* or *tāin* (respectful) he; *tān-rē*, to him (respectful); *tārār*, of them; *tārā-rē*, to them; *hāyār* or *hēr*, of this.

In the Auxiliary verbs, *s* (*chh*) is sometimes disaspirated to *s* (*ch*). Thus we find *āsa*, thou art; *āsil*, he was.

Examples of the Perfect, are *karsi*, or *karsi-ō*, I have done; *karsa*, thou hast done; *karssē* and *karsē*, he has done.

For the Future, we have *zāyyām*, I will go; *balbām*, I will say.

The **Conjunctive Participle** differs slightly from that of Dacca. Examples are,—
bāiṭṭā, having divided ; *chaṭṭā*, having gone ; *uṭṭā*, having risen ; *baṭṭā*, having spoken ;
maṭṭā, having died ; *āinnā*, having brought ; *āishshā*, having come, and so on.

The **Infinitive** ends in *tō*, as in *b'ārtō*, to fill, or in *tām*, as in *ka'itām*, to say.

AUTHORITIES—

A brief account of the pronunciation in vogue in Tippera, will be found on p. 7 of a *General Report on the Tippera District*, by J. F. Browne, C.S. : Calcutta, 1860.

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

এক বেডার ছই পুং আছিল। তারার মাইজে হুৰুলা তার বাপুৰে কইল্ বাবুও! মালামাল্ যেতান্ আমি পায়াম্ হেতান্ আমারে দেও। তাতে তে তারার মাইজে যতান্ আছিল হগলতান্ বাইটা দিল্। খুরা দিন বাদে হুৰুলা হগলতান্ অন্তর করি বোঁৎ দূর্দেশে চইল্লা গেল্। আর তে হেখানে বাউস্যামি কইরা হগলতান্ খোয়াইল্। তে হেখানে হগলতান্ আরাইল্ বাদে ঐ মলুকে বারি রাট্ লাগিল্ তাতে তে ছিদতের মাইজে পড়িল্। ঐ মলুকের এক জনের আশ্রা লইল্। তে তার পাংর হুয়র চরাইতো দিল্ তার বাদে হুয়রে যে চুগল্ কাইত তে হিতান্ দিয়া পেডা বরতো চাইল্ কিন্তু কৈ তারে দিল্ না। তার বাদে তার উস্ অইল্ আর কইল্ আমরার বাপের কত মুনি মানু কতলা খায় কতলা ফেলায় আর আমি বুকে মরি। আমি উইটা আমার বাপের কাছে যায়্যাম তান্বে বল্বাম্ বাবুও! আমি ঈশ্বরের কাছে ও তুমার কাছে পাপ করচিও, আমি আর তুমার বেড়া বইল্লা কইতাম পারি নাও। তুমার বাড়ির মাইজে একজন মুনি করি আমারে রাক। তার বাদে উইটা তে তার বাপের কাছে গেল্। কিন্তু তে দূরে থাক্তে তার বাপ তারে দেখিল্ আর মায়াতে তে দেউড়াইয়া গিয়া তার গলাৎ দরিল্ ও চুমা দিল্। পুতে বাপুৰে কইল্ বাবুও! আমি ঈশ্বর ও তুমার কাছে পাপ করচিও আমি তুমার বেড়া বইল্লা কইতাম পারি না। কিন্তু বাপে তার চাকর চাকরাণীরারে কইল্ কুব্বালু কাপর আইল্লা তারে পিন্দাইয়া দেও, উগ্লা আংডি এক জুর বিনামা আইল্লা দেও আর আমরা কাইয়া লইয়া কুব্ব আমুদ আল্লাদ করি; কিএরে কই আমার এই পুতে মৈরা গেচিল্ বাইচা আইচে; আরাইয়া গেচিল্ পাওয়া গেচে। হেয়ার বাদে তারা কুব্ব রঙ্গ শুরু করিল্ ॥

আর তার বড় পুতে পাংরে আছিল। তে বাড়ির কাছে আইয়া রঙ্গ তামসা গান বাজনা শুনিল্। তে তখন বাড়ির চাকররার মাইজে এক জন্বে জিঙ্গাইল্ ইতান্ কিতান্ ও! তে কইল্ তুমার বাই বাড়িৎ আইচে আর তুমার বাপ খাউনের বোঁউতান্ কর্ছে। কিয়েরে যে তাইন্ তারে বাইচা পাইচে। কিন্তু তে রাগ অইল্ বিৎরে যাইতে চাইল্ না, হের বাদে তার বাপ গাটার আগায় আইস্মা কথ্খ মতে বুজাইল্। তাতেতে তার বাপুৰে কইল্, উন, আইজ বচর দইরা তুমার সেবা করচি, আর তুমার সাথে উইজ্জা কতা কই নাই, অত বচরের মাইজে আমারে উগ্লা পাডিও দেও নাই যে আমার বন্দ তারারে লইয়া আমুদ করি। আর তুমার এই পুং নটীনীীরারে তুমার হগল বিত্তি বেসাৎ কাওইচে আর তে যখন আইল্ তার লাইগ্গা কতান্ খাওনের যুগার কর্চ। কিন্তু তার বাপ কইল্ পুংও! তুমি হগল্ দিন আমার কাছে আচ আমার যেতান আছে হগলতান তুমার। কিন্তু তে মইরা গেচিল্ বাইচা আইচে, আরাইচিল পাওয়া গেচে তাইতে এনা আমুদ আল্লাদ করি ॥

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

Āk bādār duī put āsil. Tārār māizē hurulā tār bāp-rē ka'il,
One person's two sons were. Of-them among the-younger his father-to said,
 'bābu-ō, mālāmāl zē-tān āmi pāyām, hētān āmā-rē dāō.' Tātē
'father-O, property what-much I will-get, that-much me-to give.' Thereon
 tē tārār māizē zat-tān āsil haggaltān bāittā dil. Thurā din
he of-them among what-much was everything having-divided gave. A-few days
 bādē huruhulā haggaltān attar kari baut dūr dāshē
after the-younger-one everything collected having-made very distant in-country
 chaillā-gēl, ār tē hēkhānē bāushāmi kairā haggaltān khowāil. Tē
went-away, and he there dissipation having-done everything wasted. He
 hēkhānē haggaltān 'ārāil bādē, ai mulukē b'ārī rāṭ lāgil; tā-tē
there everything losing after, that in-country great famine commenced; thereon
 tē siddatēr māizē pa'il. Ai mulukēr āk zanēr āsrā lāil. Tē tār
he of-want in fell. That of-country one of-person refuge he-took. He his
 pāt-ra huyar tsarāitō dil. Tār bādē huyarē zē tsugal k'āita,
field-to swine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat,
 tē hitān diyā pādḍā b'artō tsā'il, kintu kai tā-rē dil-nā.
he them by-means-of his-belly to-fill wished, but anyone him-to gave-not.
 Tār bādē tār 'ush 'āil, ār ka'il, 'āmār bāpēr kata
Of-that after his sense became, and he-said, 'my father's how-many
 muni-mānu katlā khāy, katlā phālāy, ār āmi b'ukē mari.
servants 'how-much eat, how-much throw-away, and I by-hunger die.
 Āmi uīṭṭ'ā, āmār bāpēr kāsē zāyyām, tānrē balbām,
I having-arisen, my father's in-neighbourhood will-go, him-to I-will-say,
 "bābu-ō, āmi ish'arēr kāsē ō tumār kāsē pāp karsi-ō; āmi ār tumār
"father-O, I of-God near and of-thee near sin have-done-also; I again thy
 bādā baillā ka'itām pāri nā-ō. Tumār bārīr māizē āk zan muni
son having-called to-say can not-also. Thy of-house in one person servant
 kari āmā-rē rāk'a." Tār bādē uīṭṭ'ā tē tār bāpēr kāsē
having-made me keep." Of-that after having-risen he his of-father near
 gēl. Kintu tē dūrē thāktē tār bāp tārē dākhil, ār māyātē
went. But he in-distance remaining his father him saw, and in-compassion
 tē dēurāiyā giyā tār galāt d'aril, ō tsumā dil. Putē
he running going his on-neck seized(him), and kiss gave. The-son
 bāp-rē ka'il, 'bābu-ō, āmi ish'ar ō tumār kāsē pāp karsi-ō,
the-father-to said, 'father-O, I God and of-thee near sin have-done-also,

ami tumār bādā baillā ka'itām pāri nā.' Kintu bāpē tār
I thy son having-called to-say can not. But the-father his
 tsākar tsākrānirā-rē ka'il, 'k'ub b'ālu kāpar āinnā tā-rē
servant (and) female-servants-to said, 'very good clothes having-brought him-to
pind'āiyā-dāō, uglā āngdi āk-jur bināmā āinnā dāō, ār āmrā
put-on, a ring a-pair shoes having-brought give, and (let)-us
k'āiyā laiya k'ub āmud allād kari. Kiē-rē-ka'i, āmār ēi putē
having-eaten etcetera much merriment joy make. Because my this son
mairā gāsil, baissā āisē; 'ārāiyā gāsil,
having-died went, having-survived has-come; having-been-lost had-gone,
pāwā-gāsē.' Hāyār bādē tārā k'ub raṅg shuru karil.
has-been-found.' Of-this after they much rejoicing beginning made.

Ār tār bara pūtē pāt-rē āsil. Tē bāṛir kāsē ā'iyā
And his eldest son the-field-in was. He of-the-house near having-come
 raṅg-tāmsā gān bāznā shunil. Tē takhan bāṛir tsākrārār
rejoicing-merriment singing music heard. He then of-house of-the-servants
 māizē āk zan-rē zingāil, 'itān kitān ō?' Tē ka'hil, 'tumār b'āi
among one person-to asked, 'this what?' He said, 'thy brother
 bārit āisē, ār tumār bāp khāonēr ba'ut-tān karssē. Kiyē-rē
to-the-house has-come, and thy father of-eating much has-made. Because
 zē tāin tā-rē baissā pāisē.' Kintu tē rāg āil, b'it-rē zāitē
that he him surviving has-found.' But he angry became, inside-to to-go
 tsāil-nā. Hēr bādē tār bāp gātār āgāy āishshā, kattha-matē
wished-not. Of-this after his father of-the house in-front having-come, by-words
 buz'ail. Tātē tē tār bāp-rē ka'il, 'una, āiz basar d'airā tumār
remonstrated. Thereon he his father-to said, 'here, so-many years during thy
 shābā karsi, ār tumār shāthē 'uizzā katā ka'i nāi, ata
service I-have-done, and of-thee with disobedient word I-have-said not, yet
 basarēr māizē āmārē uglā pādi-ō dāō nāi, zē āmār band' tārā-rē
of-a-year in me-to a kid-even thou-gavest not, that my friends them
 laiya āmud kari; ār tumār ēi put naṭinirā-rē tumār
having-taken, merriment I-may-make; and thy this son to-harlots thy
 haggal bitti-bāshāt k'āwaisē, ār tē zakhan āil, tār
whole wealth-goods has-caused-to-be-eaten, and he when he-came, of-him
 lāiggā kat-tān khāonēr zūgār karsa.' Kintu tār bāp
for-the-sake how-much of-eating preparation hast-thou-made.' But his father
 kā'il, 'Put-ō, tumi hagal din āmār kāsē āsa, āmār zē-tān āsē
said, 'Son-O, thou every day of-me near art my whatever is
 hagal-tān tumār; kintu tē māirā gāsil, baissā āisē;
everything thine(is); but he having-died went, having-survived has-come;
 'ārāisil, pāwā-gāsē, tāitē ēnā āmud allād kar.'
was-lost, has-been-found, therefore thus merriment joy let-us make.'

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

দরমবতার ! আমার হউরিরে অস্মলে মারিনা, মিত্যা নালিস কচ্ছে। তান্ ফুতে আমারে মাচ্ছে, আমি গেছে মঙ্গলবার দিন্ ছুব্রে পায়রে চোঁয়া কার্তো বুলি গেচিলাম্। মাদানে বাড়িৎ আইয়ার দেখি আমার জননা বাড়িৎ নাই। হজেজ আলি করি আমার ইগ্গা ছোট রাক্কল্ পোলা আচিল্ হেতারে জিঙ্গাইলাম্ তাই কোণ্ডে ? তে কৈল্ আমার হউরি আইয়া কুশল্লা কুপরামশ্ব দি লই গেচে গৈ। দরমবতার, হেতির পিন্দনে গলাৎ আচলি আচিল্, নাকৎ বোলাক্ আচিল্, ফায়য়ে বেক্ খাড় আচিল্ হিতান্ হুদা গেচে গৈ। আমি হরুদিন দিন গুদাস্তে রাইতে মক্রিমের বাদে গায়ের আইগ্যাৎ লই হেতির বাপের বাড়ি গেলাম্ আরি। আইগ্যাৎরা হগ্গলে মাইজ উঠানৎ ছপের বিতরে থিয়াইচে। আমি হেতারার পুরবের বিটার আদগড়ার বাইন্ ছুয়ারে ওডার উৰ্পে গেচি বাদে আমার বড়গিরী কোন্ কুল্ অন্ দোমরাইয়া আই লডিদি বস্ বৈরের বিত্রে এক বাড়ি মাইছে। ফির উইটা দাপ্নায় বাড়ি মাইছে। আমার শেলক হিচ্ কুল্ দি কনি ও চট্কনা মাইছে। দরমবতার আমার জয়ম দেয়েন। আমার হউরি হুদা বানি কাটি করি জেরবার করনেরল্লাই আমার থন্ তালাক্ লই আমার বোঁগা দোছরা ঝানে ছাদি দিতো বুইল্লা মাইরপিটের মিত্যা নালিস কচ্ছে ॥

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

D'aramabatār, āmār haūri-rē ashshalē mārī-nā. Mit'ā
Incarnation-of-justice my mother-in-law really I-did-not-beat. A-false
 nālīsh kassē. Tān phutē āmārē māssē. Āmi gāsē maṅgalbār-din
complaint she-has-made. Her son me has-beaten. I went on-Tuesday
 sub'-rē pāyrē tsōyā kārtō buli gāsilām. Mādānē bārit
at-dawn the-hills-to fire-wood to-cut saying (for) I-went. In-the-afternoon home
 āiyār dēkhi āmār zananā bārit nāi. Hazzē Ali kari āmār iggā
having-come I-see my wife at-home is-not. Hāji 'Alī named my one
 sōṭa rākkal-pōlā āsil. Hētā-rē zingāilām, 'tāi kōṇḍē?' Tē ka'il
small shepherd-boy was. Him I-asked, 'she where?' He said (that)
 āmār haūri āiyā ku-shallā ku-parāmarsh di, laī-
my mother-in-law having-come bad-advice having-given, had-taken-
 gāsē-gai. D'aramabatār, hētir pind'anē, galāt 'āslī āsil,
her-away. Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was,
 nākat bōlāk āsil, phāyayē bēk-khāru āsil, hitān-huddā gāsē-
on-the-nose a-nose-ring was, on-her-ankle an-anklet was, there-with she-has-
 gai. Āmi haru-din din-gudāstē-rāitē, makrimēr
gone-away. I the-day-before-yesterday at-the-time-of-evening, of-the-makrim-
 bādē, gāyēr āiṅsāt laī hētir bāpēr bāri
prayer after, the-village's pañchāyat taking her father's to-the-house
 gālām-āri. 'Āiṅsāt-rā haggalē māiz uṭhānat
I-went. The-members-of-the-pañchāyat all in-the-middle (of-the) courtyard
 sāpēr b'itrē thiyāisē. Āmi hētārār pūrbēr b'itār ādgarār
of-a-mat on stood. I their of-the-east of-the-house of-the-additional-shed
 bāin-duyārē oḍār-urpē gēsi, bādē āmār bargirī
at-the-back-door steps-in-the was-gone, afterwards my wife's-elder-brother
 kōn kūl-than dōmrāiyā āi lādidi bash b'airēr
what direction-from running having-come a-stick-with at-once leg
 b'itrē āk bāri māissē phir uṭṭ'ā dāpnāy
on one stick-(blow) he-beat again rising on-the-shoulder-blade
 bāri māissē. Āmār shēlak his-kūl di
a-stick-(blow) he-struck. My wife's-younger-brother back-direction from
 kani ō tsatkanā māissē. D'aramabatār āmār zayam
slap and elbow-blow struck. Incarnation-of-justice my wounds

dáyēn. Āmār haūri hudā bāni-kāṭi kari zērbār karanēr
see. My mother-in-law for-nothing machinations having-made ruined making (me)
 Uāi āmār than talāk lai āmār baugā dōsrā-khānē sādī
for me from divorce obtaining my wife in-another-place (in)-marriage
 ditō buillā mair-piṭēr mit'ā nālīsh kassē.
to-give intending of-assault false complaint has-made.

FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Hāji 'Ali whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the *makrim* prayer I went to her father's house with the *panchāyats* of the village. The *panchāyats* stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern *bhiti*, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandip, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hatiā to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandip is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandip is condensed from the pages of the Statistical Account of Noakhali.

Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandip as "Moors"; and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, *circ.*, 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dilāl, Raja of Sandip, who kept a small army in his pay. He was eventually captured by the Nawāb of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandip first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindūs, Musalmāns, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the

firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties ; while on the other hand, the *tālūkdārs* forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequent to 1785. In 1822 the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandip when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' *i.e.* fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, *tār-ga-rē*, to them; the use of the verb *ditē*, to give, to form inceptive compounds, as in *karan dila*, they began to do; and the infinitive in *tām*, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, *kaīrtam ditām na*, we would not allow to do. There is a tendency to elide the letter *r*, as in the word *mattēsi*, I am dying, and in *b'a'ittē*, to fill. The other forms will be found dealt with under the head of the dialect of Dacca.

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

এক শক্সের দুই বেটা আছিল। তাদের মধ্যে ছোট বেটা বাপেরে কৈল, বায়াজি, মাল্ মাত্তা যা আমার হিস্যায় পরে তা আমাকে দেন্। তাতে বাপ তার মাল মাত্তা তারগরে ভাগ্ করি দিল। অল্পদিন পরে ছোট বেটা মাল মাত্তা জমা করি দূর্দেশে চলি গেল, হিয়ানে সে বেছদিগি করি নিজ দৌলত্ উড়াইল। সমস্ত খরচ্ আই যাওনের পর, সে দেশে শক্স রাট্ হইল; তাতে সে কষ্ট পাওন্ দিল। তখন সে যাই সে দেশের একজনের আশ্রা লৈল। সে তারে শুয়র্ চড়াইতে গেরামের জমিতে পাঠাই দিল। হিয়ানে সে শুয়রের খোরাঙ্ ভুশী খাই পেট্ ভৈত্তে চাইত; কিন্তু তাও তারে কেও দিতনা। ইহাতে তার হুশ আই কৈল, আমার বাপের মোসারার নফর চাকরেরা রুটী খাইয়াও বাচায়, আর আমি ইয়ানে পেটের ভোকে মত্তেছি! আমি বাপের কাছে যাই কমু, বায়াজি, আমি খোদার কাছে আর আপনার সাক্ষ্যাত্ গুণা করছি। আর আমি আপনার বেটার কাবিল ন; আপনার এক মোসারার চাকরের মতন করি আমাকে রাখেন। পরে সে উটী তার বাপের কাছে গেল। তার বাপ দূরে থাই তারে দেখি তার লাই রহমত হৈল, দৌড়ি যাই তার গলা ধরি তারে চুমা দিল। বেটা বাপকে কৈল বায়াজি, আমি খোদার কাছে আর আপনার সাক্ষ্যাত্ গুণা করছি, এখন আর আপনার বেটার কাবিল ন। তাতে বাপে তার চাকর বাকরকে কৈল্ ভাল কাপড় আনি তারে পিন্দাও; হাতে আংটী দেও, ভৈরে জোতা দেও; চল আমরা খাই আর খুসী করি; কারণ আমার এই পোলা মরি গেছিল্ এখন জিন্দা হৈছে; তারে হারাণ গেছিল্, এখন পাওয়া গেছে। তাতে তারা খুসী করণ দিল ॥

তার বড় বেটা গোলাতে আছিল; যখন সে বাড়ীর কাছে আই পৈছিল্, নাচনা গানা শুনন্ দিল। তাতে সে একজন চাকরকে জিজ্ঞাইল, এগিনের মতলব কি? সে কৈল, আপনার ভাই আইছে, আপনার বাপে এক জেকত দিছেন, কারণ তিনি তাকে ছহি সেলামত পাইছেন। তাতে সে রাগ আই ভিতরে গেলনা; তার বাপ বাইরে আই তারে হাইদল। সে জওয়াবে বাপেরে বৈল্ল, দেখেন, অনেক বছর অবদি আমি আপনার খেদমত্ করি, আর কোন দিন কোন হুকুম্ ওদল্ করিন; তও আমার দোস্ত আশনার লগে খুসী করতে একটী বকরী বাচ্চাও আমাকে দেন্ নাই; যেম্নে আপনার এই বেটা আইল, যে কছবির লগে আপনার মাল্ মাত্তা খাই হালাইছে, হেম্নে তার লাই জেকত্ দিলেন। তাতে সে বৈল্ল, বেটা, তুমি হামেসা আমার সাথে আছ, আমার যা আছে তা তোমার। আমরা খুসী হওয়া উচিত হয়; কারণ তোমার ভাই মরি গেছিল্ আবার জিন্দা হৈছে; হারাণ গেছিল্, পাওয়া গেছে ॥

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek	śaksēr	dui	bēṭā	āchhila.	Tādēr	madhyē	chhōṭa	bēṭā	bāpērē	
Āk	shōkshēr	dui	bēṭā	āsilo.	Tādēr	mōdd'e	sōṭō	bēṭā	bāpē-rē	
One	man's	two	sons	were.	Of-them	among	the-younger	son	the-father-to	
kaila,	'bāyāji,	māl-māttā	yā	āmār	hisyāy	parē,	tā	āmākē	dēn.'	
ko'ilō,	'bāāzi,	māl-māttā	zā	āmār	hish'āy	pōrē,	tā	āmākē	dēn.'	
said,	'father,	the-property	which	my	in-share	falls,	that	me-to	give.'	
Tāte	bāp	tār	māl-māttā	tārgarē	bhāg	kari	dila.	Alpa	din	parē
Tātē	bāp	tār	māl-māttā	tārgōrē	b'āg	kōri	dilō.	Ōlpō	din	pōrē
Thereon	the-father	his	property	them-to	division	having-made	gave.	A-few	days	after
chhōṭa	bēṭā	māl-māttā	jamā	kari	dūrdēsē	chali-gēl.	Hiyāne	sē		
sōṭō	bēṭā	māl-māttā	zōmā	kōri	dūrdēshē	chōli-gēl.	Hīānē	shē		
the-younger	son	his-property	collected	having-made	a-far-land-to	departed.	There	he		
bēhudigi	kari	nij	daulat	urāila.	Samasta	kharach	aī-yāonēr-par,			
bēhūdigi	kōri	niz	daulōt	ūrāilō.	Shōmōstō	khōrōch	ōi-zāonēr-pōr,			
dissipation	having-done	his	wealth	squandered.	All	spent	on-being-become,			
sē-dēsē	śakta	rāṭ	haīla ;	tātē	sē	kaṣṭa	pāon	dila.	Takhan	sē
shē-dēshē	shōktō	rāṭ	'ōilō ;	tātē	shē	kōshṭō	pāon	dilō.	Tōkhōn	shē
in-that-land	a-hard	famine	became ;	thereon	he	trouble	to-get	began.	Then	he
yāi	sē	dēsēr	ēk janēr	āsrā	lail.	Sē	tā-rē	śuyar	charāitē	gērāmēr
zāi	shē	dēshēr	āk zōnēr	āsrā	lōil.	Shē	tā-rē	shūōr	tsōrāitē	gērāmēr
going	of-that-land	of-one-person	refuge	took.	He	him	swine	to-feed	of-the-village	
jamitē	pāṭhāi-dila.	Hiyānē	sē	śuyarēr	khōrāk	bhuśi	khāi	pēt	bhaittē	
zōmitē	pāṭhāi-dilō.	Hīānē	shē	shūōrēr	khōrāk	bhushi	khāi	pāt	bhō'ittē	
in-the-land	sent.	There	he	swine's	food	chaff	eating	belly	to-fill	
chā'ita ;	kintu	tā-ō	tā-rē	kēō	dita-nā.	Ihāte	tār	huś	'ai	kaila,
tsā'itō ;	kintu	tā-ō	tā-rē	kēō	ditō-nā.	Ihātē	tār	'ūsh	'oi	ko'ilō,
wished ;	but	that-even	him-to	any-one	used-to-give-not.	Thereon	his	sense	becoming	he-said,
'āmār	bāpēr	mōsārār	naphar	chākarērā	ruṭi	khāiyā-ō	bāchāy,	ār	āmi	
'āmār	bāpēr	moshārār	nōphōr-tsākōrērā	ruṭi	khāiā-ō	bāchāy,	ār	āmi		
'my	father's	of-hire	slaves-servants	bread	eating-even	have-spare,	and	I		
iyānē	pētēr	bhōkē	mattēchhi !	Āmi	bāpēr	kāchhē	yāi	kamu,	"bāyāji,	
iānē	pātēr	b'ōkē	mōttēsi !	Āmi	bāpēr	kāsē	zāi	kōmu,	"bāāzi,	
here	of-belly	by-hunger	am-dying !	I	of-father	near	going	will-say,	"father,	

āmi Khōdār kāchhē ār āpnār sākḥāt gunā karchhi. Ār āmi
 āmi Khōdār kāsē ār āpnār shāikhāt gunā kōrsi. Ār āmi
 I of-God near and thy in-presence sin have-done. Any-more I
 āpnār bētār kabel na; āpnār ek mōsārār chākarēr matan kari āmā-kē
 āpnār bētār kabil nō; āpnār āk moshārār tsākōrēr mōtōn kōri āmā-kē
 thy son-of fit (am)-not; thy one of-hire of-servant like making me
 rākhen." ' Parē sē uṭi tār bāpēr kāchhē gēl. Tār bāp dūrē thāi
 rākhen." ' Pōrē shē uṭi tār bāpēr kāsē gēl. Tār bāp dūrē thāi
 keep." ' After he rising his of-father near went. His father at-distance remaining
 tā-rē dēkhi, tār-lāi rahamat haila, dauṛi yāi tār galā dhari tā-rē
 tā-rē dēki, tār-lāi rōhōmōt 'oilō, dauṛi zāi tār gōlā d'ōri tā-rē
 him seeing, of-him-for pity became, running going his neck seizing him-to
 chumā dila. Bētā bāp-kē kaila, 'bāyāji, āmi Khōdār kāchhē ār āpnār
 tsumā dilō. Bētā bāp-kē ko'ilō, 'bāāzi, āmi Khōdār kāsē ār āpnār
 kiss gave. Son father-to said, 'father, I of-God near and thy
 sākḥāt gunā karchhi, ēkhan ār āpnār bētār kabil na.' Tātē bāpē tār
 shāikhāt gunā kōrsi, ākhōn ār āpnār bētār kabil nō.' Tātē bāpē tār
 in-presence sin have-done, now more thy of-son fit (am)-not.' Then the-father his
 chākar-bākar-kē kaila, 'bhālā kāpaṛ āni tā-rē pindāo; hātē āngṭi
 tsākōr-bākar-kē ko'ilō, 'b'ālā kāpōṛ āni tā-rē pind'āo; hātē āngṭi
 servants-etcetera-to said. 'good clothes bringing him-to put-on; on-hand a-ring
 dēo, bhairē jōtā dēo. Chala, āmarā khāi ār khusi kari; kārān
 dāo, b'ōirē zōtā dāo. Tsōlō, āmōrā khāi ār khushi kōri; kārōn
 put, on-foot shoe put. Come, (let)-us eating and merriment do; because
 āmār ēi pōlā mari gēchhil, ēkhan jindā haichhē; tā-rē hārān gēchhil,
 āmār ēi pōlā mōri gēsīl, ākhōn zindā 'oisē; tā-rē 'ārān-gēsīl,
 my this son having-died had-gone, now alive has-become; him I-had-lost,
 ēkhan pāoyā-gēchhē.' Tātē tārā khusi kārān dila.
 ākhōn pāwā-gēsē.' Tātē tārā khushi kōrōn dilō.
 now has-been-found.' Thereon they merriment to-make began.

Tār bara bētā gōlātē āchhil; yakhan sē bārīr kāchhē āi paichhal,
 Tār bōyō bētā gōlātē āsil; zōkhōn shē bārīr kāsē āi poisōl,
 His big son in-field was; when he of-the-house near having-come arrived,
 nāchnā gānā śunan dila. Tātē sē ēkjan chākar-kē jijnāila, 'ē-ginēr
 nātsnā gānā shūnōn dilō. Tātē shē ākzōn tsākōr-kē jiggāilō, 'ē-ginēr
 dancing singing to-hear he-began. Thereon he one-person servant asked, 'of-these
 matlab ki?' Sē kaila, 'āpnār bhāi āichhē, āpnār bāpē ek jēphat dichhēn,
 mōtlōb ki?' Shē ko'ilō, 'āpnār b'āi āisē, āpnār bāpē āk zēfōt disēn,
 the-meaning what?' He said, 'thy brother has-come, thy father a feast has-given,
 kārān tini tā-kē chhahi selāmat pāichhēn.' Tātē sē rāg āi bhitārē
 kārōn tini tā-kē sōhi shēlāmōt pāisēn.' Tātē shē rāg 'oi b'itōrē
 because he him safe sound has-got.' Thereon he angry becoming inside
 gēl-nā; tār bāp bāirē āi tā-rē hāidla. Sē jaōyābē bāpē-rē bailla,
 gēl nā; tār bāp bā'rē āi tā-rē hāidlō. Shē jōwābē bāpē-rē boillō,
 went-not; his father outside coming him remonstrated. He in-answer father-to said,
 'dekhen, anēk bachhar abadi āmi āpnār khedmat kari, ār kōna din
 'dākhēn, onēk bōsōr ōbād'i āmi āpnār khēdmōt kōri, ār kōnō din
 'Lo, many years from I thy service do, and any day
 Bengali.

kōna	hukum	ōdal	kari-na ;	ta-ō	āmār	dōsta	āśnār	lagē	khusī	kartē
kōnō	hukum	ōdōl	kōri-nō ;	ta-o	āmār	dōstō	āshnār	lōgē	khūshī	kōrtē
any	order	disobeyed	made-I-not ;	still	my	friends	relations	people	merry	to-make
ek-ti	bakri	bāchchā-ō	āmā-kē	den	nāi ;	yēmnē	āpnār	ēi	bēṭā	āil, yē
āk-ti	bōkri	bāchchā-ō	āmā-kē	dān	nāi ;	zēmnē	āpnār	ēi	bēṭā	āil, zē
a-single	goat	kid-even	to-me	thou-gavest-not ;	when	thy	this	son	came,	who
kachhbir-lagē	āpnār	māl-māttā	khāi	hālāichhē,	hēmnē	tār	lāi	jēphat		
kōsbir-lōgē	āpnār	māl-māttā	khāi	hālāisē,	hēmnē	tār	lāi	zēfōt		
of-harlots-with	thy	property	eating	wasted,	then	of-him	for	a-feast		
dilen.'	Tātē	sē	bailla,	'bēṭā,	tumi	hāmēsā	āmār	sāthē	āchha :	āmār
dilēn.'	Tātē	shē	boillō,	'bēṭā,	tumi	hāmēshā	āmār	shāthē	āsō :	āmār
thou-gavest.'	Thereon	he	said,	'son,	thou	always	of-me	with	art :	mine
yā	āchhē	tā	tōmār.	Āmarā	khusī	haoyā	uchit	hay ;	karaṇ	tomār
zā	āsē	tā	tumār.	Āmōrā	khushī	hōwā	utsit	hōy ;	kārōn	tumār
what	is	that	thine-(is).	We	merry	becoming	proper	is ;	because	thy
bhāi	mari	gēchhil,	ābār	jindā	haichhē ;	hārān	gēchhil,	pāoyā-gēchhe.'		
b'āi	mōri	gēsīl,	ābār	zindā	'oisē ;	hārān	gēsīl,	pāwā-gēsē.'		
brother	having-died	had-gone,	again	alive	has-become ;	lost	had-gone,	has-been found'		

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN NO. II.

- (১) আলিম তুষ্ট ওয়াজেতে শুন্লে মোসলমান ।
দুখি তুষ্ট দুখানলে পাইলে কল্যান ॥
- (২) ভিক্ষায় তুষ্ট ভিকারী কান্ধালে পাইলে ধন ।
সুদের টাকা শীঘ্র পাইলে তুষ্ট মাহাজন ॥
- (৩) মহববত আলী কহে বাঞ্চা উদ্দিশ না পাই ।
শশুর বাড়ী জামাই তুষ্ট নোয়া নবিন খাই ॥
- (৪) জালিয়া তুষ্ট জাল বাওনে যদি পায় মাছ ।
সুতার তুষ্ট কারিগরি পাই ভাল গাছ ॥
- (৫) আসক তুষ্ট মাশুক পাইলে প্রেমাধিক সখা ।
নারী তুষ্ট অলংকারে পুরুষ পাইলে বাঁকা ॥
- (৬) পাখী তুষ্ট পাখা হস্তে উড়ি বসে গাছে ।
ময়ূর তুষ্ট মেঘ ধরিলে পেখম ধরি নাচে ॥
- (৭) নাইয়া তুষ্ট না বাহনে যদি হয় রুজি ।
উজান গাঙ্গে পাল খাটিলে তুষ্ট দাঁড়ি মাঝি ॥
- (৮) ধুকা দিয়ে টাকা রুজি করে টল্লিগণ ।
পয়সা লইয়া গোপনেতে তুষ্ট আমলাগণ ॥
- (৯) হাকিম তুষ্ট হুকুমেতে যদি না হয় রদ ।
ফিশের টাকায় উকিল তুষ্ট মিছা কথার হদ ॥
- (১০) নাচিতে নেতকী যদি পুরস্কার পায় ।
লাছ পড়িলে পুলিশালা তুষ্ট সর্বদায় ॥
- (১১) অলি তুষ্ট ফুলের মধু ফুলে তুষ্ট মালী ।
পণ্ডিত তুষ্ট কাব্যশাস্ত্রে দেব তুষ্ট ডালী ॥
- (১২) ব্রহ্মা বিষ্ণু শিব তুষ্ট জীবাত্মা ভক্তি ।
বৈকুণ্ঠে যাইবে যার ত্রিদেবের শক্তি ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. II.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) *Ālim* tusṭa oyājētē śunlē Mōsalmān.
Ālim tusṭō wājētē shunlē Mōshōlmān.
 A-learned-man (is)-pleased at-preaching if-listen(-to-him) Musalmāne.
- Dukhi* tusṭa dukhānalē pāilē kalyān.
Dukhi tusṭō dukhānōlē pāilē kōillān.
 A-sad-man is-pleased in-the-fire-of sadness getting happiness.
- (2) *Bhikshāy* tusṭa bhikārī, kāngālē pāilē dhan.
B'ikkh'āy tusṭō b'ikārī, kāngālē pāilē dhōn.
 By-alm's pleased (is) a-beggar, a-poor-man when-he-gets wealth.
- Sudēr* ṭākā śighra pāilē tusṭa māhājan.
Shūd'ēr ṭākā shig'rō pāilē tusṭō māhāzōn.
 Of-interest the-money quickly getting pleased is-the-money-lender.
- (3) *Mahabbatāli* kahē bāñchhā uddiś nā pāi,
Mōhōbbōtāli kōhē tñsā oddiś nā pāi,
 Muḥabbat 'Ali says desire object not having-got,
- Śaśur* bārī jāmāi tusṭa nōyā nabin khāi.
Shōshur bārī zāmāi tusṭō nōā nōbin khāi.
 Of-his-father-in-law in-the-house a-son-in-law (is)-pleased new novelties eating.
- (4) *Jālīā* tusṭa jāl bāonē yadi pāy māchh.
Zālīā tusṭō zāl bāonē zōdi pāy mās.
 A-fisherman (is)-pleased his-net on-setting if he-gets fish.
- Sutār* tusṭa kārigari pāi bhālā gāchh.
Shutār tusṭō kārigōri pāi bhālā gās.
 A-carpenter (is)-pleased (for)-his-craft getting a-good tree.
- (5) *Āsak* tusṭa māsuk pāilē prēmādhik sakhā.
Āshōk tusṭō māsuk pāilē prēmādhik shōkhā.
 A-lover (is)-pleased his-beloved finding a-darling companion.
- Nārī* tusṭa alānkārē purush pāilē bākā.
Nārī tusṭō ōlōnkārē purush pāilē bākā.
 A-woman (is)-pleased at-ornaments (and) a-man getting gallant.

- (6) *Pākhi* *tushta* *pākhā* *hastē* *uri* *basē* *gāchhē*.
Pākhi *tushtō* *pākhā* *hōshtē* *uri* *bōishā* *gāsē*.
 A-bird (is)-pleased its-wings to-use having-flown sitting on-a-tree.
- Mayur* *tushta* *mēgh* *dharilē* *pēkam* *dhari* *nāchē*.
Mōiur *tushtō* *mēgh* *d'ōrilē* *pēkōm* *d'ōri* *nāchē*.
 A-peacock (is)-pleased clouds when-they-gather tail-feathers erecting dances.
- (7) *Nāiyā* *tushta* *nā* *bāhanē* *yadi* *hay* *ruji*.
Nāiā *tushtō* *nā* *bāhōnē* *zōdi* *hōy* *rūzi*.
 A-boat-man (is)-pleased his-boat at-plying if there-is profit.
- Ujān* *gāngē* *pāl* *khātilē* *tushta* *dāri* *mājhi*.
Uzān *gāngē* *pāl* *khātilē* *tushtō* *dāri* *māzhi*.
 Against-stream in-the-river sail to-set (is)-pleased a-rower steersman.
- (8) *Dhukā* *diyē* *ṭākā* *ruji* *karē* *ṭanni-gan*.
Dhukā *diē* *ṭākā* *rūzi* *kōrē* *ṭōnni-gōn*.
 Fraud by-giving money earning does the-village-attorney.
- Payasā* *laiyā* *gōpanētē* *tushta* *āmlā-gan*.
Pōyshā *lōiā* *gōpōnētē* *tushtō* *āmlā-gōn*.
 Pice taking secretly (are)-pleased the-office-clerks.
- (9) *Hākim* *tushta* *hukumētē* *yadi* *nā* *hay* *rad*.
Hākim *tushtō* *hukumētē* *zōdi* *nā* *hōy* *rōd*.
 A-(Judge) is-pleased at-his-order if not it-is reversed.
- Phisēr* *ṭākāy* *ukil* *tushta* *michhā-kathār* *had*.
Fishēr *ṭākāy* *ukil* *tushtō* *misā-kōthār* *hōd*.
 Of-fees at-the-money pleaders (are)-pleased of-false-stories the-utmost-limit.
- (10) *Nāchitē* *nētakī* *yadi* *purashkār* *pāy*.
Nātsitē *nētōkī* *zōdi* *purōshkār* *pāy*.
 Dancing the-dancer if a-reward she-gets.
- Lāchh* *parilē* *pulisālā* *tushta* *sarbbadāy*.
Lās *pōrilē* *pulishālā* *tushtō* *shōrbōdāy*.
 When a-corpse turns-up the-police (are)-happy in-every-way.
- (11) *Ali* *tushta* *phulēr* *madhu*, *phulē* *tushta* *mālī*.
Ōli *tushtō* *fulēr* *mōd'u*, *fulē* *tushtō* *mālī*.
 The-bees (are)-pleased of-flowers the-honey, at-the-flowers (is)-pleased the-gardener.
- Pandit* *tushta* *kābyasāstrē*, *dēb* *tushta* *dālī*.
Pōndit *tushtō* *kābyashāstrē*, *dēb* *tushtō* *dālī*.
 A-Pandit (is)-pleased with-poems-and-holy-books, Gods (are)-pleased with-offerings
- (12) *Brahmā* *Bishṇu* *Śib* *tushta* *jib'-ātmā* *bhakti*,
Brōhmā *Bishṭū* *Shib* *tushtō* *jibō-ātmā* *b'ōkti*,
 Brahmā, Vishṇu, Śiva (are)-pleased-with heart-and-soul devotion,
- Baikunthē* *yāibē* *yār* *tridēbēr* *śakti*.
Boikunthē *zāibē* *zār* *tridēbēr* *shōkti*.
 To-heaven he-will-go whose (is) of-these-three-gods the-power.

FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmāns listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muḥabbat 'Alī says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a *beau*.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed; and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Viṣṇu, and Śiva are won over by hearty devotion; and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. III.

- ১। কিয় হাইচনির বাপ্ আইলানা ক্য কাইল বৈটহে।
- ২। * * * * আমিন্ কদিন্ ফির্ব চহে চহে ॥
- ৩। গোলায় গোলায় মাপুক্ গই যাই চিন্ দিতাম্ ন জামিনে।
- ৪। বেঞ্জিশ সনের চিডাদি আর কিত্ত হারে আমিনে ॥
- ৫। মাইর্ত গেলে বাড়ীতে দাইয়া যাইয়ুম্ তহাতে।
- ৬। আরতে কই দিব হেতে বাড়ীত্ নাই কইলকাত্তা থাহে ॥
- ৭। হুইনচনি বাই ছাবেরা চান্ মিয়ায় যে কই হাড়াইছে।
- ৮। লাল্ বলদ লাগাই দিউম্ যেতের বাড়ীত্ আমিন আছে ॥
- ৯। যুম্মার নমাজ পইর্তে হুইনলাম মজিদে ছল্লা।
- ১০। জরিপ্ কইর্তাম্ দিতাম্ ন বাই যায় যাবে কেল্লা ॥
- ১১। জমার্ পর্ চান্দা দর্ আফে আনা তোলার্ পর্।
- ১২। চাটীগ্রামের হুইনলাম খবর গোলজানের বাপ্ বোড্ডে গেছে ॥

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAŅGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) **Kiya** *hāichanir* *bāp*, *āilā-nā kyā* *kāil* *baitahē?*
Kiō *hāitsōnir* *bāp*, *āilā-nā k'ā* *kāil* *bōiṭōhē?*
 Why *Hāichanī's* father, did-you-not-come yesterday to-the-meeting?
- (2) * * * * *āmin* *kadin* *phirba* *chahē* *chahē?*
 * * * * *āmin* *kōdin* *firbō* *tsōhē* *tsōhē?*
 * * * * 's surveyors for-how-many-day will-go-about from-field-to-field?
- (3) **Gōlāy-gōlāy** *māpuk-gāi-yāi*, *chin* *ditām-nā* *jāminē*.
Gōlāy gōlāy *māpuk-gōi-zāi*, *tsin* *ditām-nō* *zāminē*.
 In-each-field let-them-go-and-measure, identification we-will-not-give on-the-land.
- (4) **Bellīś** *sanēr* *chidā* *dī*, *ār* *kitta* *hārē* *āminē?*
Ballish *shōnēr* *tsidā* *dī*, *ār* *kittō* *hārē* *āminē?*
 (18)42 year-of papers with, else what will-do the-surveyors?
- (5) **Māirta** *gēlē* *bāritē*, *d'āiyā* *yāiyum* *tahātē*,
Māirtō *gēlē* *bāritē*, *d'āiā* *zāium* *tōhātē*,
 To-beat if-they-go in-the-house, running we-will-go far-away,
- (6) **Āratē** *kai-diba* *hētē* *bārit* *nāi*, *kāilkāttā* *thāhē*.
Ārōtē *kō'i-dibō* *hētē* *bārit* *nāi*, *kōilkāttā* *thāhē*.
 Our-wives we-will-instruct-(to-say) here in-house he is-not, in-Calcutta he-is.
- (7) **Huinchani**, *bāi* *chhābērā*, *Chānmiāy* *yē* *kai-hādāichhē*.
Huintsōni, *b'āi* *sābērā*, *Tsānmiāy* *zē* *kō'i-hādāisē*.
 Have-you-heard, brothers sirs, Chānd-miyā what message-has-sent?
- (8) **Lāl-balad** *lāgāi* *dium* *yētēr* *bārit* *āmin* *āchhē*.
Lāl-bōlōd *lāgāi* *dium* *zētēr* *bārit* *āmin* *āsē*.
 Red-balls having-applied we-will-put whose house-in the-surveyors are.
- (9) **Yummār** *namāj* *pairtē* *huinlām* *majidē* *chhallā*.
Zummār *nōmāz* *pōirtē* *huinlām* *mōjidē* *sōllā*.
 Of-Friday worship reciting I-heard in-the-mosque advice.
- (10) **Jarip** *kāirtām* *ditām-na*, *b'āi*, *yāy-yābē* *kallā*.
Zōrip *kōirtām* *ditām-nō* *b'āi*, *zāy-zābē* *kōllā*.
 Measuring to-do we-will-not-allow brother, may-go-away (our)-heads,

- (11) Jamār-par chāndā dar āshṭē ānā tōlār-par;
Zōmār-pōr tsāndā dōr āshṭē ānā tōlār-pōr;
 On-the-rent a-cess at-the-rate-of eight annas per-rupee;
- (12) Chāṭigrāmēr huinlām khabar Gōljānēr bāp Bōḍḍē gēchhē.
Tsāṭigrāmēr huinlām khōbōr Gōljānēr bāp Bōḍḍē gēsē.
 From-Chittagong I-heard news (that) Ghulzān's father to-the-Board has-gone.

FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haichani's father, that you did not attend yesterday's meeting?
 (2) How long will the Surveyors sent by * * * * travel from field to field?
 (3) Let them measure the lands field by field, but we won't identify them.
 (4) What can the Surveyors do with the measurement-papers of 1842?
 (5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta.
 (7) Have you heard, O brothers, what information Chānd Miṣā has sent?
 (8) We will set red bulls on (*i.e.*, set fire to) the houses of the persons with whom the Surveyors lodge.
 (9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
 (11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.
 (12) Information has been received from Chittagong, that Ghul Jān's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Madhumati or Haringhata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, I.C.S., Collector of Backergunge.

A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, *baliyāchhē* is pronounced *bolsē*, etc.

2. The aspiration is frequently omitted from soft consonants, *bh* being pronounced as *b*, *dh* as *d*, and *gh* as *g*. Thus—

dhār is pronounced as *dār*.

bhāi „ *bāi*.

ghar „ *gar*.

3. The letter *ḡ* is sometimes pronounced like *è* and sometimes as *ē*. Thus *ḡk*, one, but *hē*, he. In the phonetic transcriptions I write the sound which Mr. Beatson Bell represents by *è* as *e*. It is nearly but not quite the *e* in *met*.

4. Initial *s* is often pronounced as *h*: e.g., *śēshē* is pronounced as *hēshē*.

5. The letter *k* in the middle of a word is generally pronounced as *h*: e.g., *ākāl*, a famine, is pronounced *āhāl*. The *k* in the verb *karitē*, to do, can also be throughout pronounced as *h*.

6. Initial *h* is sometimes dropped as is done in London. Thus, *hākīm* is pronounced 'āhīm. So medial *h* in words like *ka'ilām*, or *ha'ilām* for *kahilām*.
7. The letter *ch* is pronounced as *ts*. Thus *chākar* is pronounced *tsāhar*.
8. The letter *chh* is always pronounced as the *s* in 'sea.'
9. The letter *j* is often pronounced as *z*. Thus *jal* becomes *zal*.

B.—GRAMMATICAL PECULIARITIES—

NOUNS—

1. The plural in the oblique cases is often represented by *gō*.
2. The accusative is generally in *rē* and not *kē*.

PRONOUNS—

1. The plural in *gō* is used here also : thus, *mōr*, my ; *mōr-gō*, our.
2. The genitive of the third personal pronoun is *sēr*, and not *tāhār*. *Sēr* is pronounced *hēr*, as noted above. The genitive of the honorific third personal pronoun is not *tāhār* but *tāhān*.

VERBS—

1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in *ba*, but in *mu*. Thus *jāmu*, or *zāmu*, I shall go ; *karmu*, or *harmu*, I shall do.
2. The infinitive in *tām* is used in parts of the District near Tippera and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

- (1) The Parable of the Prodigal Son ;
- (2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal ;
- (3) A popular Hindū hymn from the Pirōjpur Sub-division ; and
- (4) A satirical poem from a Barisal newspaper, called the *Barisāl Hitaishī*, of the 26th November 1897, entitled *Chhakānanda*. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final *a* at the end of a word is pronounced like the *ō* in 'hot,' and not like the *ō* in 'port' as is customary in Standard Bengali. Thus *kahila*, he said, is pronounced *hō'ilō*, not *hō'ilō*, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter *r* is pronounced as *r*. Thus *baṛa*, great, is pronounced *bōrō*, not *bōrō*. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. *Uḍiyā* for *uṭhiyā*, having arisen ; *rāhō* and *rēhō* for *rākha*, keep thou ; *hēlāi* for *phēlāi*, I throw away ; and *bōz'dē* for *bujhītē*, to understand. Note also the verb substantive *thāha* (i.e., *thāka*), thou art.

AUTHORITY—

The Government Report on the History and Statistics of the Backergunge District, by H. J. Reynolds, B.C.S., Calcutta, 1867, contains a vocabulary of words peculiar to the Backergunge District.

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

এক জন মানুষের দুগ্গা পোলা আছিল। তারগো মদ্যে ছোটুগ্গা হের বাপরে কইল বাবা বিত্তের যে ভাগ মুই পামু তা মোরে দেও। হেতে হে হেরগো মদ্যে বিত্ত ভাগ হরিয়া দিল। দিন হতো বাদে ছোটুগ্গা পোলা বেবাক একত্তর হরিয়া দূর দেশে মেলা হরিল। হেখানে হে লুচ্চামি হরিয়া তার বিত্ত বেসাদ উড়াইয়া দিল। হে হকল খোয়াইলে পরে হে দেশে ভারী আহাল হৈল, হেতে হে মুস্কিলে পরিয়া এক জন গিরস্থের ইল্লা লইল। হে বেটা হেরে হের কোলায় ছয়ার রাখ্তে পাঠাইল। হের পর ছয়ারে যে ভুষি খাইত হেয়া খাইয়া পেট বরতে পারিলেও হে বরত কিন্তু হেয়াও কেহ দিল না। হেসে হের আক্কেল গর লইলে হে কইল মোর বাপের কত মাইনাহরা চাহর কত বাত খায় আর ফেলায় আর মুই না খাইয়া মরি। মুই উড়িয়া মোর বাপের হানে যাইয়া কমু বাজান মুই বেস্তের বরখিলাফ ও তোমার কাছে গুনা হরছি আর মুই তোমার পোলা কওয়ার এখন লাইক না। মোরে তোমার মায়নাহরা চাহরের মতন রাহো। হেতে হে উড়িয়া হের বাপের হুমকে গেল। কিন্তু হে বেশী তফাত থাকতে থাকতে হের বাপ হেরে দেখতে পাইয়া মায়া হরিয়া লড়াইয়া গিয়া হের গলায় দরিয়া চুমা দিতে লাগিল। পোলা হেরে কইল বাবা মুই বেস্তের বরখিলাফ ও তোমার হুমকে গুনা হরিয়া আর তোমার পোলা কইতে যুগ্য না। কিন্তু বাপে হের চাহরগো কইল বেবাহের সরস কাপড় বাহির হরিয়া এরে হিন্দাও এর আতে আংডি হিন্দাও এর পায় জোতা হিন্দাও। পরে মোরা খাইয়া আমোদ করি। কারণ মোর পোয়া মরিয়া গেছিল আবার বাচিয়া উঠছে, আরাইয়া গেছিলো পাওন গেছে। পরে হে আমোদ আলাদ হরতে লাগিল ॥

হে কালে হের বড় পোয়া কোলায় আছিল। হে বাড়ীর কাছে যাইয়া বাজনা নাচনা হুনিতে পাইয়া একজন চাহর ডাকিয়া জিগাইল যে এয়া কি? হে কৈল তোমার বাই আইছে আর তোমার বাপ মস্ত খানা জোগার হরছে, কারণ ছোট পোলা ভাল ভালাইতে পাইছে। এতে হে গোসা হরিয়া বাড়ীর মদ্যে যাইতে চাইল না। হেসে হের বাপ বাহির আসিয়া হেরে সমঝাইতে লাগল। হে জগাব দিয়া হের বাপরে কইল দেখ এত বৎসর তোমার খেজমত হরছি। তোমার কোন কথা কোন দিন হেলাই নাই তমু মোরে একটা পাডা খাশী কোন দিন তুমি দেও নাই যে মুই দোস্তেগো লইয়া একটু আমোদ আলাদ হরি। কিন্তু তোমার যে পোলা পেশাগরগো লইয়া তোমার বিত্ত বেসাদ উড়াইয়া দিয়াছে হেই পোলা আইছে পরে তুমি হের লগ্যা মস্ত খানা জোগার হরছ হেতে হের বাপে হেরে কৈল বাপু তুমি বরাবরি মোর লগে থাছ আর মোর যা আছে হগল তোমার আমোদ আলাদ করা উচিত কারণ তোমার বাই মরিয়া গেছিল, আবার বাচিয়া উঠছে; আরাইয়া গেছিল পাওন গেছে ॥

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

Pronounce *â* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ô* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk-jan-mānshēr	duggā	pōlā	āchhil.	Tārgō-madyē	chhōtuggā	hēr-bāprē					
<i>Ēk-zōn-mānshēr</i>	<i>duggā</i>	<i>pōlā</i>	<i>āsil.</i>	<i>Tārgō-mōiddē</i>	<i>sōtuggā</i>	<i>her-bāprē</i>					
OF-one-person	two	sons	were.	Among-them	the-younger	to-his-father					
ka'ila,	'Bābā,	bittēr	jē	bhāg	mui	pāmu	tā	mōrē	dōō.'	Hētē	
<i>kō'ilō,</i>	<i>'Bābā,</i>	<i>bittēr</i>	<i>zē</i>	<i>bāg</i>	<i>mui</i>	<i>pāmu</i>	<i>tā</i>	<i>mōrē</i>	<i>dōō.'</i>	<i>Hētē</i>	
said,	'Father,	of-property	what	portion	I	shall-get	that	to-me	give.'	At-this	
hē	hērgō	mad'yē	bitta	bhāg-hariyā	dila.	Din	hatō	bādē			
<i>hē</i>	<i>hērgō</i>	<i>mōiddē</i>	<i>bittō</i>	<i>bāg-hōriā</i>	<i>dilō.</i>	<i>Din</i>	<i>hōtō</i>	<i>bādē</i>			
he	them	between	the-property	dividing	gave.	Days	a-few	after			
chhōtuggā	pōlā	bēbāk	ēkattar	hariyā	dūr-dēsē	mēlā-harila.	Hēkhānē	hē			
<i>sōfuggā</i>	<i>pōlā</i>	<i>bebāk</i>	<i>ehōttōr</i>	<i>hōriā</i>	<i>dūr-deshē</i>	<i>melā-hōrilō.</i>	<i>Hekhānē</i>	<i>hē</i>			
the-younger	son	all	together	making	for-distant-country	set-out.	There	he			
luchchāmi	hariyā	tār	bitta-bēsād	urāiyā-dila.	Hē	hakkal	khōyāilē				
<i>lutstsāmi</i>	<i>hōriā</i>	<i>tār</i>	<i>bittō-beshād</i>	<i>urāiā-dilō.</i>	<i>Hē</i>	<i>hōkkōl</i>	<i>khowāilē</i>				
debauchery	doing	his	properties	squandered-away.	He	all	having-spent				
parē	hē-dēsē	bhārī	āhāl	haila,	hētē	hē	muskilē	pariyā	ēk		
<i>pōrē</i>	<i>hē-deshē</i>	<i>b'ārī</i>	<i>āhāl</i>	<i>'ailō,</i>	<i>hetē</i>	<i>kē</i>	<i>mushkilē</i>	<i>pōriā</i>	<i>ek</i>		
afterwards	in-that country	great	famine	took-place,	thereby	he	in-distress	falling	a		
jan	girasthēr	illā	laila.	Hē	bē'ā	hērē	hēr-kōlāy	huyār	rākhtē		
<i>zōn</i>	<i>girōsthēr</i>	<i>illā</i>	<i>lōilō.</i>	<i>Hē</i>	<i>bē'ā</i>	<i>herē</i>	<i>her-kōlāy</i>	<i>huār</i>	<i>rākhtē</i>		
person	householder's	protection	took.	That	man	him	in-his-field	swine	to-feed		
pāthāila.	Hēr-par	huyārē	yē	bhushi	khāita	hēyā	khāiyā	pēt	b'artē		
<i>pāthāilō.</i>	<i>Hēr-pōr</i>	<i>huārē</i>	<i>zē</i>	<i>b'ushi</i>	<i>khāitō</i>	<i>heā</i>	<i>khāiyā</i>	<i>peṭ</i>	<i>bōrtē</i>		
sent.	This-after	the-swine	what	husk	would-eat	that	eating	belly	to-fill		
pārile-ō	hē	b'arta;	kintu	hēyā-ō	kēha	dila-nā.	Hēsē				
<i>pūrile-ō</i>	<i>hē</i>	<i>bōrtō;</i>	<i>kintu</i>	<i>kēā-ō</i>	<i>kēhō</i>	<i>dilō-nā.</i>	<i>Hēshē</i>				
even-if-he-could	he	would-have-filled;	but	even-that	any-body	gave-not.	In-the-end				
hēr	ākkēl	g'ar-lailē	hē	ka'ila,	'mōr	bāpēr	kata	māināharā	chāhar		
<i>her</i>	<i>ākkel</i>	<i>gōr-lōilē</i>	<i>hē</i>	<i>kōilō,</i>	<i>'mōr</i>	<i>bāpēr</i>	<i>hōtō</i>	<i>māināhōrā</i>	<i>tsāhōr</i>		
his	sense	having-come-home	he	said,	'my	father	how-many	paid	servants		
kata	b'āt	khāy	ār	phēlāy,	ār	mui	nā	khāiyā	mari.	Mui	uḍiyā
<i>hōtō</i>	<i>bāt</i>	<i>khāy</i>	<i>ār</i>	<i>phelāy,</i>	<i>ār</i>	<i>mui</i>	<i>nā</i>	<i>khāiyā</i>	<i>mōri.</i>	<i>Mui</i>	<i>uḍiyā</i>
how-much	the	eat	and	throw-away.	and	I	not	eating	die.	I	arising

mōr-bāpēr hānē yāiyā kamu, "bājān, mui bēstēr bar-khilāph ō tōmār
mōr-bāpēr hānē zāiyā kōmu, "bāzān, mui bestēr bōr-khilāf ō tōmār
 to-my-father's presence having-gone will-say, "father, I of-heaven against and thine
 kāchhē gunā harchhi, ār mui tōmār pōlā kaōyār ēkhan lāik nā;
kāsē gunā hōrsi, ār mui tōmār pōlā kōwūr ekhōn lāik nā;
 before sin have-committed, and I thy son of-calling now fit not;
 mōrē tōmār māināharā chāharēr matan rāhō." Hetē hē udiyā hēr
mōrē tōmār māināhōrā tsāhōrēr mōtōn rāhō." Hetē hē udiā her
 me thy paid servant like keep." Thereupon he arising his
 bāpēr humkē gēla. Kintu hē bēsi taphāt thāktē-thāktē hēr bāp hērē
bāpēr humkē gēlō. Kintu hē bēshi tōfāt thāktē-thāktē her bāp herē
 father's presence-in came. But he at-great distance remaining his father him
 dēkhtē-pāiyā māyā hariyā larāiyā giyā, hēr galāy d'ariyā chumā ditē
dekhtē-pāiā māyā hōriā lōrāiā giā, her gōlāy dōriā tsumā ditē
 seeing compassion making running going, his neck embracing kiss to-give
 lāgila. Pōlā hērē ka'ila, 'bābā, mui bēstēr bar-khilāph ō tōmār humkē
lāgilō. Pōlā herē kōilō, 'bābā, mui bestēr bōr-khilāf ō tōmār humkē
 began. The-son to-him said, 'father, I of-heaven against and of-thee in-front
 gunā hariyā, ār tōmār pōlā ka'itē yugya nā.' Kintu bāpē hēr-chāhargō
gunā hōriā, ār tōmār pōlā kōitē zuiggō nā.' Kintu bāpē her-tsāhōrgō
 sin having-committed, any-more thy son to-call fit not.' But father to-his-servants
 ka'ilō, 'bēbāhēr saras kāpaṇ bāhir-hariyā ērē-hindāō; ēr 'ātē āngli
kōilō, 'bebāhēr hōrōsh kāpōr bāhir-hōriā erē-hindāō; er 'ātē āngdi
 said, 'of-all best clothes taking-out put-on-this-person; his on-hand a-ring
 hindāō; ēr pāy jōtā hindāō. Parē mōrā khāiyā āmōd kari. Kāraṇ
hindāō; er pāy zōtā hindāō. Pōrē mōrā khāiā āmōd hōri. Kārōn
 put-on; his on-feet shoe put-on. Afterwards (let)-us eating rejoicing do. For
 mōr pōyā mariyā gēchhil, ābār bāchiyā uṭchhe; 'ārāiyā gēchhilō,
mōr pōā mōriā gesil, ābār bātsiā uṭhsē; 'ārāiā gesilō,
 my son having-died had-gone, again having-escaped has-risen; having-been-lost had-gone,
 pāon gēchhē.' Parē hē āmōd āllād hartē lāgila.
pāwōn gesē.' Pōrē hē āmōd āllād hōrtē lāgilō.
 has-been-found.' Then he rejoicing jubilation to-make began.
 Hē-kālē hēr barā pōyā kōlāy āchhil. Hē bārīr-kāchhē yāiyā bājnā
Hē-kālē her bōrō pōā kōlāy āsil. Hē bārīr-kāsē zūiā bāznā
 At-that-time his elder son in-the-field was. He near-the-house going music
 nāchnā hunitē pāiyā, ēk-jan chāhar dākiyā, jigāila yē, 'ēyā ki?
nātsnā hunitē pāiā, ek-zōn tsāhōr dāhiā, zigāilō zē, 'eā ki?
 dancing to-hear getting, a servant having-called, asked tuat 'this what-(is)?'
 Hē ka'ila, 'tōmār b'āi āichhe, ār tōmār bāp masta khānā jōgār harchhē,
Hē kōilō, 'tōmār bāi āisē ār tōmār bāp mōstō khānā zōgār hōrsē,
 He said, 'thy brother has-come and thy father a-great feast preparation has-done,
 kāraṇ chhōṭa pōlā bhāl-bhālāitē pāichhē.' Etē hē gōshā-kariyā, bārīr
kārōn sōṭō pōlā bāl-bālāitē pā'sē.' Etē hē gōsha-hōriā, bārīr
 because younger son in-good-health he-has-got.' For-this he having-m.de-anger, house
 mad'yē yāitē chā'ila nā. Hēsē hēr bāp bāhir āsiyā hērē samjhāitē
mōiūddē zāitē tsā'ilō nā. Hēsē her bāp bā'ir āshiā herē shōmz'āitē
 within to-go wished not. Finally his father outside having-come him to-remonstrate

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

জিলবুনিয়াতে তোমেরদি অয়দর মেয়ার নাতি ।
 মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১ ॥
 জোপখালীতে বসত করে জেউল্লা ব্যাপারী ।
 তার গরের ছোড মাইয়া লালমতি সুন্দরী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২ ॥
 মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে ।
 তার আউনা কেশীর তাগা কোমরে জোর মাদলীমাতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৩ ॥
 কানে আছে কানচাপা নাকে আছে সোনা ।
 লালমতির গলে আছে সোনার চিকলী দানা ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৪ ॥
 লালমতির পায়ে মল কলই জন্ জন্ করে ।
 তা দেখে তোমেরদি বাড়ীর চার দার গোরে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৫ ॥
 লালমতি গঞ্জরা একই জোরা বাড়ী ।
 তা দেখিয়া তোমেরদি চৈকে পইল আরি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৬ ॥
 এক রোজ তোমেরদি রাস্তা পতে যায় ।
 সেই কালে লালমতি আত ইসারায় কয় ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৭ ॥
 লালমতি কয় তোমেরদি মোর কতা লইও ।
 বিকাল বেলা তোমেরদি মোগ বার্তে আইও ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৮ ॥
 এতক হুনিয়া তোমের মনের আনন্দিতে ।
 বিকাল বেলা গেলেন তোমের লালমতির বাড়ীতে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৯ ॥
 লালমতি কয় তোমেরদি মোর কতা লও ।
 মোর কোলে কাটা পোলা মাজিয়া বউরে নেও ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১০ ॥

লালমতি কয় তোমেরদি মোর কতা রাহ ।
 মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১১ ॥
 লালমতি কয় তোমেরদি বোজ্জুদে পারলানি ।
 মাজিয়া বউরে নিয়া দেহ রাখতে পারনি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১২ ॥
 লালমতি কয় তোমেরদি কই তোমার কাছে ।
 মাজিয়া বউরে লেও আগে মুই যামু পাছে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৩ ॥
 তোমের বলে লালমতি তোমায় বইলা দি ।
 যাও যদি তুমি লও এরে দিয়া করমু কি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৪ ॥
 লালমতি কয় তোমেরদি খানিক রহ বসি ।
 খানিক বিলং কর সারি পরিয়া আসি ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৫ ॥
 এতেক বলিয়া লাল সারি পরিয়া লয় ।
 তোমেরদির সঙ্গে গরের বাহির আয় ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৬ ॥
 লালমতি কয় কাকচি মাতা নাইরকলের তেল দিয়া ।
 সব চুল আউলাইলা তোমের লোডন দিলা খইয়া ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৭ ॥
 লালমতিরে বাইর করিয়া ঠেকুল বিষম দায় ।
 লালমতিরে লইয়া তোমের জিলবুনিয়াতে যায় ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৮ ॥
 লালমতিরে বাইর করিয়া উপায় কিবা করে ।
 প্রথম রোজ গুজিয়া রাহে খিদিরের মায়ের গরে ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৯ ॥
 সেহান গনে নায়ে বরিয়া গাঙ্গে দিল পারি ।
 কাডালিয়া নিয়া গুজিয়া রাহে সরবউজ্জার বাড়ী ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২০ ॥
 এই মতে দিন কত গেলে গোজ্জারিয়া ।
 রহিমখাঁ ফৌজদারি করে পডুয়াহালী বাইয়া ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২১ ॥
 লালমতিরে লইয়া তোমের গরের বাইর হইয়া ।
 এক বছর শাস্তি খাডে লালমতির লইগগা ॥
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২২ ॥

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Jilbuniā-tē	Tōmēraddi	Aydar	Mēār	nāti,
Zilbuniā-tē	Tōmerōddi	Oidōr	Mēār	nāti,
At-Jilbuniā	Tōmēraddi (is)	Ḥaidar	Miā's	grandson,
Mōkāmiā-tē	Lālmāti	ai-raṅgēr	yubatī.	
Mōhāmiā-tē	Lālmōti	oi-rōṅgēr	zu lōtī.	
At-Mokāmiā	Lālmāti	of-same-colour	young-woman.	
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (1)	
Jōp-khālī-tē	basat	karē	Jēullā	byāpārī,
Zōp-khālī-tē	bōshōt	hōrē	Zēullā	bāpārī,
At-Jōpkhālī	dwelling	makes	Ziaullā	merchant,
Tār-garēr	chhōda	māiyā	Lālmāti	sundarī.
Tār-gōrēr	sōḍō	māiā	Lālmōti	hundōrī.
Of-his-house (wife)	youngest	daughter	Lālmāti	beautiful.
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (2)	
Mōkāmiā-tē	dēchhē	biyā	Kusākhār	pōyēr dē,
Mōhāmiā-tē	desē	biā	Kushākhār	pōēr dē,
At-Mokāmiā	has-given-marriage	Kusā-Khān's	son	with,
Tār	āulākēśir,	tāgā	kōmarē jōr	mādali māt'ē.
Tār	āulā-kēśir,	tāgā	kōmōrē zōr	mādōlī mātē.
Her-of	long-hair,	girdle	at-the waist, double	amulet on-head.
Tōmēraddi	ē-mulluhē	mōrē.	rēhōnā.	
Tōmerōddi	ē-mulluhē	mōrē	rehō-nā.	
Tōmēraddi	in-this-country	me	keep-not. (3)	
Kānē	āchhē	kānchāpā,	nākē āchhē	sōnā,
Kānē	āsē	kāntsāpā,	nāhē āsē	hōnā,
In-ear	is	ear-ring,	on-nose	is gold,
Lālmātir	galē	āchhē	sōnār	chikli-dānā.
Lālmōtir	gōlē	āsē	hōnār	tsiklī-dānā.
Lālmāti's	on-neck	is	of-gold	necklace.

Bengali.

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (4)

Lālmātir pāyē mal-kalāi jan-jan karē,

Lālmōtir pāē mōl-kōlōi zōn-zōn hōrē,

Lālmāti's on-feet anklet-beads jingle make,

Tā dēkhē Tōmēraddi bārīr chār dār g'ōrē.

Tā dekhē Tōmerōddi bārīr tsār dār gōrē.

This seeing Tōmēraddi of-homestead four sides goes-round.

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (5)

Lālmāti Gañjarā ēkkaī jōrā bārī,

Lālmōti Gōnzōrā ekkōi zōrā bārī,

Lālmāti Gañjarā one pair homesteads,

Tā dēkhiyā Tōmēraddi chaikē paila āri.

Tā dekhiā Tōmerōddi tsoikē pōilō āri.

This seeing Tōmēraddi's on-eyes fell attraction.

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (6)

Ēk rōj Tōmēraddi rāstā-pat'ē yāy,

Ēk rōz Tōmerōddi rāstā-pōtē zāy,

One day Tōmēraddi on-road-path goes,

Sēi-kālē Lālmāti 'āt-isārāy kay.

Hēi-kālē Lālmōti āt-ishārāy kōy.

At-that-time Lālmāti by-hint-of-hands says.

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (7)

Lālmāti kay, 'Tōmēraddi, mōr kat'ā laīō,

Lālmōti kōy, 'Tōmerōddi mōr kōtā lōiō,

Lālmāti says, 'Tōmēraddi my words take,

'Bikāl-bēlā, Tōmēraddi, mōga bārttē āiō.'

'Bihāl-bēlā, Tōmerōddi, mōgō bārttē āiō.'

'At-afternoon-time, Tōmēraddi, my to-homestead come.'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (8)

Ētēk-huniyā Tōmēr manēr ānanditē,

Ētēk-haniā Tōmer mōnēr ānōnditē,

Hearing-this Tōmēr of-mind with-delight,

Bikāl-bēlā gēlēr Tōmēr Lālmātir bārītē.

Bihāl-bēlā gelēr Tōmer Lālmōtir bārītē.

At-afternoon-time went Tōmēr to-Lālmāti's homestead.

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (9)

Lālmāti kay, 'Tōmēraddi, mōr kat'ā laō,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā lōō,

Lālmāti says, 'Tōmēraddi, my words take,

'Mōr-kōlē kāchā pōlā, mājiyā-baūrē nēō.'

'Mōr-kōlē kātsā pōlā, māziā-baurē neō.'

'On-my-lap a-little son, wife-of-middle-brother take.'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (10)

Lālmāti kay, 'Tōmēraddi, mōr kat'ā rāha,

Lālmōti kōy, 'Tōmerōddi, mōr kōtā rehō,

Lālmāti says, 'Tōmēraddi, my words keep,

'Mājiyā-baūrē niyā āgē ōjan-kariyā dēha.'

'Māziā-baurē niā āge ōzōn-hōriā dehō.'

'Wife-of-middle-brother taking first weigh-her-and see.'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (11)

Lālmāti kay, 'Tōmēraddi, bōj'dē pārlā-ni,

Lālmōti kōy, 'Tōmerōddi, bōzde pārlā-ni,

Lālmāti says, 'Tōmēraddi, to-understand have-you-not-been-able.

'Mājiyā-baūrē niyā dēha rākhtē pāra-ni.'

'Māziā-baurē niā dehō rākhtē pārō-ni.'

'Wife-of-middle-brother taking see to-keep if-you-are-able.'

Tōmēraddi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (12)

Lālmāti kay, 'Tōmēraddi, ka'i tōmār-kāchhē,

Lālmōti kōy, 'Tōmerōddi, kōi tōmār-hāsē,

Lālmāti says, 'Tōmēraddi, I-speak to-you,

'Mājiyā-baūrē nēō āgē, mui yāmu pāchhē.'

'Māziā-baurē neō āgē, mui zāmu pāsē.'

'Wife-of-middle-brother take first, I will-go after.'

Tōmēraddi ē-mulluhē mōrē rehōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tōmēraddi in-this-country me keep-not. (13)

Tōmēr balē, 'Lālmāti, tōmāy baīlā-di,

Tōmer bōlē, 'Lālmōti, tōmāy bōilā-di,

Tōmēr says, 'Lālmāti, to-you I-say,

'Yāō yadi tumi laō, ērē diyā karmu ki?'

'Zāo zōdi tumi lōō, erē diā hōrmu ki?'

'Go if you take, her with shall-I-do what?'

Tömēradđi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradđi in-this-country me keep-not. (14)

Lālmāti kay, 'Tömēradđi, khānik raha basi,

Lālmōti kōy, 'Tōmerōddi, khānik rōhō bōshi,

Lālmāti says, 'Tömēradđi, for-a-while remain sitting,

'Khānik bilang kara : sārī pariya si.'

'*Khānik bilōng hōrō : hārī pōriā āshi.*'

'A-little delay make : veil putting-on I-come.'

Tömēradđi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradđi in-this-country me keep-not. (15)

Ētēk baliyā Lāl sārī pariya lay,

Ātēk bōliā Lāl hārī pōriā lōy,

So-much having-said Lālmāti veil putting-on takes,

Tömēradđir-saṅgē-saṅgē g'arēr-bāhir āy.

Tōmerōddir-hōṅgē-hōṅgē gōrēr-bā'ir āy.

With-Tömēradđi out-of-house she-comes.

Tömēradđi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradđi in-this-country me keep-not. (16)

Lālmāti kay, 'kākchi māt'ā nāirkālēr tēl diyā.

Lālmōti kōy, 'kākti mātā nāirhōlēr tēl diā.

Lālmāti speaks, 'I-combed my-head of-cocoanut oil giving,

'Sab chul āulāilā, Tömēr, lōḍan dilā-khaiyā.'

'*Hōb tsul āulāilā, Tōmer, lōḍan dilā-khōiyā.*'

'All hair thou-hast-disbevelled, Tömēr, knots thou-hast-unloosed.'

Tömēradđi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradđi in-this-country me keep-not. (17)

Lālmāti-rē bā'ir kariyā ṭhēkla bisham dey,

Lālmōti-rē bāir hōriā ṭheklō bishōm dāy,

Lālmāti out-side taking stuck (on-)serious difficulty,

Lālmāti-rē laiya Tömēr Jilbuniyā-tē yāy.

Lālmōti-rē lōiyā Tōmer Zilbuniā-tē zāy.

Lālmāti taking Tömēr to-Jilbuniā went.

Tömēradđi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradđi in-this-country me keep-not. (18)

Lālmāti-rē bā'ir kariyā upāy kibā karē ?

Lālmōti-rē bāir hōriā upāy kibā hōrē ?

Lālmāti out-side taking means what-in-the-world should-he-adopt ?

Prat'am rōj gujiyā rāhē Khidirēr māyēr g'arē.

Prōtōm rōz guziā rāhē Khidirēr māēr gōrē.

First day having-concealed keeps of-Khidir's mother's at-the-house.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (19)

Sēhān-ganē nāyē b'ariyā gāngē dila-pāri,

Hehān-gōnē nāē bōriā gānggē dilō-pāri,

There-from in-boat loading in-the-river he-crossed,

Kāḍāliyā niyā gujiyā rāhē Sarabullār bārī.

Kāḍāliā niā guziā rehē Hōrōbullār bārī.

Kāḍāliā-to having-taken having-concealed keeps of-Sarabullāh at-the-homestead.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (20)

Ēi-matē din-kata gēlē-gōjāriyā

Ēi-mōtē din-hōtō gēlē-gōzāriā,

In-this-manner some-days having-gone-past,

Rahim Khā faujḍārī karē Paḍuāhālī yāiyā.

Rahim Khān fauzḍārī hōrē Pōḍuāhālī zāiā.

Rahim Khān criminal-case institutes to-Paṭuākhālī going.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (21)

Lālmāti-rē laiyyā Tōmēr g'arēr-bā'ir-haiyyā,

Lālmōti-rē lōiā Tōmer gōrēr-bāir-'ōiā,

Lālmāti taking Tōmēr being-out-of-the-house,

Ēk bachhar sāsti khāḍē Lālmātir laiḡḡā.

Āk bōsōr hāsti khāḍē Lālmōtir lōiḡḡā.

One year imprisonment suffered of-Lālmāti for-the-sake.

Tömēradḍi ē-mulluhē mōrē rēhōnā.

Tōmerōddi ē-mulluhē mōrē rehō-nā.

Tömēradḍi in-this-country me keep-not. (22)

FREE TRANSLATION OF THE FOREGOING.

1. In Jilbuniā lived Tömēradī, the grandson of Ḥaidar Mīyā; and in Mōkāmiā dwelt Lālmāti, a damsel of fair complexion.

(*Refrain*,—O Tömēradī, keep me not in this land.)*

2. In Jōpkhālī liveth Ziāullā the merchant, and in his house was the fair Lālmāti the youngest daughter.

3. He gave her in marriage to (Rahīm Khān,) the son of Kusā Khān of Mōkāmiā. Long is her hair; she weareth a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tinkling anklets; and when Tömēradī seeth these he taketh to wandering round her homestead.

6. Lālmāti Gañjarā hath two homesteads, and when he seeth this Tömēradī's eyes are attracted to her.

7. One day Tömēradī goeth along the road, and Lālmāti signalleth to him with her hand, saying,——

8. Lālmāti saith, 'Tömēradī, take heed to my words. Come this afternoon, O Tömēradī, to my homestead.'

9. When he heard this, the soul of Tömēradī was filled with delight. That afternoon did he go to Lālmāti's homestead.

10. Saith Lālmāti, 'Tömēradī, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband's middle brother.'

11. Saith Lālmāti, 'Tömēradī, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I).'

12. Saith Lālmāti, 'Tömēradī, canst thou not understand? See if thou art able to take and keep my sister-in-law.'

13. Saith Lālmāti, 'Tömēradī, I speak to thee. Take first my sister-in-law, and I will follow afterwards.'

14. Saith Tömēradī, 'Lālmāti, I speak to thee. If thou comest afterwards, what shall I do with her?'

15. Saith Lālmāti, 'Tömēradī, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.'

16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Tömēradī.

17. Saith Lālmāti, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.'

18. When he carried off Lālmāti, Tömēradī was struck in great perplexity. At first he took her to Jilbuniā.

19. Perplexed was he as to what he should do, now that he had carried off Lālmāti. The first day he concealed her in the house of Khidīr's mother.

20. Thence he took her in a boat across the river, and hid her in Kādālīā, in the house of Sarabullā.

* This refrain is repeated in the original after each verse.

21. In this way some days were passed, and then Rahim Khān, (her husband,) brought a criminal case in the court at Patuakhali.

22. So, for carrying off Lālmāti, and for her sake, Tōmēraddi suffered a year's imprisonment.

(*Refrain*,—O Tōmēraddi, keep me not in this land.)

[No. 61.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(HINDŪS OF PIRŌJPUR, BACKERGUNGE DISTRICT.)

এস হে গহুর চাঁদ মোগ আসরে ॥
 মোরা দীনের অধীন কাঙ্গাল হৈয়ে
 ডাকি পেরভু তোমারে ॥
 পিল্লাদকে তরাইলে হেলে
 ডাকি পেরভু তোমারে ॥
 মোরা বয় পাইয়া তোমারে ডাকি
 এস মোগ আসরে ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *être*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēsa hē Gahur Chāḍ mōrga āsarē.
 Ēshō hē Gōhur Chāḍ mōrgō āshōrē.
 Come, O! Gahur Chand of-us to-assembly.
 Mōrā dinēr adhīn kāngāl haiyē.
 Mōrā dīnēr ōdhīn kānggāl 'oiē.
 We of-poor below miserable having-become.
 Dāki, Pērbhu, tōmārē
 Dāhi, Perbhu, tōmārē.
 We call, O-Lord, on-thee.
 Pillād-kē tarāilē helē.
 Pillad-kē tarāilē helē.
 Prahlāda thou-savedst easily.
 Dāki, Pērbhu, tōmārē.
 Dāhi, Perbhu, tōmārē.
 We call, O-Lord; on-thee.

Mōrā b'ay pāiyā tōmārē dāki.
 Mōrā bōy pāiā tōmārē dāhi.
 We fear having-got thee invoke.
 Ēsa mōrga āsarē.
 Ēshō mōrgō āshōrē.
 Come of-us to-assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Gahur Chāḍ, to our assembly.
 We are poor and lower than the low.
 O Lord, we call on Thee.
 Easily didst Thou save Prahlāda.*
 O Lord, we call on Thee.
 We call upon Thee, for we are full of fear.
 Come Thou to our assembly.

* It was to save Prahlāda that Vishṇu assumed the Nṛsiṃha, or man-lion, incarnation.

[No. 62.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

(Barisal Hitaishi, 1897.)

ছকানন্দ ।

(কালু ও ধলুর হলস্কন্ধে কথোপকথন ।)

কালু—ও মেয়াবাই, হরমু কেমন ? আচেচার না যেমোন তেমোন ।
 সোমোন দেছে গবোর্গমেগুর, মোরা আর জজ মেজগুর,
 সোসোনের মোহোর্দমা, বিচার হরমু পঞ্চজোনা ।
 বড়ো হয়তান লাগ্জে পাছে, এয়ার কি কোনো পোথ আছে ?
 বাব্‌নায় বাব্‌নায় মেয়াবাই, হাজে রাইতে গুম নাই ॥

ধলু—মেয়াবাই, বাব্‌না কি তায় ? আহিমগিরী দেছেন আল্লায়,
 এহোন কতো উহিল মোক্তার, হাত কচলাইবে তোমার ধার,
 হুজুর হুজুর হরিয়া কতো, ঘেংরি গাইবে নানা মতো ।
 এহোন তুমি জজের ধারে, ববা মেয়া মাচিয়ার পরে,
 বালো হোংবাদ মেয়া বাই, এহোন মোরা মিডাই চাই ॥

কালু—বালোর কপালে পরুক ছাই, অমোন বালোতে কাম নাই,
 হালের জোবা গেলে বইয়া, জান বাছামু কিবা খাইয়া,
 চাষা মানুষ মোরা বাই, মহোর্দমার বুজি কি ছাই,
 গরীব মানুষ অনুপায়, খাইয়া জান বাছান দায় ;
 হেইয়ার উপুর আরেক দায়, হুদাহদি পয়সা ব্যায় ।
 আমার্‌গো কি ওয়া হাজে, ভদোরের কাম ভদোরে বোজে ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*; *e* nearly as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

(Barisāl Hitaishī, 1897.)

CHHAKKĀNANDA.

(Kālu ō Dhalur hala-skandhē kathōpakathan.)

(Kālu and Dhalu-of ploughs-on-their-shoulders conversation.)

Kalu.—Ō mēyā-b'ai, harmu kēman? Āchēchār nā yēmōn-tēmōn.

Ō mēyā-bāi, hōrmu kemōn? Ātsetsār nā zemōn-temōn.

O brother-Sir, I-shall-do what? Assessor or something-(I-am).

Sōmōn dēchhē gabōrṇmēṇḍar; mōrā ār jaj mējaṇḍar,

Shōmōn dese gōbōrṇmēṇḍōr; mōrā ār zōz mezōṇḍōr,

Summons has-given Government; we, and Judge, Magistrate,

Sōsōnēr mōhōrdamā, bichār harmu pañchajōnā.

Shōshōnēr mōhōrdōmā, bitṣār hōrmu pōntsōzōnā.

Session-of case, decide shall-do (as) Panchayat.

Barō hayatān lāgjē pāchhē, ēyār ki kōnō pōth āchhē?

Bōrō hōyōtān lāgzē pāsē, ēār ki kōnō pōth āsē?

(A)-great devil is on-back, of-this? any way-(out) is?

B'ābnāy b'ābnāy, mēyā-b'ai, hāngē rāitē gum nāi.

Bābnāy bābnāy, mēyā-bāi, hānggē rāitē gum nāi.

In-thought in-thought, brother-Sir, all night sleep (I)-have-not.

Dhalu.—Mēyā-b'ai b'ābnā ki tāy? 'Āhimgirī dēchhēn Āllāy.

Mēyā-bāi, bābnā ki tāy? 'Āhimgirī desen Āllāy.

O-brother-Sir, anxiety what in-this? A-Judgeship has-given God.

Ēhōn katō uhil mōktār, hāt kachlāibē tōmār-dhār.

Ehōn hōtō uhil mōktār, 'āt kōtṣlāibē tōmār-d'ār.

Now how-many Pleaders' (and) Mukhtars' hands will-fold before-you.

Hajur hajur hariyā katō, ghēngri gāibē nānā matō.

'Ōzur 'ōzur hōriyā kōtō, gēngri gāibē nānā mōtō.

'Your-honour' 'your-honour' saying how-often praises will-sing in-various-ways.

Ēhōn tumi jajēr dhārē, babā mēyā māchīyār-parē.

Ehōn tumi zōzēr dāre bōbā mēyā matsiār-pōrē.

Now you (on) Judge's side will-sit, Sir, on-a-chair.

Bālō hōngbād, mēyā-b'ai, ēhōn mōrā midāi chāi.

Bālō hōngbād, mēyā-bāi, ehōn mōrā midāi tsāi.

Good news brother-Sir, now we sweetmeats want.

Kālu.—	B'alōr	kapālē	paruk	chhāi.	Amōn-b'alōtē	kām	nāi.
	<i>Bālōr</i>	<i>kōpālē</i>	<i>pōruk</i>	<i>sāi.</i>	<i>Ōmōn-bālōtē</i>	<i>kām</i>	<i>nāi.</i>
	On-good	(fortune's)	forehead	let-fall	ashes.	Of-such-good-(fortune)	use is-not.
	Hālēr	jōbā	gēlē-ba'īā,	jān	bāchhāmu	kibā	khāiyā.
	' <i>Ālēr</i>	<i>zōbā</i>	<i>gelē-ba'īā,</i>	<i>zān</i>	<i>bāsāmu</i>	<i>kibā</i>	<i>khāīā.</i>
	Of-plough	time	when-passed-away	life	I-will-save	what	by-eating.
	Chāshā	mānush	mōra	b'āi	mahōrdamār	buji	ki ehhai.
	<i>Tsāshā</i>	<i>mānush</i>	<i>mōrā</i>	<i>bāi</i>	<i>mōhōrdōmā</i>	<i>buzi</i>	<i>ki sāi.</i>
	Cultivating	men	we-(are)	brother	of-cases	(we)-understand	what a-cinder.
	Garīb	mānush	anupāy,	khāiyā	jān	bāchhāna	dāy.
	<i>Gōrib</i>	<i>mānush</i>	<i>ōnupāy</i>	<i>khāīā</i>	<i>zān</i>	<i>bāsānō</i>	<i>dāy.</i>
	Poor	men	without-resource	to-eat	(and)-life	to-save	(is)-difficult.
	Hēiyār	upur	ārēk	dāy,	hudā-hudi	paysā	byāy.
	<i>Heiār</i>	<i>upur</i>	<i>ārek</i>	<i>dāy,</i>	<i>hudā-hudi</i>	<i>pōyshā</i>	<i>bāy.</i>
	This	above	another difficulty-(exists),	(i.e.) uselessly	of-pice	expenditure.	
	Āmārgō	ki	ōyā	hājē?	Bhaddōrēr	kām	bhaddōrē bōjē.
	<i>Āmārgō</i>	<i>ki</i>	<i>ōā</i>	<i>hāzē?</i>	<i>Bōddōrēr</i>	<i>kām</i>	<i>bōddōrē bōzē.</i>
	To-us	?	that does-suit?	Gentle-folk's	work	gentle-folk	understand.

FREE TRANSLATION OF THE FOREGOING.

The conversation of Kālu and Dhalu with their ploughs on their shoulders.

Kālu.—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

Dhalu.—O brother sir, what is your anxiety in this? God has given you a judgeship. Now how many pleaders and mukhtars will fold their hands before you, saying 'your honour, your honour!' how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

Kālu.—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the 'chars' within the jurisdictions of the Bhēdarganj and Gōsainhāt outposts of the Palang Thana, in the extreme south-east of the Faridpur District, and bordering on Backergunge, is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānshēr dugā pōlā āchhil.	Hēr mad'yē yē chhōdā āchhil, hē
Kērō mānshēr dugā pōlā āsil.	Hēr maiddē zē sōdā āsil, hē
A-certain man's two sons were.	Of-them among he-who younger was, he
hēr bāērē ka'ila, 'bā-ji, bittār yē b'āg āmār b'āgē pāimu, āmārē dē.'	
hēr bāērē kōilō, 'bā-zi, bittār zē bāg āmār bāgē pāimu, āmārē dē.'	
his father-to said, 'father, of-the-property what share my in-share I-shall-get, me-to give.'	
Ēi kat'ā huinnā hē tā-gar mad'yē b'āg kāirā dila.	
Ēi kōtā huinnā hē tā-gōr maiddē bāg kōirā dilō.	
This word having-heard he of-them among division having-made gave.	

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like *huinnā*, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.

The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central.

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters *chh*, which is pronounced as *s*, and *j* which is pronounced as *z*. Thus we have *āchhē*, he is, pronounced, *āsē*, and *jan*, a person, is pronounced *zōn*. There is also the usual tendency to pronounce *e* like the *ā* in *hat*. Thus *gela*, he went, is pronounced *gālō*.

But *ch* is not pronounced *ts* or *s*. They say *chākar*, a servant, not *tsākar*; *h* is not dropped. They say *hāila*, he became, not *'āila*, and *dhariyā*, having seized, not *d'ariyā*; *s* is not pronounced as *h*. They say *sāp* (*shāp*), a snake, not *hāp*.

We still find the dative termination, *rē* instead of *kē*, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali.

The Collector also states, 'the pronunciation of *j* as *z* is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every *j* sound by *z*, as in the case of other Eastern Bengali specimens.

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

অ্যাক্ জোন মান্শির দুই ছওাল ছিলো। তার মধ্যে ছোট জোন তার বাপ্প্রে কলো, বাপ্প, আমার ভাগে যে জিনিষ পড়ে, তা আমারে দ্যাও। তার পর তিনি তাঁর বিষয় তারগো দুই জনরে ভাগ করে দেলেন। শেষে ঐ ছোটো ছওাল তার সব লয়ে দূর দেসে যাওয়ায় কিছু দিন মন্ধে বেওজন খরচা করে সব উড়োয়ে দিলো। সে সব খরচ করার পর সেই জায়গায় বড় মানান্তর হলো, আর তার কন্ঠো হতে লাগলো। তখন সে ঐ দেশের অ্যাক জোন লোকের কাছে জেয়ে পড়লো। সে তারে মাটে স্ত্রুওর চরাতে দিলো। স্ত্রুওরে যে খোশা খাতো, সে তা খাতে ইচ্ছা করতো, তা তারে কেউ দিলো না। যখন সে বুঝতি পারলো, সে কলো যে আমার বাপের কতো মাইনের চাকর অনেক খোরাক্ পায় আর পরকে দিতি পারে, আর আমি ক্ষিদায় মারা যাই। আমি উঠে আমার বাপের কাছে যাবো, আর তানারে কবো, বাপ্প! আমি ঈশ্বরের কাছে আর তোমার কাছে পাপ করিছি। আমি আর তোমার ছেলের যুগ্গি নয়। আমারে তোমার এক জোন মান্দেরের মোতো রাখো। পরে সে উঠলো আর তার বাপের কাছে এলো। সে অনেক তফাৎ থাক্তি, তার বাপ তারে দেখতি পালো। আর দয়া হয়ে দড়ুয়ে যায়ে তার ঘাড়ের পর পড়ে চুমো দিলো। আর ছেলে তারে কলো, বাপ! আমি ঈশ্বরের বিরুদ্ধে ও তোমার নজরে পাপ করিছি। আর আমি তোমার ছেলে নামের যুগ্গি নয়। কিন্তু বাপ তার চাকরদের কলো, ভালো পোসাক আনো, আর ওকে পরাও। হাতে আংটি ও পায়ে জুতা পরাও। আর আমরা খেয়ে দেয়ে আমোদ করি। কেননা আমার এই ছেলে মরে যায়ে ফের বাঁচেছে। সে হারায় য় আর পাও গ্যাছে। আর তারা আমোদ কর্তি লাগলো ॥

তখন তার বড় ছেলে ক্ষ্যাতে ছিলো। আর য্যামোন্ বাড়ির কাছে এলো, গান নাচ স্ত্রুন্তি প্যালো। তখন অ্যাক জোন চাকররে ডেকে বাস্তা নিলো এ সকলের মানে কি। তখন সে তারে বল্লো, তোমার ভাই আইছে। তাইতি তোমার বাপ এ্যাক ভোজ দিয়েছেন। কেনোনা তিনি তারে ভালো ভাবে পাইছেন। তাতে সে রাগ কর্লো আর বাড়ির মন্ধি যাতি চেলো না। তাইতি তার বাপ বাইরি এলো, আর বুজোতি লাগ্লো। সে জব দিয়ে তার বাপ্প্রে কলো, দেখো, এতো বছর আমি তোমার সেবা কর্ছি, কখনো তোমার কথা অমান্ত করি নাই। তবু তুমি কখনো আমারে এ্যাকটা ছাগলের ছাও দেও নাই যে আমি বন্ধুদের নিয়ে আমোদ করি কিন্তু যখন তোমার সেই ছেলে এলো, যে বেশাদের সঙ্গে তোমার সম্পত্তি খেয়ে ফেলিছে, তুমি তার জন্তে এক ভোজ দিলে। পরে তিনি তারে কলেন, তুমি বরাবর আমার কাছে আছ, আর আমার যথাসব্বস্থ তোমারি। আমাদের আমোদ আনন্দ করা উচিত, কেননা তোমার এই ভাই মরেছিলো পরে আবার বাঁচিছে। সে হারায় য়, ফের পাও গেছে ॥

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and " (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōn mānshir dui sawāl silō. Tār maddhē sōtō zōn tār
One person man's two sons were. Them among the-younger person his
 bāp-rē kolō, 'bāp, āmār bhāgē zē zinish parē tā āmā-rē dāō.' Tār
father-to said, 'father, my in-share which things may-fall that me-to give.' Of-that
 par tini tār bishay tārgō dui zōn-rē bhāg karē dēlēn. Shēshē ai sōtō
after he his property them two persons-to division doing gave. Finally that younger
 sawāl tār shab layē dur dāshē zāwāy kisu din maddhē bē-ōzan
son his all taking distant in-country going some day within without-measure
 kharchā karē shab uṛōyē dilō. Shē shab kharach karār par shēi zāygāy
expenses doing all squandering gave. He all expense of-doing after that at-place
 barā mānāntar halō. Ār tār kashṭō hatē lāglō. Takhan shē ai dāshēr
great famine became. And of-him distress to-be began. At-that-time he that of-country
 āk zōn lōkēr kāsē zēyē parlō. Shē tā-rē mātē shuōr charātē dilō. Shuōrē zē
one person man's near going fell. He him in-field swine to-graze gave. Swine which
 khōshā khātō shē tā khātē ichchhā kartō: tā tā-rē kēu dilō nā.
husk used-to-eat he that to-eat wish used-to-make: but him-to anyone did-give not.
 Zākhan shē buzhti parlō shē kalō zē, 'āmār bāpēr katō mājēr
When he to-understand became-able he said that, 'my father's how-many paid
 chākar anēk khorāk pāy, ār par-kē diti parē, ār āmi kh'idāy mārā zāi.
servants much food get, and others-to to-give are-able, and I by-hunger dying go.
 Āmi uṭhē āmār bāpēr kāsē zābō ār tānā-rē kabō, "bāp, āmi Īsh'arēr kāsē
I rising my father's near will-go and him-to will-say, "O-father, I of-God near
 ār tōmār kāsē pāp karisi: āmi ār tōmār sēlēr zuggi nay. Āmā-rē tōmār
and thy near sin have-done: I any-more thy of-son fit not-am. Me thy
 āk-zōn māndērēr mōtō rākhō." Parē shē uṭhlō ār tār bāpēr kāsē ēlō. Shē anēk
one-person of-servant like keep." Then he got-up and his father's near came. He great
 tafāt thākti tār bāp tā-rē dēkhti pālō, ār dayā hayē darūyē
distance remaining his father him to-see got, and kindness coming-into-being running
 zāyē tār ghārēr par parē chumō dilō. Ār sēlē tā-rē kalō, 'bāp, āmi
going his of-neck upon falling kiss gave. Then son to-him told, 'O-father! I

Bengali.

Īsh'arēr biruddhē ō tōmār nazarē pāp karisi : ār āmi tōmārsēlē nāmēr zuggi
God's against and thy in-sight sin have-done : any-more I thy son name's fit
may.' Kintu bāp tār chākardēr kalō, 'bhālō pōshāk ānō, ār ō-kē parāō : hātē
not-am.' But father his servants-to said, 'good dress bring, and on-him put-on : on-hand
 āngti ō pāyē parāō. Ār āmrā khēyē dēyē āmōd kari ; kēnonā
ring and on-foot(shoes) put-on. And (let)-us by-eating etcetera rejoicing do ; because
 āmār ēi sēlē marē zāyē, phēr bāchisē ; shē hārāyē zāy, ār pāwā-
my this son dying going, again has-survived ; he being-lost went, and has-been-
 g'āsē.' Ār tārā āmōd karti lāglō.
recovered.' And they rejoicing to-do began.

Takhan tār baṛa sēlē khātē silō : ār zāmōn bāṛir kāsē ēlō, gān nāch
Then his elder son in-field was : and as house's near came, song dance
 shunti pālō. Takhan āk zōn chākar-rē ḍākē bāttā nilō, 'ē shakalēr mānē
to-hear got. Then one person servant-to calling news took, 'this all's meaning
 ki?' Takhan shē tā-rē ballō, 'tōmār bhāi āisē, tāiti tōmār bāp āk
what?' Then he him told, 'thy brother has-come, therefore thy father one
 bhōj diyēsēn kēnonā tini tā-rē bhālō bhābē pāisēn.' Tātē shē rāg karlō,
feast has-given because he him well in-state has-got.' Upon-that he anger did,
 ār bāṛir maddhi zāti chēlō nā. Tāiti tār bāp bāiri ēlō ār buzhōti
and house's inside to-go wanted not. Therefore his father outside came and to-reason
 lāglō. Shē zab diyē tār bāp-rē kalō, 'ḍākhō, ētō basar āmi tōmār shēbā
began. He answer giving his father-to told, 'see, so-many year I thy service

karsi : kakhanō tōmār kathā amān'a kari nāi, tabu tumi kakhanō
have-been-doing : at-any-time thy word disregard have-done not, still thou at-any-time
 amā-rē āk-tā sāgalēr sā-ō ḍāo nāi, zē āmi bandhudēr niyē āmōd
me-to one goat's kid-even have-given not, so-that I friends taking rejoicing
 kari. Kintu zakhān tōmār shēi sēlē ēlō zē besh'ādēr shangē tōmār shampatti
may-do. But when thy that son came who harlots' with thy property
 khēyē phēlēśē, tumi tār zan'ē ēk bhōz dilē.' Parē tini tārē kalēn,
eating has-thrown, thou his on-account one feast hast-given.' Afterwards he him-to said,
 'tumi barābar āmār kāsē āsa, ār āmār zathā-shabbash'a tōmār-i. Āmāder
'thou always my near art, and my everything thine-only (is). Our
 āmōd āhlād karā uchit kēnonā tōmār bhāi marēsilo, parē ābār
rejoicing gladness to-do proper (is) because thy brother was-dead, then again
 bāchisē ; shē hārāyē zāy, phēr pāwā-gēsē.'
has-survived ; he becoming-lost did-go, again has-been-recovered.'

The next specimen also comes from Bāgērḥāt in Khulna. It is part of the statement of an accused person. Note the locative in *i*, in *kul-i*, on the bank.

[No. 64.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

শুটী কএক্ বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আসছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বলছে। তার পরে বালকেরা বাড়ির মধ্যে দৌড়িয়া গিছে, এক বেটা পাগল আইছে, সে কেমন করে ই কইতে লাগলো। তার পর ছকের হাওলাদার সেই আসিয়া আর একজন ডাক্তার আছে রামচন্দ্রপুর হাটে তারি নেছলো ওছমানুল্লার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বলছে যে এ বাগ্ রোগ হএছে। সেই সমাতেই একটু ব্যাঙ্গে মরছে।

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ^ʳ and ^{ʳ̄} (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Guṭī-kaāḱ bālak khēlā nā ki karē khālēr kuli. Tār-parē
A-few boys play or what were-doing channel's on-bank. After-this
 āk-khān naukāy shēi bēṭā shēi ghāṭē āshsē. Āk-ṭu bādē shēi bēṭā
one on-boat that man that to-landing-place came. A-little after that man
 bāp-rē mā-rē gālām-rē malām-rē balsē. Tār parē bālakērā bārīr
'oh father! oh mother! I-am-gone! I-died!' cried-out. Of-that after the-boys house's
 madhṛē daurīyā gīsē, 'āk bēṭā pāgal āisē; shē kāman karē,' i
inside running were-gone, 'one man mad has-come; he what-way does,' this
 kaītē lāglō Tār par Saphēr Hāolādār shēi āshiyā ār āk-zan ḍāktār
to-speak began. Of-that after Safar Hauladār he coming another one doctor
 āsē Rāmchandrāpur bāṭē tā-ri nēslō Osmān-ullār bārī. Shēi ḍāktār shēi
is Rāmchandrapur in-market him he-took Osmānulla's house. That doctor that
 shamayē dēkhē balsē zē ē bāg-rōg haēsē. Shēi shamātēi
at-time seeing (examining) said that this voice-disease has-been. That at-very-time
 āk-ṭu bāzē marsē.
little after-delay he-died.

FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas, I am Bengali.

gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Hauladār came and took a doctor who was at Rāmchandrapur to Usmānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in *ō* in the case of intransitive, and in *ē* in the case of transitive verbs. Thus *thāklō*, he remained; *uṭhlō*, he arose; but *kalē*, he said; *dēlē*, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, *khātō*, they used to eat.

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

এক জোনের ছোট ছল ছিল। তারগে মোদ্দি ছোট জোন তার বাপেরে কলে বাবা! জমা জুমির যে ভাগ আমি পাব তা আমারে দ্যাও। তাতে সে তারগে বিষই ভাগ কোরে দেলে। কিছু দিন পরে ছোট ছল সকল য়াক সাত কোরে দূর দেশে গ্যালো। সেখানে সে ফোজলুমি কোরে আপনার সব খোয়াইয়ে দেলো। সব খরচ কোরে ফেলি পরে সে দেশে মানান্তর হোলো। তখন সে টানাটানিতে পড়লো। তার পর সেই দ্যাশের য়াক জোন গেরোস্তোর কাছে থাকলো। সে তাকে নিজির ভুঁইতি শূওর রাক্তি দেলে। শেষে শূওর যে খোষা খাতো তাই দিয়ে পেট ভোরতি ইচ্ছে কল্লে কিন্তু কেউ তা দেলে না। শেষে তার ধড়ে বুদ্ধি আলি সে কলে আমার বাপের কত মাইনেখাগো চাকর যাস্তি খাতি পাচ্ছে আর আমি হ্যানে খিদেয় মত্তিচি আমি এহনি আমার বাপের কাছে যায়ে তাঁরে কব বাবা! আমি পরমেশ্বরের বেপোক্ষে ও তোমার সামনে পাপ কোরিচি। আমি যে তোমার ছল বোলে পোরচে দিতি পাতিচিনে তুমি আমারে এক জোন মাইনাখেগো চাকরের মোতো রাই। শেষে সে উঠে তার বাপের কাছে গ্যালো। তার বাপ অনেক ছুরিতি তারে দেকতি পায়ে দয়া কোরে দোড়িয়ে গিয়ে তার গলা ধরে তার মুহি চুমো খালে। ছল তারে বল্লে বাবা আমি পরমেশ্বরের বেপোক্ষে তোমার সামনে পাপ কোরিচি। আমি তোমার ছল বোলে পোরচে দিতি পাতিচিনে। কিন্তু বাবা আপন চাকরদের বল্লেন শিগ্গির সকলের তাল কাপড় এনে ওরে পরায়ে দ্যাও এর হাতে আংটি ও পায়ে জুতা দিয়ে দ্যাও এবং আমরা খেয়ে দেয়ে আমোদ কোরি কারণ আমার এই ছল মোরে গিইলো সে আবার বাঁচেচে। হারিয়ে গিইলো আবার পাওয়া গিয়েচে। পরে তারা আমোদ কোত্তি লাগলো ॥

আর তার বড় ছল মাঠে ছেল। সে বাড়ীর কাছে এসে নাচ বাজনা শুন্তি পালে। তখন সে য়াক জোন চাকরকে কাছে ডেকে জিজ্ঞাসা কল্লে এ সব কি। সে তারে বল্লে তোমার ভাই আইয়েচে তাইতি তোমার বাপ ভোজ তোয়ের কোরেচে কারণ তিনি তারে ভাল আবস্তায় পায়েচেন। কিন্তু সে রাগে উটলো, বাড়ীর মোদ্দি যাতি চালে না। তার পরে তার বাপ বাইরে এসে তারে বুজুতি লাগলো। কিন্তু সে তার বাপেরে কোত্তি লাগলো দ্যাখ! আমি এদিন ধরে তোমার সেবা কোত্তিচি তোমার কোনো কথা কোনো দিন অমান্ত কোরিনি তাতে তুমি কখনো আমারে একটা ছাগলের ছা দ্যাও নি যে আমার বন্ধুগণ নিয়ে আমোদ কোরি। কিন্তু তোমার এই ছল যে বেশেদের সাথে তোমার সমুদাই সম্পত্তি উড়িয়ে দিয়েছে সে যখন আলো তখন তুমি তার জন্তি বড় কোরে ভোজ দেলে। কিন্তু সে তারে কলে বাছা তুমি সব সোমাই আমার সাথে আছ আর যা হয় সবিতো তোমার। কিন্তু আমোদ করা ও খুসী হওয়া উচিত হোয়েচে কারণ তোমার এই ভাই মোরে গিইলো বাঁচেচে হারিয়ে গিইলো পাওয়া গিয়েচে ॥

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōnēr duṭa sal sila. Tārgē moddi sōṭa zōn tār bāpē-rē
One man's two sons were. Of-them among the-younger person his father-to
kalē, 'bābā, zamāzumir zē bhāg āmi pāba tā āmā-rē dāō.' Tātē
said, 'father, of-property what share I shall-get that me-to give.' Thereon
shē tār-gē bishāi bhāg kōrē dēlē. Kisu din parē sōṭa sal
he of-them the-property division making gave. Some days after the-younger son
shakal āk-shāt kōrē durdēshē gālō. Shēkhānē shē phōzlumi
everything together making in-a-far-country went. There he debauchery
kōrē āpnār shab khōwāiyē dēlē. Shab kharach kōrē phēlli
doing his-own all losing gave. All expenditure having-made having-wasted
parē shē-dēshē mānāntar hōlō. Takhan shē tātānītē parlō. Tār par
after in-that-country a-famine became. Then he in-distress fell. Of-that after
shēi dāshēr ākzōn gērōsthōr kāsē thāklō. Shē tā-kē nizir
that of-country one-person of-a-householder near he-remained. He him his
bhūiti shūor rākti dēlē. Shēshē shūorē zē khōshā khātō
in-land swine to-keep appointed. Finally the-swine what husks used-to-eat
tāi diyē pēt bhōrti ichēhhē kallē; kintu kēu tā dēlē nā. Shēshē
that with his-belly to-fill wish he-made; but any-one that gave not. Finally
tār dharē buddi āli shē kalē, 'āmār bāpēr kata mājnē-khāgō
his in-body sense having-come he said, 'my father's how-many wages-eating
chākar zāsti khāti pāchchē, ār āmi hānē khidēy mattichi. Āmi ēhani
servants too-much to-eat obtain, and I here in-hunger am-dying. I now
āmār bāpēr kāsē zāyē tā-rē kaba, "bābā, āmi Parmesh'arēr bēpokkh'ē
my father's near going him-to will-say, "father, I of-God against
ō tōmār shāmnē pāp kōrichi. Āmi zē tōmār sal bōlē pōrchē diti
and of-thee before sin have-done. I that thy son saying account to-give
pāttichi-nē. Tumi āmā-rē āk-zōn mājnā-khēgō chākarēr mōtō rāha." Shēshē
am-able-not. Thou me one-person wages-eating servant's like keep." Finally

shē uṭhē tār bāpēr kāsē gālō. Tār bāp anēk duritti tā-rē dēkti
he rising his father's near went. His father much distance-from him to-see
 pāyē, dayā kōrē dōṛiyē giyē, tār galā dhōrē, tār muhi chumō
having-got, compassion making running going, his neck seizing, his on-the-face a-kiss
 khālē. Sal tā-rē ballē, 'bābā, āmi Parmesh'arēr bēpokkhē tōmār shāmnē
ate. The-son him-to said, 'father, I of-God against of-thee before
 pāp kōrichi. Āmi tōmār sal bōle pōrchē diti pāttichi-nē.' Kintu bābā
sin have-done. I thy son saying account to-give am-able-not.' But the-father
 āpan chākardēr ballēn, 'shiggir shakalēr bhāla kāpaṛ ēnē ō-rē parāyē
his servants said, 'quickly of-all good clothes bringing him-to putting-on
 dāō. Ēr hātē āngti ō pāyē zutā diyē dāō, ēbang āmrā
give. Of-this-one's on-hand a-ring and on-feet shoes giving give, and (let)us
 khēyē dēyē āmōd kōri. Kāran āmār ēi sal mōrē giilo, shē ābār
eating etcetera rejoicing make. For my this son dying went, he again
 bāchēchē; hāriyē giilō, ābār pāwā-giēchē.' Parē tārā āmōd
has-survived; being-lost went, again has-been-found.' Afterwards they rejoicing
 kōtti lāglō.
to-do began.

Ār tār bara sal māthē sēla. Shē bārīr kāsē
And his elder son in-the-field was. He of-the-house near
 ēshē nāch bāznā shunti pālē. Takhan shē āk-zōn chākar-kē kāsē dākē
coming dancing music to-hear got. Then he one-person servant-to near calling
 zig'āshā kallē, 'ē shab ki?' Shē tā-rē ballē, 'tōmār bhāi āiyēchē tāiti
asking made, 'this all what?' He him-to said, 'thy brother has-come, therefore
 tōmār bāp bhōj tōyēr kōrēchē, kāraṇ tini tā-rē bhāla ābasthāy pāyēchēn.'
thy father a-feast ready has-made, because he him good in-condition has-got.'
 Kintu shē rāgē uṭlō, bārīr moddi zāti chālē-nā. Tār-parē tār bāp
But he angry arose, of-the-house inside to-go wished-not. Thereafter his father
 bārē ēshē tā-rē buzuti lāglō. Kintu shē tār bāp-rē kōti lāglō,
outside coming him to-remonstrate began. But he his father-to to-say began,
 'dākha, āmi āddin dhōrē tōmār shēbā kōttichi, tōmār kōnō kathā kōnō
'Lo, I so-many-days for thy service am-doing, thy any word any
 din amān'a kōri-ni, tāte tumi kakhan-ō āmā-rē āk-ti sāgalēr sā
day disobeyed did-not, nevertheless thou ever me-to one-single goat's young-one
 dāō-ni, zē āmār bandhugan niyē āmōd kōri; kintu tōmār ēi sal
gavest-not, that my friends taking rejoicing I-may-make; but thy this son
 zē bēsh'ēdēr shātē tōmār samudāi shampatti uṛiyē diyēchē, shē zakhan
who of-harlots with thy whole property wasting has-given, he when
 ālō, takhan tumi tār zan'i bara kōrē bhōj dēlē.' Kintu shē tā-rē
he-came, then thou of-him for-the-sake great doing feast gavest.' But he him-to
 kalē, 'bāsā, tumi shab sōmāi āmār shātē āsa, ār zā hay shabitō tōmar.
said, 'son, thou (at) all time my with art, and what is all thine (is).

Kintu āmōd karā ō khushi hawā učit hōyēchē, kārān tōmār ēi bhāi
But rejoicing doing and happy being proper is, because thy this brother
 mōrē giilō, bāchēchē; hāriyē giilō, pāwā-giyēchē.
dying went, has-survived; lost went, has-been-found.

The next specimen also comes from Jessore. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word *thā'ō*, remain, we have an instance of the elision of a medial *k*, which we shall subsequently see is common in South-East Bengal. Note, also, the change of *r* to *n*, in the word *nāttir*, of the night.

[No. 66.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

বক্তার খুন কোরেলো তা আমি দেখেলাম আর ওমেশ এই দুজোন। আমায় বক্তার ব্যালা দুপুরির সোমাই বোলে গিয়েলো জেহেদ সন্দের সোমাই ওমেশের বাড়ী যেও। আমি নাত্রে খেয়ে লোয়ে ওমেশের বাড়ী য়ালাম। ওমেশ বল্লে এহানে খাও ও শুয়ে খাও আমি সেহানে শুয়ে থাক্লাম। নাত্রির দুপুরির সোমাই যেয়ে ওমেশ খালের দিকি এলো। খালের দিক থেকে বাড়ী এসে বল্লে যাতি হবে য়ানে আমি বল্লাম কনে যাতি হবে? সে বল্লে আমার গোটা ছই ধানের পাতো মেরে দিতি হবে। আমি বল্লাম চুরি কোরে দিতি পারবো না, বল্লাম। তাতে বল্লে তুমি আস যে আমরা মারবো য়ানে আমি বল্লাম আর কেডা, বল্লে বক্তার স্যাক। আমি বল্লাম তবে চলো যাই। তার পর ওরা পাতো খোলায় গ্যালো। * * * জেরে নরিম সদার বল্লে ‘জসিম, হাসিম আমাকে খুন কল্লে বক্তার স্যাক’। তার পর আমি ঐ দিকে দৌড়ে গিয়ে দ্যাখলাম হাতে কোপ মারিলো আর বক্তার বাঁও হাত দিয়ে নরিমের হাত সরিয়ে ধল্লে। ডান হাত দিয়ে ওর গলায় দা বাদিয়ে দেলে। আমি বক্তারকে ধরবার জন্তি গিয়েলাম ধন্তি পাল্লাম না। মাথার কাছে দাঁড়িয়ে ছেলাম ॥

TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *z* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

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Other consonants and vowels are pronounced as in Standard Bengali.]

Baktār khun kōrēlō, tā āmi dākhēlām, ār Ōmēsh, ēi du-zōn. Āmāy
Baktār murder committed, that I saw, and Umēs, these two-men. To-me
 Baktār bālā du-purir shōmāi bōlē giyēlō, ‘Jēhēd, shandēr shōmāi Ōmēshēr
Baktār day of-two-watches at-time saying gone, ‘Jēhēd, of-evening at-time Umēs’s
 bārī zāō.’ Āmi nātrē khēyē lōyē Ōmēshēr bārī ālām. Ōmēsh
house go.’ I at-night having-eaten having-taken Umēs’s house came. Umēs
 ballē, ‘ēhānē khāō ō shuē thā’ō.’ Āmi shēhānē shuē thāklām. Nāttir
said, ‘here eat and sleeping remain.’ I there sleeping remained. Of-the-night
 du-purir shōmāi zēyē Ōmēsh khālēr diki ēlō. Khālēr
of-two-watches at-time going Umēs of-the-canal in-the-direction came. Of-the-canal
 dik thēkē bārī ēshē ballē, ‘zāti habē ānē.’ Āmi
the-direction from to-house coming he-said, ‘to-go it-will-be-(necessary) now.’ I

Bengali.

2 F

ballām, 'kanē zāti habē?' Shē ballē, 'āmār gōṭā dui dhānēr pātō
said, 'whither to-go will-it-be-(necessary)?' He said, 'my some two of-paddy plants
 mārē-diti habē.' Āmi ballām, 'churi kōrē-diti pārbō-nā,'
to-uproot it-will-be-(necessary). I said, 'theft to-carry-out I-will-be-able-not,'
 ballām. Tātē ballō, 'tumi āsha, zē āmrā mārbo ānē.' Āmi ballām, 'ār
I-said. Thereon he-said, 'you come, that we shall-uproot now.' I said, 'else
 kēdā?' Ballē, 'Baktār Shāk.' Āmi ballām, 'tābē chalō zāi.' Tār-par ōrā pātō
who?' He-said, 'Baktār Shēkh.' I said, 'then come let-us-go.' Thereon they plants
 khōlāy gālō..... Zērē Narim Shaddār ballē, 'Zashim, Hāshim, āmā-kē khun
to-field went.....Afterwards Narim Sardār said, 'Jasim, Hāsim, me murder
 kallē Baktār Shāk.' Tār-par āmi ai-dikē daurē giyē dākhām hātē
did Baktār Shēkh.' Thereafter I in-that-direction running going saw on-the-hand
 kōp mārīlō, ār Baktār bāō hāt diyē Narimēr hāt sbariyē dhallē.
a-blow he-struck, and Baktār left hand with Narim's hand thrusting-aside he-held.
 Dān hāt diyē ōr galāy dā bādiē dēlē. Āmi Baktār-kē dharbār
Right hand with his on-neck a-bill-hook striking gave. I Baktār of-seizing
 zan'i giyēlām, dhatti pāllām nā. Māthār kāsē dāriyē sēlām.
for went, to-seize I-was-able not. Of-the-head near standing I-was.

FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēs do it. Baktār said to me at midday, 'Jēhēd, go to Umēs's house this evening.' Accordingly, I went that night, after eating, to Umēs's house. Umēs told me to eat and stay there for the night. At midnight, Umēs went out in the direction of the canal, and after he came back told me that it was time to go. I asked where we had to go, and he said, 'we have to uproot a few paddy plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the uprooting. I said, 'who else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they went off to a field of paddy plants.....After a time I heard Narim Sardār crying out, 'Jasim! Hāsim! Baktār Shēkh has murdered me.' I ran up in the direction of the voice and saw Baktār strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook. I ran up to catch hold of Baktār, but could not do so, and remained standing by the head of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its pronunciation are the same as in Jessore. In the extreme south, the dialect is the same as that of Backergunge, *vide* p. 264.

VII.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as ‘Chaṭgāiyā,’ but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Chākmās of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people :—

Name of District.	Number of Speakers.
Noakhali	909,199
Chittagong	1,267,433
Akyab	114,152*
Chittagong Hill Tracts (Chākmā)	20,000
TOTAL	2,310,784

AUTHORITIES —

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- (2) PARGITER, F. E., B.A., I.C.S.,—*Notes on the Chittagong Dialect. Journal, Asiatic Society of Bengal*, Vol. LV (1886), Part I, pp. 66 and ff. Contains a Grammar and Vocabulary.
- (3) A[NDERSON], J. D. [I.C.S.],—*Some Chittagong Proverbs, compiled as an example of the Dialect of the Chittagong District.*—Printed for Private Circulation. Calcutta, Hare Press, 1897.

The following account of South-Eastern Bengali is based on Mr. Pargiter's work above mentioned, with a few additions derived from other sources :—

I.—PRONUNCIATION—

The vowel *a* is, as elsewhere in Bengal, pronounced like the *ö* in *hot*. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the *ō* in *port*. Thus তু, thou art, is pronounced *āsō*, not *āsō*. There is a tendency to substitute this vowel for others. Thus কাঁফ্যাৎ, a remark, is pronounced *kōfiōt*, and

* Figures taken from the Census Report.

chhōḍa, small, is pronounced *chōḍō*. In the interior of a word it is often pronounced like a long *ō*. Thus *haḷ*, he, was pronounced 'ōḷ.

The letter *k* at the beginning of a word very often has the sound of a rough *kh*, like that of the Arabic *ح* *kh*, or like the *ch* in *loch*. Thus *kaun*, who? is pronounced *khaun*. In transliteration this sound will be represented by *kh*.

K is sometimes pronounced *g*. Thus *gōri* for *kari*, having given.

Kh is often pronounced like *h*; and is sometimes corrupted to *g*. Thus *mug dēi sinī*, for *mukh dēkhilē chini*, if I saw his face, I should recognise him.

Ch is pronounced like *s*. Thus *chākar*, a servant, is pronounced *sāōr*; *kharach*, expenditure, pronounced *khōrōs*.

Chh is pronounced like *ch*, at the beginning of words, and like *s* in the middle of words. Thus, *chhōḍa*, small, is pronounced *chōḍō*, and *āchhi*, I am, is pronounced *āsi*.

J (including *জ* *j*) and *jh* are pronounced like the *z* in *zeal*. Thus, *jan*, a person, is pronounced *zōn*; *bujhit*, to understand, pronounced *buzit*.¹

Ṭ and *ṭh* are often changed to *ḍ*. Thus *uḍa* for *uṭha*, get up; *chhōḍa* for *chhōṭa*, small.

P at the beginning of a word is often pronounced like *f*. Thus *fāri* for *pāri*, I can. Sometimes even like *h*. Thus *hōlā* (in Noakhali) for *pōlā*, a son; *hāichhi* (in Hātīā) for *pāichhi*, I have got; *hut* (Noakhali) for *put*, a son.

Ph is often pronounced like *p* or *h*. Thus *pellām* for *phēlilām*, I threw; and *hēla* for *phēla*, throw. In Noakhali *ph* in the middle or at the end of a word is regularly pronounced *f*. Thus *bāphē*, pronounced *bāfē*, the father.

Ṣ, sometimes, and *s*, generally, at the beginning of a word are pronounced like *h*. Thus *sakal*, all, becomes *hōkōl*; and *sōr*, a noise, becomes *hūr*.

H is frequently elided. Thus *haḷ*, he was, pronounced 'ōḷ; *ka'ḷ*, for *kahila*, he said.

Y in composition with another consonant is almost always distinctly pronounced as in *kargya*, thou madest, pronounced *kōrgyō*, and not *kōrgg'ō* or *kōgg'ō*. When the vowels *a* or *ā* are in the syllable preceding such a *y*, they are pronounced as if the vowel *i* came between them and the succeeding consonant. This is specially the case when the *y* in combination is followed by the vowel *ē*. Thus *māpyē*, he measured, is pronounced *māipyē*; *sākhya* (properly *sāksha*), *hāikya*; *āsyē*, he came, *āishyē*, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is *i* or *ī*. Thus, *ḍākiō*, call, becomes *ḍāiō*; *āsi* and *āsiō*, come, *āi* and *āiō*; *ḍubā*, a bamboo hedge round a tank, becomes *ḍuā*; *dēkhitē*, to see, becomes *dēitē*; *bēbāk*, all, becomes *bēāk*; *bādhē*, he binds, becomes *bāē*; *śwaśur*, a father-in-law, becomes *haūr*; *khāilām*, I ate, becomes *khāiām*; *basiō*, sit down, becomes *baiō*; *khuliyā*, having opened, becomes *khuiyā* and *khui*; *nikāla*, drew out, becomes *niāla*.

But *m* in such a position is often changed to *anunāsika*, *~*. Thus, *āmi* becomes *āi*; *tumi*, thou, becomes *tūi*; *tāmāk*, tobacco, becomes *tāuk* and *tāuk*; *āmār*, my, becomes *ār*; and *tōmār*, thy, *tōr*.

¹ This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the *j*-sound in proper-names, while they say *āi zāit na pārgyam*, I could not go. The lower orders of Musalmāns go even further and pronounce *j* as *d* in some words. Thus they pronounce *jē*, that, *dē*. A similar peculiarity is observable in old Hindī, in which, for instance, *kāghaz*, paper, was pronounced *kāgad*.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by *anunāsika*, ~. Thus, *śūkhnā*, dry, becomes *hūnā*.

Final *ē* is often dropped, especially in the locative suffix *tē* of nouns and in the infinitive of verbs. Thus, *bāritē*, at home, becomes *bārit*; *kahitē*, to say, becomes *kahit*.

Final *a* is omitted in the third person Past and Pluperfect of verbs. Thus, *gēl* for *gēla*, he went; *āchhīl* for *āchhīla*, he was; *kargīl* for *kargīla*, he had made.

Short words with *ā* in the first syllable, sometimes insert *i*, or less frequently *u*, after the *ā* in pronunciation. Thus, *hāil* for *hāl*, a rudder; *āij* for *āi*, to-day; *āugē* for *āgē*, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus *haōyālā* (Arabic *حال*), a charge, becomes *hāolā*, a kind of land tenure; *ēlakā* (Arabic *علاقه*), connexion, becomes *ēlakā*.

II.—DECLENSION—

The following is an example of the declension of a noun:—

Nom.	<i>put</i> or <i>put-ē</i> , a son.
Acc.	<i>put-rē</i> .
Dat.	„
Abl.	<i>put-tun</i> .
Loc.	<i>put-ē</i> or <i>put-at</i> .
Gen.	<i>put-ar</i> .
Instr.	<i>put-ar-di</i> .

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is *chāyar-hala-rē*, to servants. Some nouns form their plurals in *gun* or *un*. Thus, *kūur-gun*, dogs; *ghōrā-un*, horses.

The following examples illustrate the declension of Pronouns:—

First Person,—*āi*, I; *ā-rē* or *āyā-rē*, me or to me; *ā-r* or *āyā-r*, my; *ā-rā* or *āyā-rā*, we.

Second Person,—*tui*, thy; *tōr*, thy, and so on.

Respectful forms,—*āonē*, you; *āonār*, your.

Third Person,—*tē*, *tāi*, *tān*, *hētē*, he; *tār*, *tān*, his; *tāttē*, for him; *tārā*, *tānā*, they, and so on.

Other Pronouns,—*ēi*, this; *ētār*, *hitār*, of this; *āi*, *hēi*, that; *zē*, who; *zā*, what; *ki*, what?

III.—CONJUGATION—

(a) Verb Substantive—

Present.	Past.
1. <i>āchhi</i> , I am, we are.	<i>āchhīlām</i> , I was, we were.
2. <i>āchha</i> , or <i>āchhas</i> .	<i>āchhīlā</i> .
3. <i>āchhē</i> .	<i>āchhīl</i> .

(b) Finite Verb—

Present.	Imperfect.
1. <i>karir</i> , <i>kari</i> , I make, we make, also, I am making, we are making.	<i>karitē</i> (or <i>karitām</i>) <i>āchhīlām</i> , I was making, we were making.
2. <i>karar</i> , <i>karas</i> .	<i>karitē āchhīlā</i> .
3. <i>karēr</i> , <i>karē</i> , honorific, <i>kartan</i> .	<i>karitē āchhīl</i> .

A verb whose root ends in a vowel, forms its Present as follows :—

1. *khāir*, I eat, we eat.
2. *khāor*.
3. *khāēr*, or *khār*.

- Past.
1. *kargyam*, *kargi* or *karilam* (*kariām*), I made, we made.
 2. *kargya* or *karilā* (*kariā*), or *karilāk*.
 3. *kargyē* or *karil*.

- Pluperfect.
- kargilyam*, I had made, we had made.
- kargilā*, or *kargilī*.
- kargil*.

Transitive verbs often preserve the final *a* in the third person. Thus, *ka'ila*, he said; *dila*, he gave; I have not met instances of this in the case of Intransitive verbs. We have *gēl*, he went, not *gēla*.

The Past tense in *gi*, *gya*, *gyē*, is restricted to verbs whose roots end in *r*, *ṛ*, or *g*. For the *g*, *j* is sometimes substituted. Thus *dhargi* or *dharji*, I seized. Other verbs take, in the Past tense, the terminations *yi*, *ya*, and *yē*, before which *i* is inserted if the root ends in a vowel. Examples are the following :—

- | | |
|--|--|
| 1. <i>rākhyam</i> or <i>rākhyi</i> , I kept. | <i>khāiyi</i> or <i>khāilām</i> , I ate, we ate. |
| 2. <i>rākhyā</i> , or <i>rākhiya</i> . | <i>khāiya</i> . |
| 3. <i>rākhyē</i> , pronounced <i>rāikhyē</i> . | <i>khāiyē</i> or <i>khāilla</i> . |

The Pluperfect is formed by adding *lyam* (1st person), *lā* or *lī* (2nd person), and *l* (3rd person) to the first person of the Past tense. We thus get *rākhilyam*, I had kept; *khāiyilyam*, I had eaten; and so on.

Future.

1. *karyum*, *kargyam*, *karba*, or *karbām*, I shall make, we shall make.
2. *karbā*.
3. *karbya* or *karbē*.

Before all these terminations, *i* may optionally be inserted. Thus, *kariyum*, *karigyam*, *kariba*, or *karibām*.

Imperative.

2. *kara*, do thou. With a negative, *na kariō*.
3. *karuk*, honorific *karatak*.

Infinitive,—*karit(ē)*, *kart(ē)*, or *karitām*, to make.

Present Participle,—*karit(ē)*, or *kart(ē)*, making.

Conjunctive Participle,—*kari*, or *kariyārē*, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by *bharāita*, he would fill; *khāita*, they used to eat. Mr. Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb *zāitē*, to go, has an irregular Conjunctive Participle, *gōi*, having gone, which is often added to other verbs to render them more forcible. Thus, *āi gēlām gōi*, I went away; *dēō gōi*, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr. Pargiter's work above mentioned.

[No. 67.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

এগুআ মানস্যের দুয়া পোয়া আছিল্। ছোডুয়া তার বায়রে কইল বায়াজি আঁর হিচ্ছার সম্পত্তি আঁরে দেয়। তান্ যা আছিল্ তারারে ভাগ করি দিল। অল্প কদিন বাদে ছোড পোয়া হকলাইন্ অন্তর কারি দুরে এক দেয়ত গেল্, হেগুে মণ্ডামি করি তার ধন হকলাইন উড়াইল। জঁন্তে তে হকলাইন খরচ করি ফেলাইল। হেঁন্তে হেই দেয়ত কুপ গিরানি হইল্। তহন আর তাতে কিছু ন রহিল্। তে আইয়ারে ঐ দেয়র এগ্ জনর হঙ্গে অন্তর হইল্ তাঁই তারে তান্ যত হয়র চরানর লাই দি পেডাইল। হয়রে যে কুরা খাইত হেই কুরায় তার পেড ভরাইত; আর কোন মানস্যে তারে কিছু নইদ। তে যহন বুকিত্ পাইল্ল তখন তে কইল আঁয়ার বায়র কদুয়া চায়রে কতাইন্ খায় ও কতাইন্ ফেলায় আর আঁই উয়াসে মরিব্। আঁই উডি আঁয়ার বায়র কাছে যাই কইম্ যে বায়াজি আঁই ঈশ্বরর ও আঁওনার কাছে দোষ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্ ন পাইগ্যম। আঁরে আঁওনার একজন চায়রর মত রাখতক্। তে উডিয়ারে তার বায়র কাছে আইল্। তে দুরে থাক্তে তার বাবে তারে দেই আদর করি দুঁউরি আই তার গলাৎ ধরি তারে চুম্ দিল। পোয়া তারে কইল বায়াজি আঁই ঈশ্বরর কাছে আর আঁওনার হাফাৎ পাপ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্ ন পাইগ্যম। কিন্তু তার বাবে তান্ চায়র হলরে কইল যে কুপ বাইগ্য কাওর আনি তারে পিন্দাও, তার হাতত্ এগুআ আউণ্ডি দেও, আর তার পাওত্ জোতা দেওয়াও। আঁর এই পোয়া মরি আতুন বাচ্ছে; তারে হাজাইলাম আতুন পাইলাম। চল এইতার লাই আঁয়ারা খাই দাই রঙ্গ তাঁওসা করি। তার পর তারা তাঁওসা করত লাইল্॥

তার বড় পোয়া বিলত্ আছিল্। তে যয়ন ঘরর কাছে আইল্ তয়ন নাচন্ বাজন্ হনইল। তে তার একজন গাউররে ডাই জিজ্ঞাইল যে কি হইয়ে। তে তারে কইল আঁওনার ভাই আস্যে আঁওনার বাবে তারে আরামে পাইয়ারে এক নিমন্ত্রন দিয়ে। তে গোস্বা হই ঘরত নগেল্। হিতার লাই তার বাপ আইয়ারে তারে হাইদ করল তে তার বাওরে কইল, চও এই কবছর আঁওনার কাম করিব্; কোন দিন আঁওনার কথা অমান্ত ন করিব, তও আঁওনে আঁয়ার খাতিল্যা হওলের হঙ্গে আমোদ আফ্লাদ করনর লাই কোন দিন আঁয়ারে এগুআ ছাওলর ছা নহ দেন্। আর আঁওনার পোয়া বেশা লই তার হকল সম্পত্তি যেই উড়াই আইল্, হেয়নে আঁওনে তারলাই নিমন্ত্রন দিলাক। তাঁই তারে কইল ও পুত্! তুই হামিসা আঁয়ার কাছে আছস্; আর আঁয়ার কাছে যে আছে হকলাইন তোর। তোর এই ভাই মরি বাচ্ছে; তারে হাজাইয়ারে পাই; এই তার লাই খুলি হইয়ারে আমোদ করন উচিৎ হইয়ে॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

NOTE.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An interlinear phonetic transcription is therefore given in italics. In this transcription pronounce *ā*, like the *a* in *hat*; *ē*, like the *e* in *met*; *ō*, like the *o* in *cob*; *ṛ*, like the *a* in *mate*; *ṛ*, like the *o* in *home*; and *ḥ*, like the Scotch *ch* in *loch*. The sign *~* over a vowel nasalizes it. An apostrophe before a vowel, thus, 'ōil, means a very faint aspiration.]

Ēguā mānsyēr duyā pōyā āchhil. Chhōduyā tār bāya-rē kaila, 'bāyā-jī,
Ēgwā mānshēr duā puā āsil. Chōduā tār bāu-rē kōilō, 'bā'ā-zī,
 One man's two sons were. The-younger his father-to said, 'Father,
 ā̃r hiechhār sampatti ā̃rē dēya.' Tān yā āchhil tārā-rē bhāg kari dil.
 ā̃r 'isār hōmpōti ā̃-rē dēō.' Tān zā āsil tārā-rē bhāg gōri dil.
 my of-share wealth me-to give. He what was them-to division making gave.
 Alpa kadin bādē chhōḍa pōyā hākkalāin attar kari durē ek dēyat gēl,
 Ōlpō kōdin bādē chōḍō puā hōkōlāin ṭōr gōri dūrē ēk dēōt gēl,
 A-few some-days afterwards the-younger son every-thing together making afar a country-in went,
 hēṇḍē sanḍāmi kari tār dhan hākkalāin urāil. Jāttē tē hākkalāin kharach
 hēṇḍē hōṇḍāmi gōri tār dhōn hōkōlāin urāil. Zōttē tē hōkōlāin khōrōs
 there dissipation making his wealth all squandered. When he every-thing expenditure
 kari pūlāila hēttē hēi dēyat kup girāni hāil. Tahan ā̃r tāttē kichhu
 gōri pēlāilō hēōtē hē dēōt kub girāni 'ōil. Tō'ōn ā̃r tāttē kisū
 having-made threw-away then in-that country great famine became. Then any-more when anything
 na rahil. Tē āiyārē ai dēyar ēg janar haṅgē āttar hāil, tāi tārē tān
 nō rō'il. Tē āiyārē ōi dēōr ēg zōnōr hōṅgē ṭōr 'ōil, tāi tā-rē tān
 not remained. He coming that of-country one person-of with with became, he him his
 yata huyar charānar lai-di pēḍāila. Huyarē ye kurā khāita hēi kurāy
 zōtō huōr sōrōnōr lai-dī pēḍālō. Huōrē zē kurā khāitō hēi kurāy
 as-many-as-were pigs of-grazing for sent. The-pigs what husks used-to-eat these husks
 ar pēḍ bharāita; ā̃r kōna mānsyē tārē kichhu naidā. Tē yahan bujhit
 tār pēḍ bhōrāitō; ā̃r kōnō mānshē tā-rē kisū nōddyō. Tē zō'ōn buzit
 his belly he-would-fill; and any man him-to any-thing did-not-give. He when to-understand
 pāilla, takhan tē kaila, 'āyār bāyār kaduyā chāyarē katāin khāy ō katāi
 pāillō, tō'ōn tē kō'ilō, 'ā̃r bāōr kōduā sāōrē kōtain khāy ō kōtain
 he-got, then he said, 'my father's how-many servants how-much eat and how-much
 phēlāy, ā̃r āi uyāsē marir. Āi uḍi āyār bāyār kāchhē yāi kām yē
 pēlay, ā̃r āi uāshē mōrir. Āi uḍi ā̃r bāōr kāsē zāi kō'iam zē
 throw-away, and I by-hunger die. I arising my of-father near going will-say that
 "bāyā-jī, āi isvarar ō āōnār kāchhē dōsh kargi. Āi ā̃r āōnār pōyā buli
 "bā'ā-zī, āi ishshōrōr ō āunār kāsē dush kōrgi. Āi ā̃r āunār puā buli
 "father, I of-God and of-thee near sin have-done. I more thy son calling

kahit na pirgyam. Ārē āñār ēk-jan chāyarār mata rākhatak." Tē udiyārē
kōhit nō pairgyōm. Ā-rē āñār ēg-zōn sāōrōr mōtō rāktōk." Tē udiyārē
 to-say not have-not-been-able. Me thy one-man of-servant like keep." He rising
 tār bāyar kāchhē āil. Tē durē thāktē tār bābē tārē dēi ādar kari
tār bāōr kāsē āil. Tē durē thāktē tār bābē tā-rē dēi ādōr gōri
 his of-father near came. He at-distance remaining his father him for pity making
 dūuri āi tār galāt dhari tā-rē chum dila. Pōyā tārē kaīla, 'bāyā-jī, āi
dūuri āi tār gōlāt dhōri tā-rē sum dīlō. Puā tā-rē kō'ilō, 'bā'ā-zi, āi
 running coming his on-the-neck seizing him kiss gave. The-son him-to said, 'father, I
 Īsvarar kāchhē ār āñār hākhāt pāp kargi. Āi ār āñār pōyā buli kahit
Īshshōrōr kāsē ār āñār hākhāt pāp kōrgi. Āi ār āñār puā buli kōhit
 of-God near and thy in-presence sin did. I more thy son calling to-say
 na pāirgam.' Kintu tār bābē tār chāyar-hala-rē kaīl yē, 'kup bāirgyā
nō pairgyōm. Kintu tār bābē tār sāōr-ōlō-rē kōilō zē, 'kup bāirgyā
 not have-been-able. But his father his servants-to said that, 'very excellent
 kāōr āni tā-rē pindāō, tār hātat ēguā āñūdi dēō, ār tār pāut jōtā
kā'ōr āni tā-rē pindāō, tār 'ātōt ēgwā āñūdi dēō, ār tār pāōt zutā
 clothes bringing him clothe, his hand-on a ring put, and his feet-on shoes
 dēōyāō. Ār ēi pōyā mari ātun bāchhē; tārē hājāilām ātun pāilām.
dēwu. Ār ēi puā mōri ātun bās-sē; tā-rē 'āzāilām ātun pailām.
 cause-to-put. And this son having-died but has-survived; him I-lost but I-found.
 Chala, ēi-tār lāi āyārā khāi dāi raṅga tāōsā kari.' Tār par tārā tāōsā
Sōlō, ēi-tār lāi āurā khāi dāi rōṅg tāushā gōri. Tār pōr tārā tāushā
 Come, of-this for (let)-us eating etcetera merriment rejoicing make. Of-that after they rejoicing
 karata lāil.
 kōirtō lā'il.
 to-do began.

Tār bara pōyā bilat āchhil. Tē yayan gharar kāchhē āil tayan
Tār bōrō puā bīlōt āsil. Tē zō'ōn ghōrōr kāsē āil tō'ōn
 His big son field-in was. He when of-the-house near came then
 nāchan bājan hunila. Tē tār ēk jan gāura-rē dāi jījñāila, yē 'ki haīyē?' Tē
nāsōn bāzōn hūnlō. Tē tār ēg zōn gā'ōrō-rē dā'i zīgāilō, zē 'ki 'ōiyē?' Tē
 dancing music heard. He his one man servant calling asked, that 'what is-becoming?' He
 tā-rē kaīla, 'āñār bhāi āsyē, āñār bābē tā-rē ārāmē pāiyārē ēk nimantran
tā-rē kō'ilō, 'āñār bhāi āisyē, āñār bābē tā-rē ārāmē pāiyārē ēg nimōntrōn
 him-to said, 'thy brother hath-come, thy father him in-comfort having-got a feast
 diyē.' Tē gōsvā haī gharat na gēl. Hitār lāi tār bāp āiyārē tā-rē hāidda
diyē. Tē gushshā 'ōi ghōrōt nō gēl. Hitār lāi tār bāp āiyārē tā-rē hāyddō
 hath-given. He angry becoming the-house-in not went. Of-this for his father coming him remonstrating
 karala, tē tār bāōrē kaīla, 'chaō, ēi kabachhar āñār kām karir; kōnā
gōrlō, tē tār bāō-rē kō'ilō, 'sō-ō, ēi kō-bōsōr āñār kām kōrir; kōnō
 did, he his father-to said, 'see these how-many-years thy work I-do; any
 din āñār kathār amānya na karir, taō āñō ēyār khātilyā haōlēr hangē
din āñār kōthār omānyō nō gōrir, tāu āñō āār khātilyā 'ōōlēr hōngē
 day thy of-word disobedience not I-do, still thou of-my for-the-sake of-friends with
 Bengal

āmōd āhlād karanar lāi kōna din āyārē ēguā chhāōlar chhā nah dēn.
āmud ālād kōrōnōr lāi kōnō din āā-rē ēgwā sā'ulōr sā nōh dēn.
 merriment joy of-making for any day me-to one goat's kid not didst-thou-give.
 Ār āōnār pōyā bēsyā lāi tār hakkal sampatti yēi urāi-āil, hēyanē āōnē
Ār āunār puā bēshyā lōi tār hōkōl hōmpōti zē urāi-āil, hēyōnē āunē
 And thy son harlots taking his entire property who squandered, here thou
 tār lāi nīmantran dilak.' Tāi tārē ka'ila, 'ō put! tūi hāmisā āyār kāchhē
tār lāi nīmōntrōn dilāk.' Tāi tārē kō'ūlō, 'ō put! tūi hāmishā ār kāsē
 of-him for a-feast gavest." He him-to said, 'O son! thou always my near
 āchhas; ār āyār kāchhē yē āchhē hakkalāin tōr. Tōr ēi bhāi mari
āsōsh; ār ār kāsē zē āsē hōkōlain tōr. Tōr ē bhāi mōri
 art; and of-me near what is all (is)-thine. Thy this brother having-died,
 bāchchhē; tārē hājāiyārē pāi; ēitār lāi khusi hāiyārē āmōd karan uchita
bāssē; tārē 'āzaiyārē pāi; ēitār lāi khūshi 'ōiyārē āmud kōrōn usit
 hath-survived; him having-lost I-get; of-this for happy being rejoicing making proper
 hāiyē.'
 'ōiyē.'
 is.'

I am also indebted to Mr. Anderson for the second specimen of the Chittagong dialect. It is a popular Folk-tale. After the full description of the pronunciation of this dialect which has been given above and illustrated in the preceding specimen, it has not been thought necessary to give an exact transcription in the Roman Character in this specimen also.

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

এক বাঁঅনর এখা মুনিস্ পোয়া আছিল্। ঐ পোয়া কিছু লেয়া পরা ন জাইন্তো, তার বিয়ার পর তার হোউর্ বাড়িত্ নিয়ন্ত্ৰণ্ হইল্। নিয়ন্ত্ৰণ্ ষাতে তার মা কৈলোও পুত এখা পৈছা নে, পথত্ কিছু কিনি খাইষ, আর হোউর্ বারিত হয়লর উয়রে বৈইস, মিডা মুয়ে কুইলার মত কথা কইষ। পোআ পথে দি যাতে এখা পৈছার মিডা কিনি নিলো, হোউর্ বাড়িত্ যাই চায় এখা কুর্গ্যা হয়লথুন্ ওচল, তে ফালাইয়ারে কুর্গ্যার মাথার উয়র উডি বই মুয়র ভিতর মিডা দি কুঃ কুঃ গরি কথা কৈলো। কথঅন্ বাদে তার হোউররে দেই জিজ্ঞাইল হোউরর পুত্, তৌয়ার বিয়া হইয়ে নি ? তার হোউর কিছু ন কইল। তার পর ভাত খাইয়ারে আঁচাইত যাই তার হোউররে জিজ্ঞাইল এই খাল কাট্টিল্ যে মাডি কি হৈল ? তার হোউর তঅন বড় গোন্স্বা হইল। তে কইল আথাক্কাইন্ মাডি আঁই খাই, আর আথাক্কাইন তোর বাবে খাইয়ে, নয় তোরে কেআ মাইয়া দিই ॥

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.¹

(J. D. Anderson, Esq., I.C.S., 1897.)

Ek bāanar ěgwā munish pōā āsil.² Oi pōā kisu lēyā pōrā nō zaintō.
One Brahman's one male child was. That boy any writing reading not knew.

Tār biyār pōr tār hōur bārit niyōntrōṇ hōil. Niyōntrōnōt zāte
His marriage after his father-in-law's house-to invitation was. To-invitation on-going

tār mā koilō, 'Ō put, ěgwā poisā nē, pōthōt kisu kini
his mother said, 'O son, one pice take, in-the-way something buying

khāish, ār hōur bārit hō'ōlar u'ōrē boish, miḍā-mu'ē kuilār
eat, and father-in-law's house-in of-all above sit, with-sweet-mouth cuckoo's

mōtō kōthā kōish.' Pōā pōthē-di zātē ěgwā poisār miḍā kini nilō, hōur
like word speak.' Boy by-path going one pice's sweets buying took, father-in-law's

bārit zāi sāy ěgwā kurgyā ho'ol-thun ōchōl, tē fālāyārē kurgyār māthār
house going saw one haystack all-than higher, he by-leaping haystack's head

u'ōr uḍi bō'i mu'ōr bhitar miḍā di 'kuḥ kuḥ' gōri kōthā
upon mounting sitting mouth's inside sweets putting 'coo coo' making speech

koilō. Kōthō'ōn bādē tār hōurōrē dē'i ziggāilō, 'Hōurōr put, tōār
spoke. Some-time after his father-in-law seeing asked, 'Father-in-law's son, thy

biyā 'ōyē ni?' Tār hōur kisu nō kōilō Tār-pōr bhāt
marriage has-been, eh?' His father-in-law anything not said. Thereafter rice

khāyārē āchāitō zāi tār hōurōrē ziggāilō, 'Ei khāl kāttil
having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This canal cut

zē māḍi ki 'ōil?' Tār hōur tō'ōn bōrō gbōshwā 'ōil. Tē kōilō,
when earth what became?' His father-in-law then very angry became. He said,

'āthākhāin māḍi āi khāi, ār āthākhāin tōr bābē khāyē, nay tōrē kē-ā
'half-portion earth I ate, and half-portion thy father ate, else to-thee why

māiyā di-i?'
daughter (I) gave?'

¹ This is a little folk-story given to me by Babu Nobin Chandra Das, Deputy Magistrate and a well-known Bengali author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

² In Chittagong and in Eastern Bengal generally, ঙ is pronounced s and স্বস্ব are all alike pronounced as sz. Consequently, in writing down this folk-story these letters are used, not phonetically, but where they would be used in literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. ANDERSON.

FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son. That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house. When he was going to the feast, his mother said, 'O son, take a pice, buy something in the way to eat. In father-in-law's house sit above all, and with sweet mouth speak like a *kokila* (cuckoo).' The boy while going by the way bought sweets for one pice and on reaching his father-in-law's residence saw a hay-stack higher than all. Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried 'coo, coo.' After a while seeing his father-in-law he asked,—'Father-in-law's son, has your marriage taken place?' His father-in-law said nothing. After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, 'when this canal was dug, what became of the earth?' His father-in-law was greatly annoyed. He said, 'Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you?'

Across the estuary of the Megna from Chittagong, but having the Eastern Bengali-speaking Island of Sandīp between it and the mainland, lies the large Island of Hatīā, the dialect of which is practically the same as that of Chittagong. This island, like Sandīp, belongs to the District of Noakhali. The history of Sandīp, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Hatīā has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north. For instance, *kamu*, I shall say; *bhāirta*, to fill; *thāiktē*, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note :—

Ablative Singular, *bīl-ēttēn*, from the field.

Datives and Accusatives Plural, *hōlāinē-rē*, to the sons; *chā'or-ga-rē*, to the servants; *ēyārēr-ga-rē*, friends. In the last, the plural suffix is added to the genitive singular.

Pronominal forms,—*hētē*, he; *hētār*, *hētār*, of him, his; *hētā-rē*, to him; *hētārā*, they. *Hiyār*, of this, of these; *ētā-rē*, to this. *Āmnēr*, Your Honour's. *Zigin*, what; *higin*, that, correlative.

The only verbal forms deserving of special notice are *āchhat*, thou art, and the Tippera Infinitive *khāitām*, to eat.

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

একজন মাইনসের দুগা হোলা আছিল। হিয়ার মধ্যে ছুড়ুগায় হেইতার বাফেরে কইল, বায়াজি আঁর ভাগে মাল্ যিগিন্ হড়ে হিগিন্ আঁরে দেও। আর হেইতেও হেইতার ব্যাক্ বিত্ত হোলাইনেরে ভাগ্ করি দিল্। হিয়ার কদিন্ বাদে ছোড হোলা ব্যাক্গিন্ অন্তর্ করিলই এক দুবই এক দেশে বেড়াইত গেল্; হিয়ানে হেইতে সগুমি করি হেইতার ব্যাক্ বিত্ত উড়াই দিল্। আর হেইতে যেসুম্ ব্যাক্ খরচ্ করি হালাইল্, হেই দেশে খোব্ রাড্ অইল; আর হেইতেও খরচের্ টানাটানিতে ফইড়ত লাগিল্। হেসুম্ হেইতে হেই দেশী এক্ সহরু-য়ার্ লগে যাই অন্তর্ অইল্; আর ঐ সহরুয়ার্ হেইতারে তার্ খেতে স্খওর্ চরাইত দিল্। আর হেইতে স্খওরের্ খাওনের্ কুঁড়া খোব্ খুসী অই খাই হেট্ ভইরত্ চাইত; আর কেও কিছু হেই তারে দিতনা। আর যেসুম্ হেইতার্ উঁস্ অইল্, হেসুম্ হেইতে কইল্, আহারে! আঁর বাফের্ ঠিয়া চাওরেরাও খায় বিলায় আর্ আঁই অন্ তোকে মরণ্ লইছি! আঁই আঁর বাফের্ কাছে যাই এই কথা কমু, বাজান, আঁই আল্লার্ কাছেও গুণা কইরছি, তৌয়ার্ কাছেও গুণা কইরছি। আঁই আর্ তৌয়ার্ হোলা কওনের্ কাবিল্ ন; আঁরে তুঁই তৌয়ার্ এক্ ঠিয়া চাওরের্ লাইন্ রাও। হেইতে হেমনে উডি হেইতার্ বাফের্ কাছে আইল্। বাফে মোস্তর্ হোলা খোব্ তাফাত্ থাইক্তে হোলারে দেই বাসনা অইল্, আর দৌড়ী যাই গলা চাই ধরি হেইতারে চুমা দিল্। হোলায় বাফেরে কইল্, বাজান, আঁই খোদার্ কাছেও গুণা কইরছি, তৌয়ার্ কাছেও গুণা কইরছি, আঁই আর্ তৌয়ার্ হোলা কওনের্ কাবিল্ ন। বাফে মোস্তর্ হেইতার্ চাওর্ গরে কইল্, এরে এইতারে খোব্ ভাল্ কাওড়্ আনি হিন্দাই দে; উগ্গা আংড়ী আনি এইতার্ আতে দে আর্ ভইরে জোতা দে; আর্ চল্ হগলে খাই দাই রঙ্গ্ তামসা করি; আঁর এই মরা হোলা জেঁতা অই আইছে; আঁর্ আজাইশ্চা হোলা হাইছি হেমনে হেতার্ খুসী করণ্ লাগাইল্ ॥

এসুম্ হেইতার্ হোলা বোড়্গা বিলে আছিল্, বিলেওনে যেত বাড়ীর কাছে আইল্, হেত বাজনা মাছন্ হইন্ত লাগিল্। আর হেইতে চাওর্ উগ্গারে বোলাই জিজ্ঞাইল্ কিরে ইগিন্ কি। চাওরে হেইতারে কইল্, আমনের্ ভাই আইছে, হেইতারে আমান্ আছানে হাইছে দেই আমনের্ বায়ে এক মেজ্মানী দিছে। এই কথা হুনি হেইতে গোস্বা অই বাড়ীর ভিত্তরে গেল্না; বাফে হিয়ারলাই বাআরে আই হেইতারে হাদন্ লাগাইল্। হোলায় বাফেরে জোয়াবে কইল্, কা, এত বচ্ছরভরি আঁই তৌয়ার্ খেদমত্ করি, আর্ তৌয়ার্ হুকুম্ মানি চইলছি: তও তুঁই আঁরে কোন দিন্ ঐগ্গা ছাগলের্ ছাও আঁর্ দোস্ত এয়ারের্ গরে লই খাইতাম দেও ন! আবার্ তৌয়ার্ যেই হোলা থানকী অগলরে লই তৌয়ার্ মাল্ মাতা খাই হালাইছে, হেইতে আইতে আইতে হেমনে হেইতার্ লাই এক্ মেজ্জ্বানী দিলা। হেসুম্ হেতার্ বাফে হেতারে কইল্, এরে হত্, তুঁই হমানে আঁর্ কাছে আছত্, আর্ আঁর যা আছে ব্যাক্ তোর্। আর্ যন্ তোর্ এই ভাই মরিগেছিল্,—হিরি জেঁতা অই আইছে, আর আঝি গেছিল্, হিরি হাইছি, হিয়াল্লাই আমরা হগলে খুসী অই রঙ্গ্ তামসা করণ চাই ॥

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard, as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk-jan	māinsēr	dugā	hōlā	āchhil.	Hiyār	madhyē	chhudugāy	hēitār
Ēk-zōn	māinshēr	dūgā	hōlā	āsīl.	Hiār	mōiddhē	suḍugāy	heitār
One-person	man's	two	sons	were.	Of-them	among	the-younger	his

bāphē-rē ka'il, 'bāyāji, ār bhāgē māl yigin haṛē higin ā-rē dēō, ār
 bāfē-rē kō'il, 'bāā-zi, ār b'āgē māl zigin hōrē higin ārē dāō, ār
 father-to said, 'father, my in-share property what falls that me-to give, and
 hēitē-ō hēitār byāk bitta hōlāinē-rē bhāg kari dil. Hiyār kadin bādē
 hēitē-ō hēitār byāk bittō hōlāinē-rē b'āg kōri dil. Hiār kō-din bādē
 he-also of-him entire wealth to-his-sons division having-made gave. Of-this some-days after
 chhoḍa hōlā byākgin attar kari lai ēk durai ēk dēšē bēraita gēl; hiyānē hēitē
 sūḍō hōlā byākgin ṭtōr kōri lōi ēk duroi ēk dēshē bēraitō gēl; hiānē hēitē
 the-younger son every-thing together making taking a far a to-country to-wander went; there he
 saṇḍāmi kari hēitār byāk bitta urai-dil. Ār hēitē yēsum byāk kharach
 shōṇḍāmi kōri hēitār byāk bittō urai-dil. Ār hēitē zēshūm byāk khōrōs
 dissipation doing his entire wealth wasted. And he when everything expenditure
 kari hālāil, hēi dēšē khōb rāḍ 'āila, ār hēitē-ō kharachēr ṭānāṭanitē
 kōri hālāil, hēi dēshē khōb rāḍ 'ōilō, ār hēitē-ō khōrōsēr ṭānāṭānitē
 having-made dissipated, that in-country very famine happened, and he-also of-expenditure in-trouble
 phairta lāgil. Hēsum hēitē hēi dēši ēk saharuyār lāgē yāi attar
 phairtō lāgil. Hēshum hēitē hēi dēshi ēk shōhōruār lōgē zāi ṭtōr
 to-fall began. Then he that belonging-to-country one citizen-of with going together
 'ail; ār ai saharuāy hēitā-rē tār kshētē suor charāita dil. Ār hēitē
 'ōil; ār ōi shōhōruāy hēitā-rē tār khētē shūōr sōraitō dil. Ār hēitē
 became; and that citizen him his field-in pigs to-tend gave (sent). And he
 suorēr khāonēr kūrā khōb khusi 'ai khāi hēt bhairta chā'ita; ār kē-ō
 shūōrēr khāonēr kūrā khōb khūshi 'oi khāi hēt bhōirtō sā'itō; ār kē-ō
 of-the-pigs of-food husks very happy becoming eating belly to-fill wished; and anyone
 kichhu hēitā-rē dita-nā. Ār yēsum hēitār 'ūs 'ail, hēsum hēitē ka'il,
 kisū hēitā-rē ditō-nā. Ār zēshum hēitār 'ūsh 'ōil, hēshūm hēitē kō'il,
 anything him-to gave-not. And when his senses became, then he said,
 'āhārē, ār bāphēr ṭhiyā chā'orērā-ō khāy bilāy, ār āi an-bhōkē maran
 'āhārē, ār bāfēr ṭhiā sā'ōrērā-ō khāy bilāy, ār āi ōn-bhōkē mōrōn
 'ah, my father's temporary servants-even eat (and) throw-away, and I in-food-hunger death

laichhi. Ai ā̃r bāphēr kāchhē yāi ei kathā kamu, “bājān, ā̃i Āllār kachhē-ō
lōisi. Ai ā̃r bāfēr kāsē zāi ei kōthā kōmū, “bāzān, ā̃i Āllār kāsē-ō
 am-getting. I my father's near going this word will-say, “father, I of-God near-also
 gunā kaīrehhi, tōyār kāchhē-ō gunā kaīrehhi. Ā̃i ā̃r tōyār hōlā, kaonēr
gūnā kōrsi, tōār kāsē-ō gūnā kōrsi. Ā̃i ā̃r tōār hōlā, kōonēr
 sin have-done, thy near-also sin have-done. I more thy son, of-being-called
 kābil na; ā̃-rē tumi tōyār ēk thiyā chā'orēr lāin rā'o.” Hēitē hēmnē
kābil nō; ā̃rē tūi tōār ēk thiyā sā'orēr lāin rā'o.” Hēitē hēmnē
 worthy am-not; me thou thy one temporary servant-of like keep.” He then
 uḍi hēitār bāphēr kāchhē ā̃il. Bāphē mōntar hōlā khōb tāphāt thāiktē
uḍi hēitār bāfēr kāsē ā̃il. Bāfē mōntōr hōlā khōb tāfāt thāiktē
 rising his father's near came. The-father but the-son very in-distance remaining
 hōlā-rē dē'i bāsnā 'ail, ā̃r daurī yāi galā-chāi dhari hēitā-rē chumā
hōlā-rē dē'i bāshnā 'oil, ā̃r daurī zāi gōlā-sāi dhōri hēitārē sūmā
 the-son seeing compassion became, and running going (his)-neck seizing him-to kiss
 dil. Hōlāy bāphē-rē ka'il, ‘bājān, ā̃i Khōdār kāchhē-ō gunā kaīrehhi, tōyār
dil. Hōlāy bāfē-rē kō'il, ‘bāzān, ā̃i Khōdār kāsē-ō gūnā kōrsi, tōār
 gave. The-son the-father-to said, ‘father, I of-God near-also sin have-done, thy
 kāchhē-ō gunā kaīrehhi, ā̃i ā̃r tōyār hōlā kaonēr kābil na.’ Bāphē mōntar
kāsē-ō gūnā kōrsi, ā̃i ā̃r tōār hōlā kōonēr kābil nō.’ Bāfē mōntōr
 near-also sin have-done, I more thy son of-being-called worthy am-not.’ The-father but
 hēitār chā'or-ga-rē ka'il, ‘ērē, ēitā-rē khōb bhālā kā'or ā̃ni hind'āi-dē;
hēitār sā'or-gō-rē kō'il, ‘ērē, ēitārē khōb bhālā kā'or ā̃ni hind'āi-dē;
 his servants-to said, ‘lo, this-person very good clothes bringing put-on:
 uggā ā̃ngḍī ā̃ni ēitār ātē dē, ā̃r bhāi-rē jōtā dē. Ā̃r
ouggā ā̃ngḍī ā̃ni ēitār 'ātē dē, ā̃r bhōi-rē zōtā dē. Ā̃r
 a ring bringing of-this-person on-the-hand give, and on-feet shoes give. And
 chal hagālē khāi-dāi raṅgtāmsā kari: ā̃r ei marā hōlā jētā
sōl hōgōlē khāi-dāi rōṅgtāmsā kōri: ā̃r ei mōrā hōlā zētā
 come (let-us)-all eat-etoetera merriment let-us-make: my this dead son living
 'āi āichhē; ā̃r ājāinyā hōlā hāichhi.' Hēmnē hētārā khusī
 'ōi āisē; ā̃r āzānnyā hōlā hāisi.' Hēmnē hētārā khushī
 having-become has-come; my lost son I-have-found.' Then they happiness
 karan lāgail.
 kōrōn lāgail,
 to-make began.

Ēsum hēitār hōlā baurgā bilē āchhil; bilē-ttēn yēta bārīr kāchhē ā̃il,
Ēshum hēitār pōlā baurgā bilē āsil; bilē-ttēn zētō bārīr kāsē ā̃il,
 Then his son elder in-the-field was; the-field-from when of-the-house near he-came
 hēta bājnā nāchhan huinta lāgil. Ā̃r hēitē chā'or uggā-rē bolāi jījñail,
hētō bāznā nāsōn hūintō lāgil. Ā̃r hēitē sā'or ouggā-rē bolāi ziggail,
 then music dancing to-hear he-began. And he a-servant one-to having-called he-asked,
 ‘kirē igin ki?’ Chā'orē hēitā-rē ka'il, ‘āmnēr bhāi āichhē. Hēitā-rē
'kī-rē ēgin ki?' Sā'orē hēitārē kō'il, ‘āmnēr bhāi āisē. Hēitārē
 'what-for this what?' The-servant him-to said, ‘Your-Honour's brother has-come. Him

āmān-āchhānē hāichhē dēi āmnēr bāy ēk mējmāni dichh.' Ēi kathā
 āmān-āsānē hāisē dēi āmnēr bāy ēk mēzmāni disē.' Ēi kōthā
 safe-(and)-sound he-has-got because Your-Honour's father a feast has-given.' This word
 huni hēitē gōsvā 'āi bārīr bhitrē gēl-nā: bāphē hiyār-lāi bā'arē āi
 huni hēitē gōshsha 'ōi bārīr bhitrē gēl-nā: bāfē hiār-lāi bā'arē āi
 hearing he angry becoming of-the-house inside went-not: the-father that-for out-side coming
 hēitā-rē hādan lāgāil. Hōlay bāphē-rē jōyābē ka'il, 'kā, ēta bachchhar
 haitā-rē hādōn. lāgāil. Hōlāy bāfē-rē zōābē kō'il, 'kāh, ētō bassōr
 him-to persuasion began. The-son the-father-to in-answer said, 'what, so-many years
 bhari āi tōyār khēdmat kari, ār tōyār hukum māni chāichhi; ta-ō tūi
 b'ōri āi tōār khēdmōt kōri, ār tōār hukum māni sō'isi; ta-ō tūi
 during I thy service am-doing, and thy order to-obey have-gone; yet thou
 ā-rē kōna-din auggā chhāgalēr chhā-ō ār dōsta ēyārēr-ga-rē lai khāitām
 ā-rē kōnō-din āuggā sāgōlēr sā-ō ār dōstō yīārēr-gō-rē lōi khāitām
 me-to any-day a-single goat's kid-even my friends acquaintances taking to-eat
 dēo-na; ābār tōyār yēi hōlā kbānki-agala-rē lai tōyār māl mātā khāi
 dēo-nō; ābār tōār zēi hōlā khānkiōgōlō-rē lōi tōār māl mātā khāi
 thou-gavest-not; while thy what son harlots taking thy wealth property having-eaten
 hālāichhē, hēitē āitē-aitē hēmnē hēitār lāi ēk mējbāni dilā.' Hēsūm
 hālāisē, hēitē āitē-aitē hēmnē hēitār lāi ēk mēzbāni dilā.' Hēshūm
 has-wasted, he coming-coming then his for-the-sake a feast thou-gavest.' Then
 hētār bāphē hētā-rē ka'il, 'ērē hut, tui hamānē ār kāchhē āchhat, ār ār
 hētār bāfē hētā-rē kō'il, 'ērē hūt, tui hōmānē ār kāsē āsōt, ār ār
 his father him-to said, 'O son, thou always my near art, and my
 yā āchhē byāk tōr. Ār yan tōr ēi bhāi mari gēchhil, hiri jētā
 zā āsē byāk tōr. Ār zōn tōr ēi bhāi mōri gēsīl, hiri zētā
 what is all thine. And when thy this brother having-died went, again living
 'āi āichhē; ār ājhi gēchhil, hiri hāichhi, hiyāllāi āmrā
 'ōi āisē; ār āzi gēsīl, hirī hāisi, hiāllāi āmrā
 having-become has-come; and lost went, again I-have-found, for-this-reason we
 hagalē khusi 'āi raṅg-tāmsā karan chāi.'
 hōgōlē khūshi 'ōi rōṅg-tāmsā kōrōn sā'i.'
 all happy becoming merriment to-make is-proper.'

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIA, NOAKHALI DISTRICT.)

সেন কালে সাধু আমির্ রে সাধু দক্ষীন্ ফাড়ে যায় ।
 দক্ষীন্ ফাড়ে যাইয়া রে আমির্ সাধু ডাইনে বামে চায় ॥
 সেন খানে ভেলবা দেবীর ফুলের বাগান্ রে ফায় ।
 ফুলের বাগানে যাইয়া সাধু আমির্ চারি দিগে রে চায় ॥
 ফুল্ বাগানে যাইয়া রে সাধু ভরমন্ করিল ।
 সেই খানে এক ঘর রে সাধু আমির্ দেখিবারে ফাইল ॥
 সেই ঘর দেখি রে সাধু অতি খুসী হইল ।
 সেই ঘর মধ্যে রে আমির্ সাধু তখন্ সামাইল ॥
 ঘরেতে সামাই রে আমির্ কোন্ কাম্ করিল ।
 সোনার ফালঙ্গে রে আমির্ উড়িয়া বসিল ॥
 বিছানার বালিস্ ধরি রে আমির্ লাড়ি চাড়ি চায় ।
 মাণিক্যের হার রে ভেলবার দেখিবারে ফায় ॥
 সেই হার লইয়া রে সাধু হাতে তুলি চায় ।
 হাতে তে লইয়া রে হার সাধু বুকেতে লাগায় ॥

The first word in the above is properly হেন, which is misspelt সেন. In singing, the common folk of Noakhali endeavour to pronounce an initial প pa, and the result is ক pha (fa), instead of the হ ha which we meet in prose.

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *rotre* as compared with *votre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) Sēna-kālē Sādhū Āmir rē, Sādhū dakshin phārē yāya,
Hēnō-kālē Shādhū Āmir rē, Shādhū dōkkin fārē zāy,
 At-that-time Sādhū Āmir, O, Sādhū the-southern bank goes,
 Dakshin phārē yālarē Āmir Sādhū dāinē bāmē chāya.
Dōkkin fārē zāiarē Āmir Shādhū dāinē bāmē tsāy.
 The-southern bank going, Āmir Sādhū right left looks.
- (2) Sēna-khānē Bhēlbā Dēbir phulēr-bāgān rē phāya,
Hēnō-khānē Bhēlbā Dēbir fulēr-bāgān rē fāy,
 There Bhēlbā Dēvi's flower-garden, O he-finds,
 Phulēr bāgānē yāiyā Sādhū Āmir chāri dikē-rē chāya.
Fulēr-bāgānē zāiā Shādhū Āmir tsāri dikē-rē tsāy.
 The-flower-garden going Sādhū Āmir the-four directions-to looks.
- (3) Phul bāgānē yaiyārē Sādhū bharmanya karila,
Ful-bāgānē zaiārē Shādhū bhōrmōnyō kōrilō,
 The-flower-garden going Sādhū walking-about did,
 Sēi-khāne ēk ghar, rē, Sādhū Āmir dēkhibārē pāila.
Hēi-khānē ēk ghōr, rē, Sādhū Āmir dēkhibārē pāilō.
 There a house, O, Sādhū Āmir to-see got.
- (4) Sēi ghar dēkhi, rē, Sādhū ati khushi haila,
Hēi ghōr dēkhi, rē, Shādhū ōti khushī 'ōilō,
 That house seen, O, Sādhū much pleased became,
 Sēi ghar madhyē, rē, Āmir Sādhū takhan sāmāila.
Hēi ghōr mōdhyē, rē, Āmir Shādhū tōkhōn shāmāilō.
 That house in, O, Āmir Sādhū then entered.
- (5) Gharētē sāmāi, rē, Āmir kōn kām karila,
Ghōrētē shāmāi, rē, Āmir kōn kām kōrilō,
 In-the-house entering, O, Āmir what act did,
 Sonār phālaṅgē, rē, Āmir udiā basila.
Shonār hālōṅgē, rē, Āmir ūdiā bōshilō.
 Of-gold on-a-bed, O, Āmir rising sat.
- (6) Bichhānār bālis dhari, rē, Āmir lāri-chāri chāya.
Bisānār bālish dhōri, rē, Āmir lāri-tsāri tsāy.
 Of-the-bedding the-pillows taking, O, Āmir searching looks.

Manikyēr	hār,	rē,	Bhelbār	dēkhibarāē	phāy.
<i>Mānikyēr</i>	<i>hār,</i>	<i>rē,</i>	<i>Bhēlbār</i>	<i>dēkhibārē</i>	<i>fāy.</i>
Of-gems	a-necklace,	O,	of-Bhelbā	to-see	he-gets.
(7) Sēi	hār	laiyā,	rē,	Sādhu	hātē tuli chāya,
<i>Hēi</i>	<i>hār</i>	<i>lōiā,</i>	<i>rē,</i>	<i>Shādhu</i>	<i>hātē tuli tsāy,</i>
That	necklace	taking,	O,	Sādhu	in-hand lifting looks,
Hātētē	laiyā,	rē,	hār	Sādhu	bukētē lāgāya.
<i>Hātētē</i>	<i>lōiā,</i>	<i>rē,</i>	<i>hār</i>	<i>Shādhu</i>	<i>būkētē lāgāy.</i>
In-hand	taking,	O,	the-necklace,	Sādhu	to-his-breast applies.

FREE TRANSLATION OF THE FOREGOING.

1. At that time Sādhu Amīr went to the southern bank, and going there Sādhu Amīr began to look towards right and left.
2. There he found Bhēlbā Dēhī's flower-garden, and going into it Sādhu Amīr began to look on all sides.
3. Going into the flower-garden Sādhu had a walk, and there the Sādhu Amīr found a house.
4. Seeing the house Sādhu was exceedingly pleased and Amīr Sādhu entered into the house.
5. Entering into the house what Amīr did was that he got up and sat on the golden bedstead.
6. He moved the pillows on the bed and searched, and found Bhēlbā's necklace of gems.
7. He took it up on his hand, and looked at it and laid it to his heart.

The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhāgālnāiyā thānā in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hatiā. The following special forms may be noted.

The plural is everywhere made by adding *ga*. Thus, *hōlār-ga-rē*, to children. The word for 'he' is *hētē*. Amongst special verbal forms we may note *āchhat*, thou art; *marīyēr*, I am dying; *kariyēr*, I do; *kamu*, I will say; *khāitām*, to eat; *laiḡ-ja*, thou didst begin.

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀYĀ, NOAKHALI DISTRICT.)

এক জনের দুই হোলা আছিল। ছোডগায় হেতার বাফেরে কৈলো, বায়াজি, আঁর ভাগে যে গাইন্ হৈছে, হে গাইন্ আঁরে দেঅ। হেইমতে হেতার যা আছিল ব্যায়াগ্ হেতার হোলার্গরে ভাগ্ করি দিল্। ক দিন হরে ছোড হোলায় নিজ ভাগের ব্যায়াগ্ গাইন্ লই দূরৈ এক মুল্লুকে গেল গৈ, যাই বাউল্লামি করি ব্যায়াগ্ উড়াইল্। যঅন্ ব্যায়াগ্ গাইন্ উড়াইল্, তঅন্ হেই মুল্লুকে বড় রাড্ ঐল্: রাড্ ঐ বেফিকিরে ফৈল্ল। তার হরে হেতে হেই দেশের ইগ্গা মাইনসের লগে অঅন্তর ঐল্: তার হেতে হেতার ছয়রেরে চরাইবালাই হাঁত্রে হাড়াইল্। ছয়রে যে কুঁড়া খাইত হেতেও হাইলে খুসী ঐ হেগুন্ খাইত: মগর তাও তারে কেঅ দিতনা। যঅন হেতার বুদ্ধি ফেডে হড়িল্, তঅন্ হেতে মনে মনে কইল্, আঁর বায়ার চাঅর্ বাঅরেরা কত ভালা ভালা চিজ্ অগল হেলাই ছেলাই খাইছে, আর অন্ আঁই ইয়ানে ভোগে মরিয়ের্। আঁই আঁর বাফের কাছে যামু, যাই কমু, বায়াজি, আঁই তৌয়ার কাছে ও খোদার কাছে গুণা কৈচ্ছি। আঁই তৌয়ার হতের লাইক্ ন: তৌয়ার একজন্ গোলামের মত আঁরে রাঅ। তার হরে হেতে হেতার বায়ার কাছে গেল্। হেতার বাফে হেতারে দূরৈতুন্ দেইল্, দেই, দৌড়ি যাই হেতারে বাসুনা করি, গলা ধরি চুমা দিল্। হোলায় হেতার বাফেরে কৈল, বায়াজি, আঁই খোদার কাছেও গুণা কৈচ্ছি তৌয়ার কাছেও গুণা কৈচ্ছি, আঁই তৌয়ার হতের লাইক্ নঅ। হোলার বাফে চাঅরেরগরে বোলাই কৈল্ এতারে ভালা কাবড় আনি হিঁদাও; এউক্গা আঙ্গডি আতে লাগাও, আর জুতা হাঁত্ দেয়াও। তার ফর্ আইয় খাই দাই খুসী করি। হোলা, মরি আবাব্ জিইছে; হেতারে আরাই ছিলাম আবাব্ হাইছি। তারা খুসী কৈন্ত লাগিল ॥

হেতার বড় হোলা হাঁত্রে আছিল, যঅন্ হেতে বাড়ীর্দিগে আউ গ্যাইল, তঅন্ হেতে নাচন্ গাঅন্ হুনি চায়ররগরে বোলাই জিংজাইল্ যে বাড়ীত্ এ গাইন্ কি সুরু ঐছে। হেতে কৈল, জি, আমনার ভাই বাড়ীত্ আইছে; হেতে আরামে আইয়নে আমনার বাফে হকলেরে খাবায়। হেতে গোস্বা অই বাড়ীত্ গেল্না: হেতার বাপ বাইরে আইল্। বাইরে আই, হেতারে বুজাইত লাগিল্। হেতে হেতার বাফেরে কইল্ এত বচ্ছর ধরি আঁই তৌয়ার খেজ্মত্ করিয়ের্, আর মোডেও তৌয়ার কথার বায়ারা অই ন, তঅ আঁর্ দোস্তুগরে লই ইগ্গা ছাগলের্ ছা খাইতাম বুলিও দেও ন। আর যেই হোলা তৌয়ার ব্যায়াগ্ ডুবাচ্ছে হেতে ন আইতে ন আইতে খাবাইতা লাইগ্ জ। বাফে কৈল্, জাছ, তুই হমানে আঁর্ লগে আছত, আর আঁর্ যা আছে ব্যায়াগ্ তোর। তোর ভাই মরি আবাব্ বাঁচি আইচে; আরাই ছিলাম, আবাব্ হাইছি, অঅন্ আঁগ খুসী অওন্ই কতা ॥

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

Pronounce *ă* as the *a* in *kat*; *ĕ* as the *e* in *met*; *ô* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ô* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Ēk	janēr	dui	hōlā	āchhil.	Chhōdagāy	hētār	bāphē-rē	ka'ilō,
Ēk	zōnēr	dūi	hōlā	āsīl.	Sūdōgāy	hētār	bāfē-rē	kō'ilō,
One	person's	two	sons	were.	The-younger	his	father-to	said.

'bāyā-ji,	ā̃r	bhāgē	jē	gāin	haichchhē,	hēgain	ā̃rē	dēa.'	Hēimatē	hētār	yā
'bāūzi,	ā̃r	b'āgē	zē	gāin	hoissē,	hēgāin	ā̃rē	daō.'	Hēimōtē	hētār	zā
'father,	my	in-share	what	all	becomes,	that-all	me-to	give.'	Accordingly	his	what

achhil	byāyāg	hētār	hōlār-ga-rē	bhāg	kari	dil.	Kadin	harē	chhōḍa	hōlāy
āsīl	bēāg	hēār	hōlār-gō-rē	b'āg	kōri	dil.	Kōḍin	hōrē	sūḍō	hōlāē
was	all	his	sons-to	division	making	he-gave.	Some-days	after	the-younger	son

nij-bhāgēr	byāyāg	gāin	lai	durai	ēk	mullukē	gēl-gai,	yāi	bāullāmi	kari
<i>niz-bhāgēr</i>	<i>bēāg</i>	<i>gāin</i>	<i>lōi</i>	<i>dūroi</i>	<i>ēk</i>	<i>mūllūkē</i>	<i>gēl-goi,</i>	<i>zāi</i>	<i>bāullāmi</i>	<i>kōri</i>
of-his-own-share	entire	all	taking	far	a	country-in	went-away,	going	debauchery	doing

byāyāg urāil. Ya'an byāyag-gāin urāil, ta'an hēi-mullukē bara rād 'ail.
bēāg urāil. Zō'ōn bēāg-gāin urāil, tō'ōn hēi-mūllūkē bōrō rād 'oil.
 entire he-wasted. When all he-lost, then in-that-country a-great famine became.

Rād	'ai	bēphikirē	pha'illa.	Tār-harē	hētē	hēi	dēsēr	iggā	māinsēr	lagē
<i>Rād</i>	<i>'oi</i>	<i>bēfikirē</i>	<i>foillō.</i>	<i>Tār-hōrē</i>	<i>hētē</i>	<i>hēi</i>	<i>dēshēr</i>	<i>iggā</i>	<i>māinshēr</i>	<i>lōgē</i>
Famine	becoming	in-distress	he-fell.	Thereafter	he	that	of-country	a	of-man	near

aattar	'ail :	tā-rē	hētē	hētār	huyarē-rē	charāibāllāi	hāt-rē	hādāil.
ōōttōr	'ōil :	tū-rē	hētē	hētār	hūōrē-rē	sōrāibāllāi	hāt-rē	hādāil.
together	became :	him	he	his	swine	for-feeding	the-field-to	sent.

Huyarē	yē	kūrā	khāita	hētē-ō	hāilē	khusi	'ai	hēgun	khāita.	Magar
Huōrē	zē	kūrā	khāitō	hētē-ō	hāilē	khūshi	'oi	hēgūn	khāitō.	Mōgōr
The swine	what	husks	used-to-eat	he-also	getting	happy	being	them	used-to-eat.	But

tā-ō	tā-rē	kēa	dita-nā.	Ya'an	hētār	būddhi	phēdē	haṛil,	ta'an	hētē
<i>tā-ō</i>	<i>tā-rē</i>	<i>kēō</i>	<i>ditō-nā.</i>	<i>Zō'ōn</i>	<i>hētār</i>	<i>būddhi</i>	<i>fēdē</i>	<i>kōril,</i>	<i>tō'ōn</i>	<i>hētē</i>
that-even	him-to	any-one	used-to-give-not.	When	his	wisdom	in-his-belly	fell,	then	he

manē-manē	ka'il,	'ā̃r	bāyār	chā'ar	ba'arērā	kata	bhālā-bhālā	chij-agal
mōnē-mōnē	kō'il,	'ā̃r	bāār	sāōr	bāōrērā	kōtō	bhālā-bhālā	siz-ōgōl
in-his-mind	said,	'my	father's	servants	etcetera	how-much	good-good	things

hēlai- <i>ch</i> hēlai	khāichhē,	ār	an	āi	īyānē	bhōgē	marier,	āi	ār	bāphē
<i>hēlai-sēlai</i>	<i>khāisē,</i>	<i>ār</i>	<i>ōn</i>	<i>āi</i>	<i>īānē</i>	<i>bhōgē</i>	<i>mōrier,</i>	<i>āi</i>	<i>ār</i>	<i>bāfēr</i>
throwing-away	eat,	but	now	I	here	of-hunger	die,	I	my	father's

kāchhē yāmu, yāi kamu, "bāyā-ji, āi tōyār kāchhē ō Khōdār kāchhē
kāsē zāmū, zāi kōmū, "bāāzi, āi tōār kāsē ō Khōdār kāsē
 near will-go, going I-will-say, "father, I thy near and God's near
 gunā kaichchhi, āi tōyār hutēr lāik na, tōyār ēkjan gōlāmēr-mata ārē
gūnā koissi, āi tōār hūtēr lāik nō, tō-ār ēkzōn gōlāmēr-mōtō ārē
 sin have-done, I thy of-son fit am-not, thy one-man slave-like me
 raya." Tār-harē hētē hētār bāyār kāchhē gēl; hētār bāphē hētā-rē duraityun
rā'ō." Tār-hōrē hētē hētār bāār kāsē gēl; hētār bāfē hētā-rē dūrōittūn
 keep." Thereon he his father's near went; his father him from-distance
 dē'il, dē'i, dauṛi yāi, hētā-rē bāsnā kari, galā dhari, chumā dil.
dē'il, dē'i, dauṛi zāi, hētā-rē bāshnā kōri, gōlā dhōri, sūmā dil.
 saw, seeing, running going, him-to love making, neck seizing, kiss gave.
 Hōlāy hētār bāphē-rē ka'il, 'bāyā-ji, āi Khōdār kāchhē-ō gunā kaichchhi,
Hōlāy hētār bāfē-rē kō'il, 'bāāzi, āi Khōdār kāsē-ō gūnā koissi,
 The-son his father-to said, 'father, I God's near-both sin have-done,
 tōār kāchhē-ō gunā kaichchhi, āi tōyār hutēr lāik na.' Hōlār bāphē
tōār kāsē-ō gūnā koissi, āi tōār hūtēr lāik nō.' Hōlār bāfē
 thy near-also sin have-done, I thy son-of fit am-not.' The-son's father
 chā'arēr-ga-rē bolāi ka'il, 'ētā-rē bhālā kābar āni hīd'āō, ēukgā āngḍi
chāōrēr-gō-rē bōlāi kō'il, 'ētā-rē bhālā kābōr āni hīdāō, ēukgā āngḍi
 servants-to calling said, 'this-person-to good clothes bringing put-on, a ring
 'atē lāgāō, ār jutā hāt dēyāō; tār-har āiya khāi-dāi khushi kari. Hōlā
'atē lāgāō, ār zutā hāt dēāō; tār-hōr āiyō khāi-dāi khūshi kōri. Hōlā
 band-on apply, and shoes feet-on give; thereafter coming eating-etcetera happiness let-us-make. Son
 mari ābār jūichhē; hētā-rē 'ārāichhilām, ābār hāichhi.' Tārā khushi
mōri ābār zūisē; hētā-rē 'ārāisilām, ābār hāisi.' Tārā khūshi
 dying again has-lived; him I-lost, again I-have-found.' They happiness
 kāitta lāgil.
kōittō lāgil.
 to-make began.

Hētār bara hōlā hāt-rē āchhil, ya'an hētē bāṛir digē āu-gyāil,
Hētār bōrō hōlā hāt-rē āsil, zō'ōn hētē bāṛir digē āu-ggāil,
 His big son field-to was, when he of-the-house towards came,
 ta'an hētē nāchan gā'an huni, chāyārar-ga-rē bolāi jingjñail yē, 'bārit
tō'ōn hētē nāchōn gāōn hūni, sā'ōrōr-gō-rē bolāi zinggāil zē, 'bārit
 then he dancing singing hearing, servants calling asked that, 'in-house
 ēgāin ki suru 'aichhē? Hētē ka'il, 'ji, āmnār bhāi bārit āichhē;
ēgāin ki shūrū 'oisē? Hētē kō'il, 'zi, āmnār bhāi bārit āisē;
 this-all what beginning is? He said, 'Sir, Your-Honour's brother in-house has-come;
 hētē ārāmē āiyanē āmnār bāphē hakkālē-rē khābāy.' Hētē gosvā 'āi
hētē ārāmē āiōnē āmnār bāfē hōkkōlē-rē khābāy.' Hētē gōshshā 'ōi
 the safely on-coming Your-Honour's father all-to gives-food.' He angry becoming
 bārit gēl-nā; hētār bāph bā'irē āil. Bā'irē āi, hētā-rē bujāita lāgil.
bārit gēl-nā; hētār bāf bā'irē āil. Bā'irē āi, hētā-rē buzāitō lāgil.
 in-house went-not; his father outside came. Outside coming, him-to to-remonstrate began.

Hētē	hētār	bāphē-rē	ka'il,	'ēta	bachchhar	dhari	ā	tōyār	khejmat
<i>Hētē</i>	<i>hētār</i>	<i>bāphē-rē</i>	<i>kō'il,</i>	<i>'ētō</i>	<i>bōōr</i>	<i>dhōri</i>	<i>āi</i>	<i>tōār</i>	<i>khēzmōt</i>
He	his	father-to	said,	'so-many	years	for	I	thy	service
kariyēr,	ār	mōdē-ō	tōyar	kathār	bāyārā	'ai-na,	ta-a	ār	dosta-ga-re
<i>kōriēr,</i>	<i>ār</i>	<i>mōlē-ō</i>	<i>tōār</i>	<i>kōthār</i>	<i>bā'irā</i>	<i>'ōi-nō,</i>	<i>tō-ō</i>	<i>ār</i>	<i>dostō-gō-rē</i>
do,	and	ever	thy	words	outside	became-not,	yet	my	friends
lai	iggā	chhāgalēr	chhā	khāitām	buli-ō	dēo-na.	Ar	yē	hōlā
<i>lōi</i>	<i>iggā</i>	<i>sāgōlēr</i>	<i>sā</i>	<i>khāitām</i>	<i>būli-ō</i>	<i>dāō-nō.</i>	<i>Ar</i>	<i>zē</i>	<i>hōlā</i>
taking	one	goat's	kid	to-eat	saying-even	thou-gavest-not.	But	what	son
tōyār	byāyāg	ḍubāichhē	hētē	na-āitē-na-āitē	khābāitā	lāigja.'			
<i>tōār</i>	<i>bēāg</i>	<i>ḍubāisē</i>	<i>hētē</i>	<i>nō-āitē-nō-āitē</i>	<i>khābāitā</i>	<i>lāigzō.'</i>			
thy	entire-(wealth)	hath-sunk	he	immediately-on-coming	to-give-food	thou-hast-begun.'			
Bāphē	ka'il,	'Jādu,	tui	hamānē	ār	lagē	āchhat,	ār	ār
<i>Bāfē</i>	<i>kō'il,</i>	<i>'Zādū,</i>	<i>tui</i>	<i>hōmānē</i>	<i>ār</i>	<i>lōgē</i>	<i>āsōt,</i>	<i>ār</i>	<i>ār</i>
The-father	said,	'Son,	thou	always	my	near	art,	and	my
byāyāg	tōr.	Tōr	bhāi	mari	ābār	bāchi	āich;	'ārāichhilām,	ābār
<i>bēāg</i>	<i>tōr.</i>	<i>Tōr</i>	<i>bhāi</i>	<i>mōri</i>	<i>ābār</i>	<i>bāsi</i>	<i>āisē;</i>	<i>'ārāisilām,</i>	<i>ābār</i>
entirely	thine.	Thy	brother	dying	again	surviving	hath-come;	I-lost,	again
hāichhi,	a'an	ā-ga	khusi	aon-i	katā.'				
<i>hāisi,</i>	<i>ō'ōn</i>	<i>ā-gō</i>	<i>khushi</i>	<i>ōon-i</i>	<i>kōtā.'</i>				
have-found,	hence	we	happy	being	(is-a-correct-) saying.'				

The two following specimens come from the Rāmganj thānā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Hātiā and Chhāgālnāiyā. The first specimen is the Parable of the Prodigal Son, and the other a popular song.

There are few special forms which require notice. Forms like *lāigla*, he began, and *rāikhtō*, to keep, belong to Eastern Bengal. The Infinitive in *tām*, is common to the Eastern and South-Eastern dialects. It occurs here in *ka'itām*, to say. We may note forms like *hāt-rē-ttun*, from in the field, and *tā-ga-rē*, to them. *Āmnē* means 'self' and *āmnā*, 'own.' *Tān* is used for 'him.' *Ra'ichhat* means 'thou remainest.'

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

একজনের দুই ভ্ৰত আছিল। ছোডগায় বাফেৰে কৈল্ বাউ, আঁৰ ভাগেৰ জিনিম্ ভাতি যে অয়, আঁৰে দেন্। বাফে তাগেৰে হকল্ ভাগ্ কৰি দিল্। কগ্ দিন্ যাইতে না যাইতেই ছোড ভতে হেইতার ব্যাক্ তান্ লই বিদেশ্ চলি গেল্। হিয়ানে যাই, বায়ত্ৰামি কৰি হেইতার ব্যাক্ তল্ হাড়ি ভালাইল্। ব্যাক্ থক্ আইল্, আঁৰ হেইদেশে ভাৰি বাট্ লাইগল্; তৈ তে টানাটানিত্ হড়িল্। হেই দেশেব এক ভাল্ মাইনসেৰ্ কাছে যাই রৈল্। হেই ভাল্ মাইনে হেইতাবে ভয়ৰ্ রাইখতো বুলি ভাঁহুৰে দি হাডাইল্। ভয়বে যেই তুষ কুড়া খাইতো হিয়ারে দি হেইতে খুনি অই আম্না হেড্ ভইল্। ই রয়ম্ তুষ কুড়াও কেয় হেইতাবে দিতনা। তারহৰ হেইতার বুঝ্ হেডে হড়ি আম্নে আম্নে কইত লাগিল্ যে, কিবে, আঁৰ বাফেৰ্ কত চাওৰ্ বাহৰে কত খায় কত হালায় ছালায়, আঁৰ আঁই হেডেৰ জ্বালায় মৰি। যাউক্ আঁই বাউৰে যাই কইবে, বাউ, আঁই ধম্মেৰ্ কাছে আঁৰ আম্নার কাছে দোন্ কইছি। আঁই আম্নেৰ্ ভত্ বুলি কইতাম্ হাৰিয়ে হেই রয়ম্ রইন। আঁৰে আম্নেৰ্ চাওৰেৰ্ মত কৰি রান্। ইয়াৰে কই হেইতে উডি বাফেৰ্ কাছে আইল্। কদৰ্ তাফাত্ থাইক্তেই বাফে হেইতাবে দেই আদৰ্ কৰি দৌড়ি যাই হেইতার্ গলা চাবি ধৰি চুমা দিল্। তয়ন্ হালায় কইল্, বাউ! ধম্মেৰ কাছে আঁৰ আম্নার কাছে কতযে ফাক কইছি অহন আঁৰ আম্নেৰ ভত বুলি কইতাম্ হাৰিয়েন মুখ নাই। বাফে হেননে চাওৰগৰে কইল্ খুব্ ভালাহুন্ কাবড্ চোবড্ আনি হেইতাবে হিন্দা; হেইতার্ আতে এউগ্গা আংটি, হাঁয় এক্ জোড়া জোতা দে। হিয়ার্ হৰ্ চল্ খাই লই আয়োদ্ টায়েদ্ কৰি গৈ। আঁৰ এই মৰা হোলা জিই আইছে; আজাইস্তা তান্ হাইছি। এই কই তারা আয়োদ্ টায়েদ্ কইতো লাগিল্ ॥

তয়ন্ বড় হোলা হাঁহুৰেভুন্ বাড়ীৰ কাছে আই, গাঁদ্ নাই ভনি গাবুৰ্ এউগ্গাৰে ডাই জিন্জাইল্, গাঁদ্ নাট্ কিয়েৰবে। চাওৰে কইল্ আম্নেৰ্ ছোড ভাই আইছে। হেইতেন্ গায় কুশলে হিৰি আইবনে আম্নেৰ বায় হকলেৰে খাবায়। হেই কথা ভনি বড় হোলা চেতি আঁৰ বাড়ীত্ গেল্না। বায় আই বড় হোলাবে হাইন্দো লাইগলো। তয়ন্ বড় ভতে বাফেৰে কৈল্, এই চ্যান এত বচ্ছৰ্ আই আম্নেৰ্ লানতি বচ্ছাম্, এক দিন অ এক্ কান কথা হালাই ন। কিন্তু আম্নে কোন দিন অ এউগ্গা ছাগলেৰ বাচ্চা অ, এইবুলি আবেদেন ন বে, আঁই আঁৰ আম্না আম্নী লই এক্ কান আয়োদ্ টায়েদ্ কৰি। আব বেইভতে আম্নাৰ টা, ভইনা ব্যাক্ লুচ্চামি কৰি উড়াইল্, হেই হোলা আইতে আইতে আম্নে হেননে হেইতার লাই এক্ পাবনি দি বইলেন। বাফে হেইতাবে কৈল্, এৰে, তুই হমানে অ ব কাডেই বইওত্, তাবে দে আছে না আছে ব্যাক্ ভোৰ্। তোর মৰা ভাই বাচি আইছে, আজাইস্তা তান্ হাইছি, অহন আগ আয়োদ্ টায়েদ্ কৰি খুমা অওন্ট কতা।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *â* as the *a* in *hat*; *ê* as the *e* in *met*; *ô* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ô* in *home*. It is the first *o* in *promote* and is the *o* in the French word *vôte* as compared with *vôte*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk	janēr	dui	hut	āchhil.	Chhōdagāya	bāphē-rē	kail,	'bāu !	ā̃r		
Ēk	zōnēr	dūi	hut	āsīl.	Sūdōgāy	bāfē-rē	kō'il,	'bāu !	ā̃r		
One	man's	two	sons	were.	The-younger	the-father-to	said,	'father,	my		
bhāgēr	jinish-hāti	yē	'ay,	ā̃-rē dēn.'	Bāphē	tā-ga-rē	hakkaḷ	bhāg	kari		
b'āgēr	zinish-hāti	zē	'ōy,	ā̃-rē dēn.'	Bāfē	tā-gō-rē	hōkkōḷ	b'āg	kōri		
of-share	property	what	is,	me-to give.'	The-father	them-to	all	division	making		
dil.	Kagdin	yāitē-nā-yāitē-i	chhōḍa	hutē	hēitār	byāktān	lāi	bides	chali-		
dil.	Kōgḍin	zāitē-nā-zāitē-i	sōḍō	hutē	hēitār	byāktān	lōi	bidēsh	sōli-		
gave.	Some-days	going-or-not-going-even,	the-younger	son	his	all-that	taking	foreign-land	went-		
gel.	Hiyānē	yāi,	bāyatrāmi	kari	hēitār	byāk	tal-hāri	hālāil.	Byāk		
gēl.	Hiānē	zāi,	bāōtrāmi	kōri	hēitār	byāk	tōl-hāri	hālāil.	Byāk		
away.	There	going,	debauchery	doing	his	entire	wasting	threw-away.	All		
khachcha	'āil,	ār	hēi	dēsē	bhāri	rāṭ	lāigla,	tai tē	ṭānātānit	haril.	
khōchō	'ōil,	ār	hēi	dēshē	bhāri	rāṭ	lāiglō,	toi tē	ṭānātānit	hōṛil.	
spent	became,	and	that	country-in	great	famine	began,	then	he	in-trouble	fell.
Hēi	dēsēr	ēk	bhāl	māinsēr	kāchhē	yai	rail.	Hēi	bhāl	māinē	hēitā-rē
Hēi	dēshēr	ēk	bhāl	māinshēr	kāsē	zāi	rō'il.	Hēi	bhāl	māinē	hēitā-rē
That	country's	one	respectable	man's	near	going	he-remained.	That	respectable	man	him
huyar	rāiktō	buli	hāt-rē	di	hādāil;	huyarē	yēi	tūsh-kūrā	khāitō	hiyā-rē	
hūōr	rāikhtō	būli	hāt-rē	di	hādāil;	hūōrē	zēi	tūsh-kūrā	khāitō	hiā-rē	
swine	to-keep	saying	field-to	giving	sent;	the-swine	what	husks	used-to-eat	those	
di	hēitē	khushi	'ai	āmnā	hēḍ	bha'itta;	ei	rayam	tūsh-kūrā-ō	kēy-a	hēitā-rē
di	hēitē	khūshi	'oi	āmnā	hēḍ	b'ō'ittō;	ēi	rō'ōm	tūsh-kūrā-ō	kē-ō	hēitā-rē
with	he	happy	being	his-own	belly	would-fill;	this	manner	husks-even	any-one	him-to
dita-nā.	Tār-har	hēitār	bujh	hēḍē	hari,	āmnē-āmnē	ka'ita	lāgil	yē,	'kirē	
ditō-nā.	Tār-hōr	hēitār	būz	hēḍē	hōri,	āmnē-āmnē	kō'itō	lāgil	zē,	'kirē	
used-to-give-not.	Thereafter	his	sense	in-belly	falling,	to-himself	to-say	he-began	that,	'ah,	
ā̃r	bāphēr	kata	chāōr	bāa-rē	kata	khāya	kata	hālāy-chhālāy,	ār	ā̃r	
ār	bāfēr	kōtō	sāor	bāō-rē	kōtō	khāy	kōtō	hālāy-sālāy,	ār	ā̃r	
my	father's	how-many	servants	etcetera	how-much	eat	how-much	throw-away,	and	I	
hēḍēr	jvālāy	mari;	yāuk,	ā̃i	bāu-rē	yāi	kaiyē,	"bāu,	ā̃i	dhammēr	kāchha
hēḍēr	zālāy	mōri;	zāuk,	ā̃i	bāū-rē	zāi	kō'izē,	"bāū,	ā̃i	dhōmmēr	kāsē
belly's	burning-by	die;	let-go,	I	father-to,	going	let-me-say-that,	"father,	I	of-virtue	near

ār āmnār kāchhē dōsh kā'ichchi; āi āmnēr hut buli ka'itām hāriyē hi-
 ār āmnār kāsē dōsh kō'issi; āi āmnēr hut būli kō'itām hāri-zē hēi-
 and of-Your-Honour near fault have-done; I Your-Honour's son calling to-say can that-
 rayam ra'i-na; ā-rē āmnēr chāōrēr mata kari rān." Iyā-rē ka'i hēitē
 rō'ōm rō'i-nō; ā-rē āmnēr sāorēr mōtō kōri rān." Iā-rē kō'i hēitē
 kind remain-not; me Your-Honour's servants like making keep." This saying he
 uđi bāphēr kāchhē āil. Kaddur tāphāt thaiktē-i bāphē hēitā-rē dē'i ādar
 uđi bāfēr kāsē āil. Kōddūr tāfāt thaiktā-i bāfē hēitā-rē dē'i ādōr
 arising father's near came. Long distance remaining-even the-father him seeing, pity
 kari daur-di yāi hēitār galā chābi dhari chumā dil. Tayan hōlāy ka'il,
 kōri daur-di zāi hēitār gōlā sābi d'ōri sūmā dil. Tō'ōn hōlāy kō'il,
 doing running going his neck pressing seizing kiss gave. Then the-son said,
 'Bāu! dhammēr kāchhē ār āmnār kāchhē kata-yē phāph ka'ichchi, a'an
 'Bāo! dhōmmēr kāsē ār āmnār kāsē kōtō-zē fāf kō'issi o'ōn
 'Father, of-virtue near and of-Your-Honour near how-much sin I-have-done, now
 ār āmnēr hut buli ka'itām hāriyēn mukh nāi.' Bāphē hēmnē chaōr-ga-rē
 ār āmnēr hut būli kō'itām hāriyēn mukh nāi.' Bāfē hēmnē sāor-gō-rē
 more Your-Honour's son calling to-say of-being-able the-face is-not.' The-father then the-servants
 ka'il, 'khub bhālā-tun kābaṛ-chōbaṛ āni hēitā-rē hind'ā; hēitār 'ātē ēuggā
 kō'il, 'khūb bhālā-tūn kābōṛ-s'ōbōr āni hēitā-rē hind'ā; hēitār 'ātē ēuggā
 said, 'very than-good clothes-etcetera bringing him put-on; his hand-on a
 āngti, hāy ēk jōrā jōtā dē; hiyār har chal, khāi lai āyōd-tayōd kari-gai
 āngti, hāy ēk zōrā zōtā dē; hiār hōr sōl, khāi-lōi āūd-tāūd kōri-goi,
 ring, feet a pair shoes give; of-this after come, let-us-eat rejoicing let-us-make
 ār ēi marā hōlā jii āichhē; ājāinyā tān hāichhi.' Ēi ka'i tārā āyōd-
 ār ēi mōrā hōlā zii āisē; āzāinyā tān hāisi.' Ēi kō'i tārā āūd-
 my this dead son living has-come; being-lost him I-have-found.' This saying they re-
 tayōd ka'ittō lāgil.
 tāūd kō'ittō lāgil.
 joicing to-make began.

Tayan bara hōlā hāt-rē-ttun bārīr kāchhē āi, gīd nāt huni, gābur
 Tō'ōn bōrō hōlā hāt-rē-ttūn bārīr kāsē āi, gīd nāt hūni, gābur
 Then the-elder son the-field-in-from of-the-house near coming, songs dances hearing, servant
 ēuggā-rē dā'i jijnāil, 'gīd nāt kiēr rē?' Chāōrē ka'il, 'āmnēr chhōḍa
 ēuggā-rē dā'i ziggāil, 'gīd nāt kiēr rē?' Sāorē kō'il, 'āmnēr sōḍo
 one calling asked, songs dances why O?' The-servant said, 'Your-Honour's younger
 bhāi āichhē, hēitēn gāy kuśalē hiri āiyanē, āmnēr bāy hakkalē-rē
 bhāi āisē, hēitēn gāy kūshōlē hiri āiōnē, āmnēr bāē hōkkōlē-rē
 brother has-come, his body in-health returning on-coming, Your-Honour's father all-to
 khābāy.' Hēi kathā huni bara hōlā chēti ār bārīt gēl-nā. Bāy
 khābāy.' Hēi kōthā hūni bōrō hōlā sēti ār bārīt gēl-nā. Bāē
 food-is-giving.' This word hearing the-elder son being-angry more in-house went-not. The-father
 āi bara hōlā-rē hāiddō lāiglō. Ta'an bara hutē bāphē-rē ka'il, 'ēi
 āi bōrō hōlā-rē hāiddō lāiglō. Tō'ōn bōrō hutē bāfē-rē kō'il, 'ēi
 coming the-elder son-to remonstrance began. Then the-elder brother the-father-to said, 'this
 Bengali.

chyān, ēta bachchhar ãi āmnēr lānati ka'ilyām, ēk din-a ēkkān kathā
 syān, ētō bōssōr ãi āmnēr lānōti kō'illām, ēk din-ō ēkkān kōthā
 look, so-many years I Your-Honour's service made, one day-even a-single word
 hālāi na, kintu āmnē kōna-din-a ēuggā chhāgalēr bāchchā-a ēi buli
 hālāi nō, kintu āmnē kōnō-din-ō ēuggā sāgōlēr bāssā-ō ēi būli
 I-threw-away not, but Your-Honour any-day-even a-single goat's young-one-even this saying
 ã-rē dēn nayē, ãi ãr āmnā-āmnī lai ēkkānā āōd-tāōd kari; ār yēi hutē
 ã-rē dēn nōzē, ãi ãr āmnā-āmnī lōi ēkkānā āūd-tāūd kōri; ār zēi hutē
 me-to gave not, that my mutual-friends taking a rejoicing-may make; and what son
 āmnār tyā haisā byāk luchchāmi kari urāil, hēi hōlā āitē āitē āmnē
 āmnār tyā hoisha byāk luchchāmi kōri urāil, hēi hōlā āitē-āitē āmnē
 Your-Honour's all money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour
 hēmnē hēitār lāi ēk khābāni di-ba'ilēn.' Bāphē hēitā-rē kail, 'ērē, tui
 hēmnē hēitār lāi ēk khābāni di-bō'ilēn.' Bāfē hēitā-rē kō'il, 'ērē, tui
 then his for-the-sake a feast prepared.' The-father him-to said, 'O, thou
 hamānē ãr kāchhē-i ra'ichhat, ãr yē āchhē-nā-āchhē byāk tōr. Tōr marā
 hōmānē ãr kāsē-i rō'isōt, ãr zē āsē-nō-āsē byāk tōr. Tōr mōrā
 always my near-even remainest, my what is-or-is-not all-(is) thine. Thy dead
 bhāi bāchi āichhē; ājainyā, tān hāichhi; a'an ã-ga āyōd-tāōd kari khusi
 bhāi bāsi āisē; āzainyā, tān hāisi; o'ōn ã-gō āūd-tāūd kōri khushi
 brother surviving hath-come; being-lost, him I-have-found; now we rejoicing making happy
 'anoi katā.'
 'ōoni kōtā.'
 being (is-a-correct-) saying.'

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

রামেৰ্ হতুৰ্ কেঁকৈমা, রাবনেৰ্ হতুৰ্ রাম্।
 চোৱেৰ্ হতুৰ্ চান্নি ফয়ৰ্, কুড়িয়াৰ্ হতুৰ্ কাম্ ॥
 জলেৰ্ হতুৰ্ ফোক ফোওনা, ফানেৰ্ হতুৰ্ চন্।
 বাঁসেৰ্ হতুৰ্ বাঁসেৰ্ ঘুন, জোঁকেৰ্ হতুৰ্ নূন্ ॥
 মাডেৰ্ হতুৰ্ ঘাস্, ঘাসেৰ্ হতুৰ্ চাস্।
 ফোলাফানেৰ্ ফিলাই হতুৰ্, বুডাৰ্ হতুৰ্ কাস্ ॥
 গোঁজা ফুতেৰ্ বাফ্ হতুৰ্, ভিন্ ভাতে ফৰ্।
 চৈত্ৰ মাসে কাঁথা হতুৰ্, যদি না হয়্ জৰ্ ॥
 গাছেৰ্ হতুৰ্ লতা, আমেৰ্ হতুৰ্ ফোক্।
 হতিন্ হতিনেৰ্ হতুৰ্, দেহেৰ্ হতুৰ্ হোগ ॥
 হাঁফেৰ্ হতুৰ্ বেজি, ফুইৱেৰ্ হতুৰ্ হেনা।
 হউৱি ফুতেৰ্ বোৰ্ হতুৰ্, বোঁয়ে ফিন্দলে তেনা ॥
 হইৱেৰ্ হতুৰ্ বাইৱা কাল, মাছেৰ্ হতুৰ্ জাল্।
 আম্মকেৰ্ হতুৰ্ উচিত কথা, দুই চউক্ লাল্ ॥
 দুখেৰ্ হতুৰ্ চনা আৰ মুখেৰ্ হতুৰ্ বৰণ।
 ভাই বান্ধব হতুৰ্ অয় মাউগেৰ্ বশ যে জন ॥

As in the dialect of Hatia, an initial *pa* is pronounced *pha* (*fa*), not *ha*, in poetry.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *śh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*; *ē* as the *e* in *met*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Rāmēr	hattur	Kēkai-mā,	Rābanēr	hattur	Rām.
Rāmēr	hottūr	Kēkōi-mā,	Rābōnēr	hottūr	Rām.
Chōrēr	hattur	chānni	phayar,	kuṛiyār	hattur kām.
Śōrēr	hottūr	sānni	fō'ōr,	kūṛiār	hottūr kām.
Jalēr	hattur	phök	phōonā,	phānēr	hattur chūn,
Zōlēr	hottūr	fok	fuōnā,	fānēr	hottūr sūn,
Bāsēr	hattur	bāsēr	ghun,	jōkēr	hattur nūn.
Bāshēr	hottūr	bāshēr	ghūn,	zōkēr	hottūr nūn.
Mādēr	hattur	ghās,	ghāsēr	hattur	chās.
Mādēr	hottūr	ghās,	ghāshēr	hottūr	sāsh.
Phōlāphānēr	philāi	hattur,	būrār	hattur	kas.
Fōlāfānēr	filāi	hottūr,	būrār	hottūr	kāsh.
Gōjā	phutēr	bāph	hattur,	bhin	bhātē phar,
Gōjā	futēr	bāf	hottūr,	bhin	bhātē fōr,
Chaitra	māsē	kāthā	hattur,	yadi	nā 'ay jar.
Soitrō	māshē	kāthā	hottūr,	zōdi	nā 'ōy zōr.
Gāchhēr	hattur	latā,	āmēr	hattur	phök.
Gāsēr	hottūr	lōtā,	āmēr	hottūr	fök.
Hatin	hatinēr	hattur,	dēhēr	hattur	hōg.
Hōtin	hōtinēr	hottūr,	dēhēr	hottūr	hōg.
Hāphēr	hattur	bēji,	phuirēr	hattur	hēnā.
Hāfēr	hottūr	bēzi,	fuirēr	hottūr	hēnā.
Haūri	phutēr	baur	hattur,	bauyē	phindlē tēnā.
Hauri	futēr	baur	hottūr,	bauē	findlē tēnā.
Hāirēr	hattur	bāirā	kāl,	māchhēr	hattur jāl.
Hāirēr	hottūr	bāirā	kāl,	māsēr	hottūr zāl.
Āmmakēr	hattur	uchit	kathā,	dui	chauk lāl.
Āmmōkēr	hottūr	usit	kōthā,	dui	sauk lāl.

Dudhēr	hattur	chanā	ār	mukhēr	hattur	baran.
<i>Dudhēr</i>	<i>hottūr</i>	<i>sōnā,</i>	<i>ār</i>	<i>mūkhēr</i>	<i>hottūr</i>	<i>bōrōn.</i>
Bhāi	bāndhav	hattur	'ay,	māuger	baś	yē jan.
<i>Bhāi</i>	<i>bāndhōb</i>	<i>hottūr</i>	<i>'ōy,</i>	<i>māūgēr</i>	<i>bōśh</i>	<i>zē zōn.</i>

-
- (1) Mother Kaikēyi was the enemy of Rāma, while Rāma was the enemy of Rāvaṇa.
A moonlit night is the enemy of the thief, while work is the enemy of the idle.
- (2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.
Weevils are the enemies of bamboos, while salt is the enemy of the leech.
- (3) Grass is the enemy of the field, while cultivation is the enemy of the grass.
Enlarged spleen is the enemy of the children, while cough is the enemy of the old.
- (4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other.
A quilt is an enemy in the month of Chaitra, unless one has got fever.
- (5) Creepers are enemies of trees, while worms are the enemies of mangoes.
Co-wives are enemies of each other, while sorrow is the enemy of the body.
- (6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.
A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.
- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.
A word in season is the enemy of the fools, and makes his eyes red with anger.
- (8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.
Brothers and friends are enemies when one is very much attached to his wife.

CHĀKMĀ SUB-DIALECT.


Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of *Lingua Franca*, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khami Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrū, which was again interpreted into Maghī, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Chākmā Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chākmā, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmēr character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmēr alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chākmā. The resemblance between Chākmā and Khmēr does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is *ā*, not *a*, though even in this, there are noteworthy points of resemblance. The Khmēr sign for *ja* has not the hook on the right hand side possessed by the Chākmā *jā*. This hook represents the *ā*. Similarly the hooks on the side of the Chākmā *ṭā*, *ṭhā*, and *rā*, are all relics of the old sign for *ā*. Chākmā is spoken by about 20,000 people.
































The following account of the Chākmā alphabet is based on information provided by Dewan Kristo Chandra, a gentleman of Chākmā nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.


The Chākmā alphabet is as follows :—




















<i>kā</i>	<i>khā</i>	<i>gā</i>	<i>ghā</i>	<i>nā</i>
<i>chā (sā)</i>	<i>chhā</i>	<i>jā</i>	<i>jhā</i>	<i>ñā</i>
<i>ṭā</i>	<i>ṭhā</i>	<i>ḍā</i>	<i>ḍhā</i>	<i>ṇā</i>
<i>tā</i>	<i>thā</i>	<i>dā</i>	<i>dhā</i>	<i>nā</i>
<i>pā</i>	<i>phā</i>	<i>bā</i>	<i>bhā</i>	<i>mā</i>
<i>yā</i>	<i>rā</i>	<i>lā</i>	<i>wā</i>	<i>shā</i>
<i>hā</i>	<i>hlā</i>	<i>ā</i>		







The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not *a* as in other Indian languages, but *ā*. Note also that  the initial form (there is, of course, no non-initial form) of *ā* is treated as a consonant, much as the letter *alif* is treated as a consonant in Arabic.


For purposes of comparison, I here give the usual Burmese forms of the consonants:—












	<i>ka</i> ,		<i>kha</i> ,		<i>ga</i> ,		<i>gha</i> ,		<i>ṇa</i> ,
	<i>cha</i> ,		<i>chha</i> ,		<i>ja</i> ,		<i>jha</i> ,		<i>ṇa</i> ,
	<i>ṭa</i> ,		<i>ṭha</i> ,		<i>ḍa</i> ,		<i>ḍha</i> ,		<i>ṇa</i> ,
	<i>ta</i> ,		<i>tha</i> ,		<i>da</i> ,		<i>dha</i> ,		<i>ṇa</i> ,
	<i>pa</i> ,		<i>pha</i> ,		<i>ba</i> ,		<i>bha</i> ,		<i>ma</i> ,
	<i>ya</i> ,		<i>ra</i> ,		<i>la</i> ,		<i>wa</i> ,		
	<i>sa</i> ,		<i>ha</i> .						


As regards vowels, except  *ā*, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison:—











Chākṃā forms.					Burmese forms.	
	Over the consonant	.	.	.	None.	<i>a</i>
	No sign	.	.	.	 or 	<i>ā</i>
	Over the consonant	.	.	.		<i>i</i>
	Ditto	.	.	.		<i>ē</i>
	Under the consonant	.	.	.		<i>u</i>
	Ditto	.	.	.		<i>ā</i>
	Before the consonant	.	.	.		<i>ē</i>
	Over the consonant	.	.	.		(<i>ai pr. oi</i>)
	On each side of the consonant	.	.	.		<i>o</i>
	Ditto	.	.	.		<i>au</i>



When a consonant has no vowel the sign  is put over the consonant, equivalent to the Burmese  and the Bengali . Thus, Chākṃā , Burmese , and Bengali , all represent the letter *k*, without any vowel.











We thus get the following examples of the way in which non-initial vowels are attached to the letter  *kā*:—

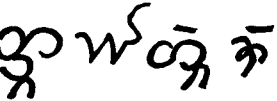

 *kā*,  *ka*,  *ki*,  *kī*,  *ku*,  *kū*,  *kē*,  *kai*,  *kō*,
 *kau*  *k*.







When these vowels commence a word, the non-initial forms are attached to the letter  *ā* as a kind of scaffolding for the support of the sound, exactly as *alif* is used in Arabic. We thus obtain the following forms:—


 *ākā*,  *aka*,  *iki*,  *ikī*,  *uku*,  *ūkū*,
 *ēkē*,  *aikāi*,  *ōkō*,  *aukau*.

Note, however, that the initial form of *ai* is , not .

Sometimes vowels take special forms when initial. Thus we have for initial *ū* in  *ūchchuwā*, rejoicing, instead of . For initial *i*, we sometimes have *ō* as in  *mūi*, I, instead of . Sometimes the form  is used, attached to a preceding consonant, as in  *bēida*, much. In the latter case  may be omitted, as in  for  *jēinai*, having gone. Similarly  stands for *ēinai*, not *āinai*.

The sign — is also used to denote the doubling of a letter as in 
bhūyat-tūn, from in the field;  *ūchchuwā*, rejoicing.

When the letter  *yā* is compounded with a consonant, it takes the form 
as in  *kyā*, anyone. In similar circumstances,  *rā*, takes the form 
in  *mantri*, a minister. Other compound consonants present no difficulties.

The letter *ch* is often pronounced as *s*, and when this is the case, it is so transliterated. Thus  *bēs*, not *bēch*.

It is not necessary to give a detailed account of Chākṃā Grammar, which closely resembles that of Chittagong. The following remarks will suffice:—

Cerebral letters are regularly converted to dentals. Numerous examples will be found in the specimens. We may quote, *dāki* for *ḍāki*, having called; *thēn* for *ṭhēn*, a leg; *aṇūdi* for *aṅguṭhī*, a ring; *ghadaki*, a match-maker, for *ghaṭaki*; and so on.

The Verb Substantive is conjugated as follows :—

Present.		Past.	
Sing. and plur.		Sing.	Plur.
1.	<i>āgi</i> , I am, we are.	<i>ēlūñ</i> , I was,	<i>ēlanñ</i> , we were.
2.	<i>āgas</i> , or <i>nē</i> , thou art, you are.	<i>ēlē</i> , thou wast,	<i>ēlā</i> , you were.
3.	<i>āgē</i> , or <i>nē</i> , he is, they are.	<i>ēl</i> , he was ;	<i>ēlāk</i> , they were.

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in *ūñ* or *añ*. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in *inai*, as in *jēinai*, having gone.

A brief Chākmā Vocabulary, under the name of Doing-núk, is given by Phayre on p 712 of Vol. X, Pt. I, 1841, of the Journal of the Asiatic Society of Bengal.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

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[No. 74.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ēk <i>One</i>	jana-tūn <i>man-from</i>	dibā <i>two</i>	pwā <i>sons</i>	ēl. <i>were.</i>	Chikan <i>The-younger</i>		
pwāwai <i>son</i>	tā <i>his</i>	bāba-rē <i>father-to</i>	kala, <i>said,</i>	‘ bābā, <i>‘ Father,</i>	shampatti <i>property</i>		
mar <i>my</i>	bhāgē <i>in-share</i>	jē <i>which</i>	parē, <i>falls,</i>	ma-rē <i>me-to</i>	dē.’ <i>give.’</i>		
Tār <i>His</i>	bābē <i>father</i>	tār <i>his</i>	jē <i>what</i>	ēl <i>was</i>	bhāg <i>share</i>	dila. <i>gave.</i>	
5 Bēs <i>Many</i>	din <i>days</i>	na <i>not</i>	gēl, <i>went,</i>	tē <i>he</i>	tā <i>his</i>	bhāgat <i>in-share</i>	jē <i>what</i>
pēyē <i>he-got</i>	abākkāni <i>all</i>	ēgattar <i>together</i>	gari, <i>having-made,</i>	dūr <i>far</i>			
ēk <i>one</i>	dēshat <i>in-country</i>	gēl. <i>went.</i>	Shidū <i>There</i>	jēinai <i>having-gone</i>			
lūchchwāmi <i>debauchery</i>	kari <i>doing</i>	abākkāni <i>all</i>	hārēla. <i>he-lost.</i>				

গো. যাঁও নকশী. নগো সো. দেওওযত

10 এওঁওঁওঁ. জাওঁওঁ. নস । গো. দেওওঁওঁ

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	Tē <i>He</i>	abākkāni <i>all</i>	hārēnai, <i>having-lost,</i>	shē <i>that</i>	dēshat <i>country-in</i>	
10	bār-dānar <i>very-great</i>	bhādarāt <i>famine</i>	hal. <i>became.</i>	Tē <i>He</i>	shēlakkē <i>then</i>	
	tār <i>his</i>	kichchū <i>anything</i>	nēi-dēyān, <i>not-remaining,</i>	manat <i>in-mind</i>	tūlla. <i>felt.</i>	
	Tē <i>He</i>	shidūgār <i>of-that-place</i>	ēk-jan <i>one-person</i>	bar-mānshyār <i>big-man-of</i>	kai <i>near</i>	
	gēl. <i>went.</i>	Tē <i>He</i>	tārē <i>him</i>	shūgar <i>swine</i>	charēda <i>to-feed</i>	tār <i>his</i>
	bhūyat <i>field-in</i>	dipā-dēla. <i>sent.</i>	Tē <i>He</i>	shūgara-ādhār <i>swine-food</i>	tūs <i>husks</i>	
15	pēlē <i>having-got</i>	ya, ūchchwā-gari <i>even, happiness-making</i>	pēt <i>belly</i>	bhari <i>having-filled</i>	khēda, <i>would-eat,</i>	phalēshāt <i>but</i>
	kyā <i>anyone</i>	tārē <i>him-to</i>	na <i>not</i>	dilāk. <i>gave.</i>	Pichē <i>Afterwards</i>	tē <i>he</i>
	manē <i>in-mind</i>	manē <i>in-mind</i>	tārētē <i>himself-to</i>	kala, <i>said,</i>	‘mar <i>‘my</i>	bābar <i>father’s</i>
	kata <i>how-many</i>	mēnādāri <i>salaried</i>	chāgarar <i>servants’</i>	bēida <i>much</i>	khēbār <i>of-eating</i>	
	mānshya-rē <i>(other)-men-to</i>	dibār <i>of-giving</i>	āgē; <i>is;</i>	mūi <i>I</i>	pēt-parai <i>hunger</i>	
20	marānar. <i>am-dying.</i> Bengali.	Mūi <i>I</i>	ittūn <i>here-from</i>	ma <i>my</i>	bāba <i>father</i>	idū <i>near</i>
						jēm. <i>will-go.</i> 2 σ

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	Jēinai <i>Having-gone</i>	tā-rē <i>him-to</i>	kam, <i>I-will-say,</i>	“ bābā, “ <i>Father,</i>	mūi <i>I</i>	Isshara <i>God</i>
	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>	dūsgarjyān ; <i>sinner-am ;</i>	
	mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay. <i>am-not.</i>
						Marē <i>Me</i>
	mēnādāri <i>salaried</i>	chāgar <i>servant</i>	rāgā.” ’ <i>keep.” ’</i>	Tē <i>He</i>	tār <i>his</i>	bāba <i>father</i>
						shidū <i>near</i>
25	ēl. <i>came.</i>	Tē <i>He</i>	bēida <i>great</i>	dūrat <i>distance-in</i>	thāktē <i>remaining</i>	tār <i>his</i>
	bābē <i>father</i>	tārē <i>him</i>	dēla ; <i>saw ;</i>	tār <i>his</i>	ḍayā <i>compassion</i>	hal ; <i>became ;</i>
						dhābā <i>running</i>
	jēinai <i>having-gone</i>	tār <i>his</i>	pwār <i>son's</i>	tadāt <i>neck-on</i>	bērēi <i>round</i>	dhari <i>seizing</i>
	chūmila. <i>he-kissed.</i>	Tār <i>His</i>	pwā <i>son</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘ bābā, ‘ <i>Father,</i>
						mūi <i>I</i>
	Isshara <i>God</i>	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>	
30	dūsgarjyān. <i>sinner-am.</i>	Mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>
						nay.’ <i>am-not.’</i>
	Tār <i>His</i>	bāb <i>father</i>	tār <i>his</i>	chāgar-shagal-kē <i>servants-all-to</i>	kala, <i>said,</i>	
	‘ kūp-gamat-tūn <i>Very-good-in-from</i>	kābar <i>robe</i>	ān <i>bring</i>	tārē <i>him</i>	pinēi <i>having-clothed</i>	
	Bengali.					

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dē ; tār hādat ēkkwā ānūdi pinēi
give ; his hand-on a ring having-put-on

dē, tār thēnat jadā pinēi dē ; hēbē,
give, his feet-on shoes having-put-on give ; now,

35 ējha, āmi khēi dēi ūchchwā gari. Kyājadē
come, (let)-us having-eaten et-cetera merriment make. Because

mar ēi pwā mar-jyē, ābār bāchchyē ; tārē
my this son having-died-went, again survived ; him

hārēyang, ābār pēlūn.' Tārā ūchchwā-garā
I-lost, again I-found.' They merriment-making

lāgilāk.
began.

Shyākkē tār dānar pwā tār bhūyat ēl.
At-that-time his great son his field-in was.

40 Tē bhūyat-tūn ghara kai ēinai nāch git
He field-in-from house near having-come dancing singing

shūnna. Tē ēk-jan chāgar dāki
heard. He one-person servant having-called

pūjār galla, 'yāni ki ? ' Chāgar tā-rē
asking made, 'there what ? ' Servant him-to

kala, 'tar bhēi ēsshyē ; tar
said, 'thy brother has-come ; thy

bāb ēk khānā dyē, kyājadē tē
father a feast gave, because he

၄၆ ဘ၆၇ ဘ၇၆ နီ၇၆ ၆၆၆၇ ၆၇

ਭਾ ੭ 6੮ ੧੦੨ ੯੭ ੩੩ ੧ 6੭ ੨੬ ੧੧ ੨ ।

[illegible]

6 න් 6 ග් 6 හි 6 ව 6 ත 6

୧୯୬୫ ମସିହା ୦୮ ମାସ ୨୫ ତାରିଖ

50 ॐ नमो भगवते वासुदेवाय नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

သက်လည် ဖြစ်ရာ နတ်ပဲ ဖန် သိရှိသကဲ့ရဲ့

১৯৬০ সালের ১০ই আগস্ট, শুক্রবার

ଅଫିସର ଶ୍ରୀ ଗୋବିନ୍ଦ ଚନ୍ଦ୍ର ୧୫.୦୫.୮୫ ୫୫ ୫୫

55 6 n n̄ ၀ နှိ ၆၁ ၀၃ ၀ 6 n n̄ ၁၁

३१ ०१ ७५ ०६ ०० ५० ००

45	tārē him	ārāmē in-health	gamari in-goodness	pēyē ? got ?	Tē He			
	rāg (in)-anger	jalil ; burnt ;	ghara house	bhidarē inside-in	na not	gēl. went.		
	Shiyājadē For-that-reason	tār his	bāb father	ghara house	bhidarat-tūn inside-in-from	nigili having-emerged		
	ēl. came.	Tā-rē Him-to	būjēi entreaty	kala. made.	Tē He	tār his		
	bāba-rē father-to	kala, said,	‘ bābā, ‘ Father,	mūi I	tar thy	chāgari service		
50	bhālūk-bajar-sang many-years-during		garaṇar, am-doing,	tar thy		hūkūma command		
	bārā outside	kichchū anything	na not	garang ; I-do ;	ta yet	tūi thou	ēkkwā a-single	
	shāgal-cha goats'-young-one	ma-rē me-to	na not	dyaś, gavest,	mar my	shang-shamārjyā friends		
	lai having-taken	khushi joy	garang. I-may-make.	Tar Thy	ēi this	pwā, son,	jē who	tar thy
	shampatti property		lūchehwāmi kari debauchery having-done		urēyē, squandered,	jē when	tē he	
55	el, came,	tār him-of	jadē for-the-sake	tūi thou	ēk a		khānā feast	
	dili. gavest.	Tār His	bāb father	tā-rē him-to	kala, said,	‘ pūt, ‘ son,	tūi thou	

নন্যে অসম্ভবতঃ নদৈঃ পৃথগ্বে

নগরী অত্যন্ত শত্ৰু । শত্ৰু ব্রহ্মণ্য

নদীতঃ স্রবশ্চৈব যমজ্যৈব নৈব শত্ৰুশত্ৰু

60 নন্যে শত্ৰু নৈব ব্রহ্মণ্য পৃথগ্বে

শত্ৰু চৈব চৈবৈব চৈবৈব শত্ৰু

স্রবশ্চৈব, ।

lāgār
always

ma-shamārē
me-with

āgas.
art.

Mar
Mine

jē
what

āgē,
is,

abānāni
all

tar.
thine (is).

Tar
Thy

bhēiyarē
brother

lāgat
nearness-in

pēyēy,
we-got,

shiyājadē
for-that-reason

āmi
we

khūshi garir,
merriment are-making,

60 kyālāgi
because

tar
thy

ēi
this

bhēi
brother

mar-jyē
having-died-went

ābār
again

bāchchyē;
survived;

hārēyēy,
I-lost,

ābār
again

pēyēy.
I-found (him).'

(EASTERN GROUP.)

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

SPECIMEN II.

A FOLK-TALE.

[illegible]

[No. 75.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adyē <i>Formerly</i>	ēk <i>a</i>	rājā <i>king</i>	ēl. <i>was.</i>	Tār <i>His</i>	ēkkwā <i>one</i>	
bēida <i>very</i>	dal <i>lovely</i>	jhi <i>daughter</i>	ēl. <i>was.</i>	Kannyār <i>The-daughter's</i>	bēida <i>much</i>	dalar <i>beauty-of</i>
kathā <i>story</i>	nānān <i>different</i>	dēshat <i>countries-in</i>	bēi <i>sitting (i.e. gradually)</i>	jēinai <i>having-gone</i>	nānān <i>different</i>	dēshar <i>countries-of</i>
mānshyē <i>people</i>	kai <i>to-talk-of</i>	pāllāk. <i>were-able.</i>	Īi <i>This</i>	kathā <i>story</i>	shūni <i>having-heard</i>	ghadaki <i>match-makers</i>
5 ēdāk <i>to-come</i>	lāgilāk. <i>began.</i>	Rājā <i>The-king</i>	tār <i>his</i>	ūjū <i>only</i>	ēkkwā <i>one</i>	jhi <i>daughter</i>
kēnai <i>saying</i>	tārē <i>her</i>	bar <i>very</i>	bēs <i>much</i>	āspēda. <i>loved.</i>	Shiyājadē <i>For-that-reason</i>	
kannyā <i>the-damsel</i>	jyān <i>what</i>	katha <i>word</i>	shyān <i>that</i>	garta. <i>he-used-to-do.</i>	Kannyā <i>The-damsel</i>	dānar <i>great</i>
halē <i>became</i> Bengali.	pan <i>a-vow</i>	galla, <i>made,</i>	‘tē <i>‘she</i>	jēi <i>what</i>	kāmbhān <i>precipice</i>	dēgēi <i>will</i>
						diba, <i>show,</i> 2 x 2

যে নজর মনোমুগ্ধ হোৱাৰ চৰিত্ৰ প্ৰতি প্ৰতি

10 তাৰে কৈ নকৰিব।

যেৰূপেই যি যি কৰে সেই সেই কৰি

কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

15 কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

কৰি কৰি।

কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

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কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

20 কৰি কৰি। তাৰে যি যি কৰে সেই সেই কৰি

shē kāmhānat-tūn jēi gaṇat jhām di pāriba, tē
that precipice-on-from who the-river-in jump to-give will-be-able, she

10 tāre nēk laba.
him as-husband will-take.

Shē-dallyā-kari mānshshyārē kai-dibār-jadē tā
That-sort-doing people for-of-telling her

bāba-rē kala. Tā bābē, 'shē-dallyā gallē, mānūs
father-to said. Her father, 'that-sort if-it-is-done, the-men

maribāk,' kēnai tā-rē bēida būjēla. Tār jhiwai
will-die,' having-said her-to much remonstrated. His daughter

na shūnna. Rājā tār jhyā-rē dāya garē kēnai
not heard. The-king his daughter-to love made saying (i.e. because),

15 na pārtē. Tār jhyār pana kathā mānshyā-rē
not was-able (to-help-it). His daughter's vow story the-people-to

kai-dila.
told.

Pichē nānān dēshat-tūn gābūr gābūr pwā
Afterwards different countries-in-from young young boys

rājār-jhyārē pēbār jadē ēdāk lāgilāk,
king's-daughter of-getting for-the-sake to-come began,

phalēshāt kāmhāt-tūn jhām di abānūn malāk.
but the-precipice-from jump having-given all died.

20 Kyā tāre na pēlāk.
Anyone her not obtained.

যাহা হইল অসংখ্য কোমল অঙ্গ পলক
 হইল তঁহা অঙ্গের স্নেহে পলক পলক
 অঙ্গ পলক যাহা অঙ্গের স্নেহে পলক পলক
 অঙ্গ পলক

25 কোমল অঙ্গের স্নেহে পলক পলক
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30 অঙ্গের স্নেহে পলক পলক
 অঙ্গের স্নেহে পলক পলক
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 অঙ্গের স্নেহে পলক পলক

Ēi	rakam	kari	bēida	mānūs	malē.
<i>This</i>	<i>kind</i>	<i>having-done</i>	<i>many</i>	<i>men</i>	<i>died.</i>

Rājā	bar	manat	dūk	pēla.	Ki	kallē
<i>The-king</i>	<i>much</i>	<i>mind-in</i>	<i>sorrow</i>	<i>got.</i>	<i>What</i>	<i>by-doing</i>

mānūs	ār	na	marē	ār	kannyār	pan . thai
<i>men</i>	<i>more</i>	<i>not</i>	<i>may-die,</i>	<i>and</i>	<i>damsel's</i>	<i>vow may-stand</i>

bhābida	lāgil.
<i>to-consider</i>	<i>began.</i>

25	Ēk	din	shājannyā	Rājā	mū-chūda-gari	gai
	<i>One</i>	<i>day</i>	<i>at-evening</i>	<i>the-king</i>	<i>face-melancholy-making</i>	<i>alone</i>

shinggāshanat	bēi	bhābēr.	Shē	shalāt	ēk	jan
<i>throne-on</i>	<i>sitting</i>	<i>was-considering.</i>	<i>That</i>	<i>time-at</i>	<i>one</i>	<i>person</i>

gābūr	pwā	Rājār	mūjūnē	ēinai	tē	kyājadē
<i>young</i>	<i>boy</i>	<i>the-king's</i>	<i>presence-in</i>	<i>having-come</i>	<i>he</i>	<i>wherefore</i>

ēssyē	Rājā-rē	kalā.	Rājā	tārē	bēida	dal
<i>he-came</i>	<i>the-king-to</i>	<i>said.</i>	<i>The-king</i>	<i>him</i>	<i>very</i>	<i>lovely</i>

dēinai	āmhāk	hal.	Tā-rē	bēida	būjēla
<i>having-seen</i>	<i>astonished</i>	<i>became.</i>	<i>Him-to</i>	<i>much</i>	<i>he-explained</i>

30	gharat	phiri	jēbār	kala.	Tē	tār	kathā
	<i>house-in</i>	<i>back</i>	<i>to-go</i>	<i>said.</i>	<i>He</i>	<i>his</i>	<i>words</i>

na	shūnna.	Rājā	pichē	manē	manē	bhābida	lāgil.
<i>not</i>	<i>heard.</i>	<i>The-king</i>	<i>afterwards</i>	<i>in-mind</i>	<i>in-mind</i>	<i>to-consider</i>	<i>began.</i>

Tār	manat	hal,	jadi	gābūr	pwābwā-rē	tār	jāmēi
<i>His</i>	<i>mind-in</i>	<i>it-became,</i>	<i>if</i>	<i>the-young</i>	<i>boy</i>	<i>his</i>	<i>son-in-law</i>

নতুন পড়ানো গান শুনে মন পড়ে যায়। জেনা মনে

মতো পড়ে গান যার মতো মনে মনে মনে মনে

35 জেনা গান গান শুনে মন পড়ে যায়। জেনা

জেনা গান গান শুনে মন পড়ে যায়। জেনা

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gari pāta tē bar shūk pēlun. Rājā tārē
to-make he-would-be-able he much happiness would-get. The-king him

tār par din ēda kainai mū chūdā gari ghara
of-that following day to-come having-said face melancholy-making house

35 bhidarē gēl, dwār bani pari ral. Bhābtē
in-inside went, door having-closed having-lain-down remained. Considering

bhābtē ghūm gēl. Ghūmat shabanat dēla.
considering asleep he-went. Sleeping a-dream-in he-saw.

Tār shidā nēdi ēk jan būrā milā bēinai tā-rē
His crown-of-head near one person old woman having-sat him

kar 'ēi gābūr pwā tar jāmēi haba. Tār chēra
is-telling, 'this young boy thy son-in-law will-be. His four

dhāgēdi chērwa bālāis ēkkwā (shādi for shāti) bāni dilē, pānit
sides-on four pillows one umbrella having-tied if-thou-givest, the-water-in

40 jhām dilē ya na mariba. Ghūmat-tūn jāginai chēla, kyārē
jump if-he-give even not he-will-die. Sleep-in-from having-wakened he-looked, anyone

na dēla.
not he-saw.

Bēnnyā par haīnai Rājā gharat-tūn nigili bārē
Next-morning light having-become the-king the-house-in-from emerging in-outside

ēl. Gābūr pwāwai tā-rē bārchēi āgē dēla. Tārē
came. The-young boy him-for waiting is he-saw. Him

ār-a bījēla. Gābūr pwāwai ēk bārē ya na shūnna
again-also he-remonstrated. The-young boy one time-at even not heard
 Bengali. 2 x

45 যেন ঐ কলি তরুণ কলি ১০০ নী চমকিত কলি

কলি কলি ১০০ কলি কলি কলি কলি কলি কলি কলি

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45 dēinai Rājā tār mantri-rē dāki jhām dibār jāgāt
seeing the-king his minister-to having-called jump of-giving the-place-in

jēbār-jadē jūgāl garta hūkūm dila. Jūgāl
of-going-for arrangements to-make order gave. Arrangements

halē Rājā tār jhi ista kūtūm lai jāgāt gēl.
being-made the-king his daughter friends relations taking the-place-in went.

Rājār jhi gābūr pwābwārē dal dēinai tār manē manē
The-king's daughter the-young boy beautiful having-seen her in-mind in-mind

kala, 'Mūi tārē rēk pēlē bar gam hai.
she-said, ' I him husband if-I-get very good it-would-be.

50 Kyājadē pan gallūn ?' kathā lāgil. Pichē jhām dibār
Why now did-I-make ?' words began. Afterwards jump of-giving

akta haīnai Rājā hūkūm dila, gābūr pwābwār
the-appointed-time having-become the-king order gave, the-young boy

kēyāt chērṡā bālas ēkkṡā shāti bāni dya.
body-on four pillows one umbrella having-bound gave.

'Tā jadē pūjā gara.' Tār bādē gābūr pwāwai jhām
'Him for worship make.' That-of after the-young boy jump

dila. Jhām dinai pānit bbāji bhāji ral.
gave. Jump having-given the water-in floating floating he-remained.

55 Abānūnē bēīda ūchchwā halāk. Pichē Rājā
Every-one much pleased became. Afterwards the-king

Bengali.

১৭ তে ৪ ৪ ৬৫ ০ ৮ ৫ ০ ৮ ৬৫ ০ ৮ ৬৫ ০ ৮ ৬৫

৮ ৬৫ ০ ৮ ৬৫ ০ ৮ ৬৫ ০ ৮ ৬৫ ০ ৮ ৬৫ ০ ৮ ৬৫

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gābūr <i>the-young</i>	pwābwārē <i>boy</i>	tā <i>his</i>	gharat <i>house-in</i>	ninai <i>having-taken</i>	tārē <i>him</i>	tār <i>his</i>
jhyār <i>daughter-of</i>	shamārē <i>with</i>	bēida <i>much</i>	kharach <i>expenditure</i>	kari <i>making</i>	mēlā <i>married</i>	
gari <i>making</i>	dīla. <i>gave.</i>					

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, 'go back to thy home.' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die.' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

N.B.—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'Jāmāmarōni' or bridegroom-killing. It is situated on the bank of the river Karnaphūli near Chitmorom in the Sitapāhār Forest Reserve.

STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahōpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C.I.E., and to Babu Śyāma-charaṇ Gānguli for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

STANDARD LIST OF

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
1. One	Ek	Āk	Ēk
2. Two	Dui	Dūi, dū	Dui
3. Three	Tin	Tin	Tin
4. Four	Chāri	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhay	Chhōē, chhō	Chhay
7. Seven	Sāt	Shāt	Sāt
8. Eight	Āṭ, ashṭa	Āṭ	Āṭ
9. Nine	Nay	Nōē, nō	Nay (Lay)
10. Ten	Daś	Dōsh	Daś
11. Twenty	Kuṛi, biś	Kuṛi, bish	Biś (Kuṛi)
12. Fifty	Pañchās	Panchāsh	Pañchās (Dukuṛi daś)
13. Hundred	Śa, śata	Sho, shō	Śa
14. I	Āmi	Āmī, mui	Āmi
15. Of me	Āmār	Āmār, mōr	Āmār
16. Mine	Same as above	Same as above	Āmār
17. We	Ām ^a rā	Āmrā, mōrā	Āmrā
18. Of us	Āmāder, āmādiger	Āmāder, mōder	Āmādēr
19. Our	Same as above	Same as above	Āmādēr
20. Thou	Tui, tumi, āp ^a ni	Tūi, tumi, āpni	Tui, Tumi
21. Of thee	} Tōr, tomār, āp ^a nār	} Tōr, tomār, āpnār	Tōr, Tōmār
22. Thine			Tōr, Tōmār
23. You	Torā, tom ^a rā, āp ^a nārā	Torā, tomrā, āpnārā	Tumrā
24. Of you	} Toder, tomādiger, āp ^a nā-diger	} Toder, tomāder, āpnāder	Tumrādēr, Tōmādēr
25. Your			Tumādēr

BENGALI V

Sarākī (Ranchi).	South-Western Bengali. ¹	Northern Bengali of Dinagepore. ²
Ēk	Ēk	Ek
Du	Dui	Dui
Tin	Tin	Tin
Chār	Chār	Chāir
Pāch	Pāch	Pāch
Chha	Chhay	Chhay
Sāt	Sāt	Sāt
Āṭh	Āṭ	Āṭ
Nā	Lay	Naō
Das	Das	Daś
Kuṛi	Bis	Biś, kuṛi
Pachās	Pachās	Pañchās
Sā	Ēksa	Śao
Mui	Mui	Mui
Mōr	Mōr	Mōr
Mōr	Mōr	Mōr
Hāmrā	Mōr-mēne, monne, āmāne.	Hāmrā
Hāmrā-dēr	Mōr-mēn-kār, monne-kār, amanne-kār.	Hāmār
Hāmrā-dēr	Mormen-kār, monne-kār, āmāne-kār.	Hāmār
Tūi	Tui	Tui
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tōra, Tūi	Tumi, tonne, tomāne	Tamrāh
Tōrādēr, Tōr	Tamār	Tamhār
Tōrādēr, Tōr	Tamār	Tamhār

¹ In this column the three sibilants are all pronounced as 's' and not as 'ś.' When y is pronounced as j, it is written as such.

² In this column when y is pronounced as j it is written as such.

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet). ¹	Haijong (Mymensingh).
Ēk	Ēk	Āk
Dui	Dui	Dōi
Tin	Tin	Tin
Chār	Tsār	Chāri
Pāch	Pāts	Pāts
Chha	Say	Say
Sāt	Shāt	Shāt
Āṭh	Āṭ	Āṭ
Na	Nay	Na
Das	Dash	Das
Bis, kuri	Bish, kuṛi	Kaṛi
Pachās	Pantsāsh	Pantsāts
Sa	Sha	Sa
Ham, mui, hāmī	Āmi	May
Hāmār	Āmār	Malāk
Mōr	Āmār	Malāk
Hām ^a rā	Āmrā	Āmrā
Hām-sār	Āmrār	Āmālāk
Hām-sār	Āmrār	Āmālāk
Tai, tui	Tui (<i>inferior</i>), tumi	Tay
Tumhār, tōr (<i>in contempt</i>).	Tōr, tomār	Talāk
Tumhār, tōr (<i>in contempt</i>).	Tōr, tomār	Talāk
Tum ^a rā	Tōrā, tomrā	Tay
Tum-sār	Tōrār, tomrār	Talāk
Tum-sār	Torār, tomrār	Talāk

¹ In this column when *y* and *j* are pronounced as *z* they are so written. The letter *ṣ* is transliterated *ts* and *ṣ*. The three sibilants are represented by *sh*.

BENGALI WORDS AND SENTENCES.

Eastern Bengali (Eastern Sylhet and Cachar). ²	Eastern Bengali (Backergunge). ¹	South-Eastern Bengali.	Chākṃā. ³	English.
Ēk	Ēk	Ēk, ēgwa	Ēk	1. One.
Dui	Dui	Dui, duā	Duy	2. Two.
Tin	Tin	Tin, tinwā	Tin	3. Three.
Sair	Ṭsair	Chāir, chārgwā	Chēr	4. Four.
Pās	Pāṭs	Pāch, pāchchwā	Pāch	5. Five.
Say	Say	Chhay, chhawā	Chay	6. Six.
Hāt	Hāt	Hāt, hāt wā	Sāt	7. Seven.
Āṭ	Āshṭo	Ashṭa, ashtwā	Āsta	8. Eight.
Nay	Nay	Na, nawā	Na	9. Nine.
Dash	Dash	Daś, daśwā	Dash	10. Ten.
Bish, kuṛi	Kuṛi	Kuṛi	Kuri	11. Twenty.
Pasāsh	Pantsāsh	Pañchās	Panjās	12. Fifty.
Sha	Ēk-shō	Śat, śa	Ēkshat	13. Hundred.
Mui	Mui	Ai	Āmi or mui	14. I.
Mār	Mōr	Ar, āyār	Mar kathā, ma	15. Of me.
Mār	Mōr	Ar āyār	Mar, ma	16. Mine.
Āmrā	Mōrā	Arā, āyarā	Āmi or āmārā	17. We.
Āmrār	Mōrgō	Arār, āyarār	Āmār or āmārār	18. Of us.
Āmrār	Mōrgō	Arār, āyarār	Āmār, Amārār or āmādēr. . . .	19. Our.
Tuin, tumi	Tui	Tui	Tūi	20. Thou.
Tār	Tōr	} Tōr	{ Tōmār kathā, tar kathā. . . .	21. Of thee.
Tār	Tōr			22. Thine.
Tomrā	Tōrā	Tūi, tōrā	Tūmi, tui	23. You.
Tomrār	Tōrgō	Tōār, āyanār (respect-fully). . . .	Tōmār kathā, tōr kathā, ta. . . .	24. Of you.
Tomrār	Tōrgō	Tōār, āyanār (respect-fully). . . .	Tōr, tōmār, ta	25. Your.

² In this column, *y* and *j* are written *z* when so pronounced, *s* represents ষ and ঞ and *sh* all the sibilants. The letter *d* represents the sound of *a* in *all*.

³ In this column *ṭ* is represented by *s* when so pronounced. The one *Chākṃā* sibilant is transliterated *sh*.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
26. He	Sē, tini; ē, ini; ō, uni	Shē, tini; ē, ini; ō, uni	Sē, Tini
27. Of him	Tāhār, tāhār; ihār, ihār; uhār, ūhār.	Tār, tār; ēr, ēr; ōr, ōr	Tār, Tār
28. His			Tār, Tār
29. They	Tāhārā, tāhārā; ihārā, ihārā; uhārā, ūhārā.	Tārā, tārā; ērā, ērā; ōrā, ōrā.	Tārā, Tārā
30. Of them	Tāhāder, tāhāder; ihāder, ihāder; uhāder, ūhāder.	Tāder, tāder; ēder, ēder, ōder, ōder.	Tāder, Tāder
31. Their			Tāder, Tāder
32. Hand	Hāt, hasta	Hāt	Hāth
33. Foot	Pā, pada	Pā	Pātal
34. Nose	Nāk, nāsikā	Nāk	Nāk
35. Eye	Chakshu, nayan	Chōk, chokkhu	Chōkh
36. Mouth	Mukh, badan	Muk, mukh	Maukh, Bāt
37. Tooth	Dāt, danta	Dāt	Dāt
38. Ear	Kān, karna	Kān	Kān
39. Hair	Chul, kēs	Chul	Chul
40. Head	Māthā, mastak	Mātā, mātā	Māthā
41. Tongue	Jibh, jihvā	Jib	Jiv
42. Belly	Pēṭ, udar	Pēṭ	Pēṭ
43. Back	Piṭh, prishṭha	Piṭ	Piṭh
44. Iron	Lohā, Lauha	Nō, noā; loā, lohā	Luhā
45. Gold	Soṇā, s'arṇa, suvarṇa	Shonā	Sōnā
46. Silver	Rūpā, raupya	Rupō	Rūpā
47. Father	Bāp, bābā, pitā	Bāp, bābā, pitā	Bāp
48. Mother	Mā, mātā	Mā	Mā
49. Brother	Bhāi, Bhrātā	Bhāi	Bhāi
50. Sister	Bhaginī	Bōn, bhognī	Bun
51. Man (a human being)	Mānush, manushya	Mānush	Mānush
51(a). Man (a male human being).	Purush mānush, purush	Purush mānush, purush	

Sarākī (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
U	Sē, tin	Ãy
{ U-ār }	Tār	Ar
	Tān	Ar
Ōrā	Tān-mēne, tār-mēne, tānne, tānne.	Amrāh
{ Ōradēr }	Tān-mēn-kār, tār-mēn-kār.	Amhār
	Tān-mēn-kār, tār-mēn-kār.	Amhār
Hāth	Hāt	Hāt
Gōṛ	Chāṭuā, talipā	Pāo
Nāk	Nāk	Nāk
Ãkh	Chōk, āikh	Chōk
Mu	B'āt, tuṛ, mu	Mukh
Dāt	Dāt	Dāt
Kān	Kān, lai	Kān
Chul	Chul	Chul
Muṛ	Muṛ	Māthā
Jib	Jib	Jibhā
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭh
Lōhā	Luhā	Nōhā
Sōnā	Sanā	Sanā
Rūpā	Rūpā	Rupā
Bābā	Bāphn	Bāp
Mā	Mā	Mā
Bhāi	Bhāi	Bhāi
Bahin	Baēn, baīn	Babīn
Ādmi	Lōk, mannis	Mānush

Siripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Ōhē	Sē (<i>inferior</i>), tāin . . .	Ay
Ohār	Tār, tār, tāhān . . .	Alāk
Ohār	Tār, tār, tāhān . . .	Alāk
Ohi sab, orāe, ōrā . . .	Tārā, tānrā, tāhānrā . .	Ōmrā
Us-mār	Tārār, tānrār, tāhānrār .	Ōmlāk
Us-mār	Tārār, tānrār, tāhānrār .	Ōmlāk
Hāth	Hāt	Āt
Pāo	Pao	Thāng
Nāk	Nāk	Nāg
Ākh	Tsank	Tsok
Mukh	Mukh	Mōg
Dāt	Dāt	Dāt
Kān	Kān	Kān
Chūl	Tsul	Tsul
Māthā	Māthā	Māthā
Jibhā	Jibhā	Zibā
Pēt	Pēt	Pāt
Piṭh	Piṭh	Piṭṭhi
Lohā	Lohā	Lōā
Sōnā	Shōnā	Sōnā
Rūpā	Rupā	Rūpā
Bāp	Bāp	Bāp
Mā	Mā	Māo or Māiyā
Bhāi	Bhāi	Bāi
Bahin	Bhāin	Bāini
Mānus	Mānush, bētā	Mān

being).

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Hē (<i>inferior</i>), tain . . .	He, hini	Tē, tãĩ (<i>respectfully</i>) . . .	Tē	26. He.
Hēr, tār, tār	Her, henār	Tār, tār (<i>respectfully</i>) . . .	Tār kathā	27. Of him.
Hēr, tār, tār	Her, henār	Tār, tār (<i>respectfully</i>) . . .	Tār	28. His.
Hērā, tārā	Herā, henrā	Tārā, tārā (<i>respectfully</i>) . . .	Tārā	29. They.
Hērār, tārār	Hergō, henārgō, onārgō . . .	Tārār, tārār (<i>respectfully</i>) . . .	Tārār kathā	30. Of them.
Hērār, tārār	Hergō, henārgō, onārgō . . .	Tārār, tārār (<i>respectfully</i>) . . .	Tārār	31. Their.
Hāt	Āt	Hāt	Hāt	32. Hand.
Pāo	Pāo	Pā, thēng	Pā, thēn	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Sauk	Tsauk	Chōk	Chōk	35. Eye.
Mukh	Muk	Mu, mukh	Mū	36. Mouth.
Dāt	Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Sul	Tsul	Chul	Chul	39. Hair.
Mur	Māthā	Māthā	Māthā	40. Head.
Zibhrā	Jebbā	Jirbhā	Jil	41. Tongue.
Pēt	Pēt	Pēt	Pēt	42. Belly.
Piṭh	Piṭ, Piḍ	Piḍ	Pit	43. Back.
Lōā, luā	Lōyā	Lōā	Lwā	44. Iron.
Hōnā, hunā	Sōnā	Sōnā	Sanā	45. Gold.
Rupā	Rupā	Ruā, Rupā	Rupā	46. Silver.
Bāp	Bāp, bajān	Bāp, bāāzi	Bāp	47. Father.
Māi	Mā	Mā	Mā	48. Mother.
Bhāi	Bāi	Bhāi	Bhēi	49. Brother.
Bhain	Buin	Bhain	Bhan	50. Sister.
Mānush, bēṭa	Mānu, Mānush	Mānush	Mānus	51. Man (a human being).
				51. (a). Man (a male human being).

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
52. Woman . . .	Meye mānush, strilōk . . .	Meye mānush, meye, strilōk . . .	Mēyā'-lōk . . .
52(a). Husband . . .	S'āmī, pati . . .	Bhātār (vulgar), shāmi . . .	
53. Wife . . .	Strī, patnī . . .	Māg (vulgar), stri . . .	Mēy'ā . . .
54. Child . . .	Santān . . .	Chhele . . .	Chhēl'ā . . .
55. Son . . .	Chhele, putra, suta . . .	Chhele, bāṭā, puttur . . .	Bēṭā . . .
56. Daughter . . .	Meye, kanṡā, duhitā . . .	Meye, konne . . .	Biṭi . . .
57. Slave . . .	Golām, krita-dās . . .	Golām . . .	Munish . . .
58. Cultivator . . .	Kṛishak . . .	Chāshā . . .	Āidhar, Kishān . . .
59. Shepherd . . .	Mēshpālak . . .	Bhāṡār rākhāl . . .	Bāgāl . . .
60. God (Supreme Being) . . .	Īś'ar . . .	Ishshar . . .	Bhagabān . . .
60(a). God (a deity) . . .	Devatā . . .	Debtā . . .	
61. Devil (Satan) . . .	Saytān . . .	Shōētān . . .	Dān . . .
61(a) Devil (evil spirit) . . .	Apadevatā . . .	Apadebtā . . .	
62. Sun . . .	Sūr'ja, divākar . . .	Shujji . . .	Surj'ā . . .
63. Moon . . .	Chandra . . .	Chād, chandor . . .	Chād . . .
64. Star . . .	Tārā, nakshatra . . .	Tārā, nokkhotter . . .	Tārā . . .
65. Fire . . .	Agni . . .	Āgun . . .	Āgun . . .
66. Water . . .	Jal . . .	Jōl, pāni . . .	Jal . . .
67. House . . .	Bāri, bāṭi, griha . . .	Bāri, ghar . . .	Ghar . . .
68. Horse . . .	Ghōṡā, ghōṡak, aś'va . . .	Ghōṡā, ghoṡā . . .	Ghōṡā . . .
69. Cow . . .	Gabhi . . .	Gai, gai-goru . . .	Gai . . .
70. Dog . . .	Kukur, kukkur . . .	Kukur . . .	Kukur . . .
71. Cat . . .	Birāl . . .	Berāl . . .	Bilār . . .
72. Cock . . .	Kukkuta . . .	Kūkṡo, morog . . .	Kūk'ṡ . . .
73. Duck . . .	Pāti-hās . . .	Pāti-hāsh . . .	Hās . . .
74. Ass . . .	Garddabh . . .	Gādhā, gādā . . .	Gādhā . . .
75. Camel . . .	Uṡ, ushṡra . . .	Ūṡ . . .	Ūṡ . . .

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Mēhrāru	Māyā mannis	Bēṭi chhāwā
Si lōk	Bhāj'ā, kopl'ā	Māiyā, māng
Chhāwā	Paṛek, paṛ'āk	Chengrā, chhōā
Bēṭā chhāwā	Pō	Bēṭā
Bēṭi chhāwā	Jhi, khukī (<i>infant</i>)	Bēṭi
Chākar	Kinā golām	Golām
Chāsā	Chāsi	Girhast
Charōā	Bāgāl	Bhēṇir rākhwāl
Bhagabān	Bhagabān	Īsvar
Dāhin	Dait'vi	Saytān
Suruj	Suj'vi, suj'v	Sūruj
Chāḍ	Chāḍ	Chānd
Tōrgun	Tārā, lakh'itri	Tārā
Āgun	Āgun	Āgun
Pāni	Pāni, jal	Jal, pāni
Ghar	Ghar	Ghar
Ghōṛā	Gharā	Ghāṛā
Gāi	Gāi	Gāi
Kukur	Kuttā	Kukur
Bilāi	Billi, bilāi	Bilāi
Khukhri	Murag, kūkrā	Murgī
Kōṛō	Hās	Pāti-hās
Gādhā	Gāddhā	Gādhā
Uṭh	Ũṭ	Ũṭ

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Bēṭi chhōān	Bēṭi	Timāt
Tir-māt	Strī	Māgu
Chhōā	Shantān	Hāpāl
Bēṭā	Sāilā	Palā
Bēṭi	Māiā	Zhiu
Golām	Golām	Golām
Gir ^a hast	Haluā	Āluā
Rakh ^a wāl . . . .	.....	Rākhuāl
Khodā, Khodāe	Dēbtā	Issar
Bhūt, perēt	Bhut	Mākāburi
Sūruj, bēṭa	Shuruj	Belā
Chān	Tsānd	Chān
Tārā	Tārā	Tārā
Āgin	Āgun	Zui
Pānī	Zal	Pānī
Ghar	Ghar	Ghar
Ghōṛa	Ghōṛa	Gharā
Gāy	Gāi	Gāi
Kutta	Kuttā	Kukul
Bilāi	Mēkur	Bilāi
Murgā	Murug	Charā
Hās	Pēri hāsh	Āngash
Gādhā	Gādhā	Gādā
Uṭ	Uṭ	Aṭ

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Bēti	Māiyā, Mānush	Māiyā lōk, māiyā pōā (<i>girl</i>)	Milā	52. Woman. 52(a). Husband.
Baū	Istiri, Kabilā	Bau, stri	Mōg	53. Wife.
Sāo, sāwāl . . . . .	.....	Pōā	Pwā	54. Child.
Puā	Pōlā, pōyā	Put	Marat pwā	55. Son.
Puri	Māiyā	Jhi	Jhi, milā pwā	56. Daughter.
Bhārāri	Golām	Golām, mānush	Galām	57. Slave.
Haluā	Tsāshā	Chāshā	Chāshā	58. Cultivator.
.....	Rāhāl	Bhērā-charānyā, gōrak	Bhērā rākhwāl	59. Shepherd.
Dēbtā	Īsh'ar, āllā	Īswar, Khodā	Isshar	60. God (Supreme Being). 60(a). God (a deity).
Bhut	Haytān	Bhūt	Bhut	61. Devil (Satan). 61(a). Devil (evil spirit).
Hurnj	Huijyō	Sūrjya	Surja, bēl	62. Sun.
Sānd	Tsandōr	Chandra, chād	Chān	63. Moon.
Tērā	Tārā	Tārā	Tārā	64. Star.
Aguin	Āgun	Ānn, āain	Āgun	65. Fire.
Pāni	Zal, Pāni	Pāni, jal	Pāni	66. Water.
Ghar	Gar	Ghar	Ghar	67. House.
Ghōrā, ghurā	Gorā	Ghōrā	Ghōrā	68. Horse.
Gāi	Gāi	Gāi	Garu	69. Cow.
Kukur	Kuttā	Kuttā, kūr	Kukur	70. Dog.
Bilāi, mēkur	Birail	Bilāi, miur	Bilēi	71. Cat.
Murug	Murgā. Mōrog	Kūrā, kurā	Rādā	72. Cock.
Pēri hāsh	Pēti ās, Pāti ās	Peti hās	Hās	73. Duck.
Gāddā	Gādā	Gādhā	Gādhā	74. Ass.
Uṭ	Uṭ	Uṭ, ōṭ	Ut	75. Camel.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
76. Bird . . .	Pākhi, pakshi . . .	Pāki, pākhi . . .	Pākh . . .
77. Go (Imperative) .	Jā, jāo, jāun, or gaman karun.	Jā, jāo, jān . . .	Jāo . . .
78. Eat (ditto) . . .	Khā, khāo, khāun or bhōjan karun.	Khā, khāo, khān . . .	Khāo . . .
79. Sit (ditto) . . .	Bas, baso, basun . . .	Bosh, boshō, boshun . . .	Basa . . .
80. Come (ditto) . . .	Āy, āisa, āsun, āgaman karun.	Āē, esho, āshun . . .	Āsa . . .
81. Beat (ditto) . . .	Mār, mara, mārūn . . .	Mār, mārō, mārūn . . .	Piṭ . . .
82. Stand (ditto) . . .	Dāṛā, dāṛāo, dāṛāun . . .	Dāṛā, dāṛāo, dāṛān . . .	Dāṛāo . . .
83. Die (ditto) . . .	Mar, mara, marun . . .	Mōr, mōro, morun . . .	Mar . . .
84. Give (ditto) . . .	De, dāo, deo, diun . . .	De, dāo, dīn . . .	Dāo . . .
85. Run (ditto) . . .	Dauṛo, dauṛao, dauṛun . . .	Douṛo, douṛō, douṛun . . .	Danṛāo . . .
86. Up . . .	Upar . . .	Opor, upōr . . .	Ūcha . . .
87. Near . . .	Nikaṭe . . .	Kāche, kāchhe . . .	Pās . . .
88. Down . . .	Niche, nimne . . .	Niche . . .	Nīcha, Nām . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Sammukhe, agro . . .	Shumuke, shāmne, āge . . .	Āgē . . .
91. Behind . . .	Paśchāte . . .	Pechone, pāche, pāchhe . . .	Pāchhē . . .
92. Who . . .	Kē . . .	Kē . . .	Kē . . .
93. What . . .	Ki . . .	Ki . . .	Ki . . .
94. Why . . .	Kēna, ki-jān'a . . .	Kāno, ki-jonne . . .	Kis-kē . . .
95. And . . .	Ār, ebang . . .	Ār . . .	Ār . . .
96. But . . .	Kintu . . .	Kintu . . .	Kintu . . .
97. If . . .	Jadi . . .	Jodi . . .	Jadi . . .
98. Yes . . .	Hā . . .	Hā, hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .	Nā . . .
100. Alas . . .	Hāy, āhā . . .	Hāē, āhā . . .	Hāy . . .
101. A father . . .	Ek pitā . . .	Āk bāp . . .	Bāp . . .
102. Of a father . . .	Ek pitār . . .	Āk bāper . . .	Bāpēr . . .

Sarāki (Ranchi).	South-Western Fengali.	Northern Bengali of Dinagepore.
Charai	Paik, paik pakhali . . .	Pakli
Jā	Jā, chal'ā jā . . .	Jāo
Khā	Khā	Khā
Bas	Bus	Bais
Ās	Āy, aisa	Āisek
Mār	Mār, piṭ	Mār
Thārha	Khārā ha, dārā . . .	Khārā hō
Mar	Mar	Mar
Dē	D'ā	Dē
Kud	Dh'āyā jā, dauṛ . . .	Dauṛ
Upar	Uprē	Upar
Pāsē	Chhāmu-khanē, lajik . .	Atāt
Hēt	Talē, nichōy	Talat
Dhur	Dhūr	Dūr
Āgu	Chbāmu, āgu	Āgat
Pēchhu	Pichhur bāṭe	Pāchhat
Kē	Kē	Kē
Ki	Kitā	Ki
Kitēhē	Kiskē, kisettarē . . .	Kēnē
Ār	Ār	Ār
Mēnēk	Kintu	Kintu
Jadi	Y(j)adkā	Jadi
Hā	Hā	Hā
Nāi	Nā	Nā
Hāy	Āhā	Hāy
Ėk bābā	Āklā bāphu	Ėk bāp
Ėk babār	Bāphur	Ėk bāpēr

Siripurīā (Purnea).	Eastern Pengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Chirhiyā	Pākhi	Pakhi
Jā, jāo	Zāo	Zā
Khā, khāo	Khāo	Khā
Bōth, bōtha	Basha	Bah
Ōs ; ōsō	Āsha	Āy or āhek
Mār ; mārō	Pīta	Mārēk or kōbāo
Thārō hō	Khāra	Khārāo
Mar	Mara	Mar
Dē ; daō	Dēo	Di
Daur	Daurā	Lardi
Upār	Uprē	Uphur
Bagal, bag ^a lat	Kāsē	Bārātē
Nichān	Talē	Talfakē
Dūr	Dūrē	Bākhādur
Āgī	Āgē	Āgbāy
Pichhī	Pāsē	Pāsbāy
Kē	Kēlā	Kāi
Ki	Kitā	Ki
Kiāē	Kērē	Kēnē
Ārh	Ār	Ārō
Magar	Kintu	Bāki
Agar	Zadi	Zadi
Hā	Hay	Hē
Nī	Nā	Nahāy
Hāe	Hāy hāy	Hāyre
Ėk bāp	Ėk bāp	Ėk bāp
Ėk bāpēr	Ėk bāpēr	Ėk bāp-lāk or lā

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākṃā.	English.
Pākhiā	Pakki, Pāhi	Pāik	Pēk	76. Bird.
Zāo	Zā	Zā, zāo, zātāk (<i>respectfully</i>).	Jā	77. Go (Imperative).
Khāo	Khā	Khāo	Khā	78. Eat (ditto).
Baō	Ba	Baiō	Bas, Baja	79. Sit (ditto).
Āo	Ā	Āiō	Aiy	80. Come (ditto).
Māra	Mār	Māra	Mār	81. Beat (ditto).
Ubhāo	Khārā	Thiāo	Thyā	82. Stand (ditto).
Māra	Mar	Mara	Marā	83. Die (ditto).
Dēo	Dē, Da	Dēa	Dē	84. Give (ditto).
Lar-dēo, lar-māra .	Daurā, larā	Dūra	Dhābā jā	85. Run (ditto).
Uprē	Upur	Uarē	Uburē	86. Up.
Kāndāt, kānit . . .	Dārē, kātse	Kāchhē	Kāy	87. Near.
Talē	Lāmāy	Nichē	Talē	88. Down.
Durai, pālā	Tāfat, dūr	Durē	Dur, durē	89. Far.
Āgē	Āgē	Āgē	Āgē	90. Before.
Pisē	Pāsē	Pichhē	Pijē	91. Behind.
Kēgu	Kē	Kan	Kānnā	92. Who.
Kitā	Ki	Ki	Ki	93. What.
Kitār lagi, kēnē . .	Kena	Kcā	Kyā jadē, kyā . . .	94. Why.
Ār	Āro	Ār	Ār	95. And.
Ār	Kintu	Kintu	Māttar	96. But.
Zadi	Zadi	Zadi	Jadi	97. If.
Āin, hāin	Hay	Hay	Hay	98. Yes.
Nā	Nā	Na, nā	Nā	99. No.
Hāy rē hāy	Hāy	Āhā	Āhā	100. Alas.
Ēk bāp	Ēk bāp	Ēk bāp	Ēkbāp, ēk bābā . .	101. A father.
Ēk bāpār	Ēk bāpēr	Ēk bāar	Ēk bābar	102. Of a father.

English.	Bengal Standard (Transliteration).	Bengal Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
103. To a father . . .	Ek pitā-ke . . .	Āk bāp-ke . . .	Bāp-kē . . .
104. From a father . . .	Ek pitā-haite, ek pitār nikat or nikat-haite.	Āk bāp-hote, āk bāper-ṭhāi, kāche or kātṣ-theke.	Bāpēr-pās-katē . . .
105. Two fathers . . .	Dui pitā . . .	Dūi or dū bāp . . .	Dui bāp . . .
106. Fathers . . .	Pitārā . . . Plurals are also formed by prefixing or suffixing nu- merals or adjectives of number such as 'all,' 'sev- eral,' 'many,' etc.	Bāperā . . .	Bāp sakal . . .
107. Of fathers . . .	Pitā-der, pitā-diger . . .	Bāp-der . . .	Bap sakalēr . . .
108. To fathers . . .	Pitā-diga-ke . . .	Bāp-der . . .	Bāp sakal-kē . . .
109. From fathers . . .	Pitā-der-haite, nikat or nikat-haite.	Bāp-der ṭhāi, kāche, kātṣ- theke, or hote.	Bāp sakalēr-pās-hatē . . .
110. A daughter . . .	Ek kanvā . . .	Āk meye . . .	Biṭi . . .
111. Of a daughter . . .	Ek kanvār . . .	Āk meyer . . .	Biṭir . . .
112. To a daughter . . .	Ek kanvā-kē . . .	Āk meye-ke . . .	Biṭi-kē . . .
113. From a daughter . . .	Ek kanvā-haite, ek kanvār nikat or nikat-haite.	Āk meye hote, āk meyer- ṭhāi, kāche, or kātṣ-theke.	Biṭir-pās-hatē . . .
114. Two daughters . . .	Dui kanvā . . .	Dūi or dū meye . . .	Dui biṭi . . .
115. Daughters . . .	Kanvārā . . .	Meyerā . . .	Biṭi sakal . . .
116. Of daughters . . .	Kanvāder . . .	Meyeder . . .	Biṭi sakalēr . . .
117. To daughters . . .	Kanvā-diga ke . . .	Meyeder . . .	Biṭi sakal-kē . . .
118. From daughters . . .	Kanvā-diger-haite, nikat or nikat-haite.	Meyeder-hote, ṭhāi, kāche, or kātṣ-theke.	Biṭi sakalēr-pās-hatē . . .
119. A good man . . .	Ek (jan) bhāla or uttam lōk.	Āk (jon) bhālo lōk . . .	Bhāla lōk . . .
120. Of a good man . . .	Ek (jan) bhāla or uttam lōker.	Āk (jon) bhālo lōker . . .	Bhāla lōkār . . .
121. To a good man . . .	Ek (jan) bhāla or uttam lōk-ke.	Āk (jon) bhālo lōk-ke . . .	Bhāla lōk-kē . . .
122. From a good man . . .	Ek (jan) bhāla or uttam lōk haite.	Āk (jon) bhālo lōker ṭhāi . . .	Bhāla lōkēr-pās-hatē . . .
123. Two good men . . .	Dui (jan) bhāla or uttam lōk.	Dūi or dū (jon) bhālo lōk . . .	Dui jan bhāla lōk . . .
124. Good men . . .	Bhāla or uttam lōkerā . . .	Bhālo lōkerā . . .	Bhāla lōk sakal . . .
125. Of good men . . .	Bhāla or uttam lōk-der . . .	Bhālo lōk-der . . .	Bhāla lōkdēr . . .

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Ėk bābār pāsē, Ėk bābār thēnē.	Bāphu-kē . . .	Ėk bāpēr-thē . . .
Ėk bābār lēk . . .	Bāphur pās-nu . . .	Ėk bāpēr-thē-hātē . . .
Dū-tā bābā . . .	Du bāp-hu . . .	Dui bāp . . .
Bābārā . . .	Bāp-hu-gā . . .	Bāprā . . .
Bābārādēr . . .	Bāphu-mēn-kār . . .	Bāpēr-gharēr . . .
Bābārādēr pāsē, Bābārādēr thēnē.	Bāphu-gā-kē . . .	Bāpēr-gharēr-thē . . .
Bābārādēr lēk . . .	Bāphur kachh-nu . . .	Bāpēr-gharēr-thē-hātē . . .
Ėk bēti . . .	Ėk-ti m'āyā-jhi, Ėk-ti m'āyāchhānā.	Ėk bēti . . .
Ėk bētīr . . .	M'āyā jhir . . .	Ėk bētīr . . .
Ėk bētīr pāsē, Ėk bētīr thēnē.	M'āyā-jhi-kē . . .	Ėk bētīr-thē . . .
Ėk bētīr lēk . . .	Ėkti m'āyā-jhir kachh-nu . . .	Ėk bētīr-thē-hātē . . .
Dū-tā bēti . . .	Du-tā m'āyā-jhi . . .	Dui bēti . . .
Bētīrā . . .	M'āyā-jhi-mēne . . .	Bētīrā . . .
Bētīrādēr . . .	M'āyā-jhi-mēn-kār . . .	Bētīr-gharēr . . .
Bētīrādēr pāsē, Bētīrādēr thēnē.	M'āyā-jhi-gā-kē . . .	Bētīr-gharēr-thē . . .
Bētīrādēr lēk . . .	M'āyā-jhi-men-kār kachh- nu, or pās-nu.	Bētīr-gharēr-thē-hātē . . .
Ėk bēs ādmi . . .	Ėk-jan bhāla mannis . . .	Ėk bhāla mānush . . .
Ėk bēs ādmir . . .	Ėk-jan bhāla lōk-kār . . .	Ėk bhāla mānushēr . . .
Ėk bēs ādmir pāsē Ėk bēs ādmir thēnē.	Ėk-jan bhāla lōk-kē . . .	Ėk bhāla mānushēr-thē . . .
Ėk bēs ādmir lēk . . .	Ėk-jan bhāla lōk-kār pās- nu.	Ėk bhāla mānushēr-thē-hātē . . .
Dutā bēs ādmi . . .	Dujan bhāla lōk . . .	Dui bhāla mānush . . .
Bēs ādmi . . .	Bhāla lōk-manē . . .	Bhāla mānushērā . . .
Bēs ādmidēr . . .	Bhāla lōk-man-kār . . .	Bhāla mānushēr-gharēr . . .

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijoog (Mymensingh).
Ėk bāpēr lagī . . .	Ėk bāp-rē . . .	Bāp-thāi . . .
Ėk bāpēr lagī-sē . . .	Ėk bāpēr-thēkē . . .	Bāp-thākkvā or-tun . . .
Dui bāp . . .	Dui bāp . . .	Dui-dā bāp . . .
Bāp-lā . . .	Bāp shakal . . .	Bāp-gilā . . .
Bāp-lār . . .	Bāp shakalēr . . .	Bāp-gilā-lāk . . .
Bāp-lār lagī . . .	Bāp shakal-rē . . .	Bāp-gilā-thāi . . .
Bāp-lār lagī-sē . . .	Bāp shakalēr-thēkē . . .	Bāp-gilā-thākkvā . . .
Ėk bēti . . .	Ėk māiā . . .	Egrā zhiu . . .
Ėk bētir . . .	Ėk māiār . . .	Āk zhiu-lāk . . .
Ėk bētir lagī . . .	Ėk māiār-rē . . .	Āk zhiu-thāi . . .
Bētir lagī-sē . . .	Ėk māiār-thēkē . . .	Āk zhiu-thākkvā . . .
Dui bēti . . .	Dui-ti māiā . . .	Dui-dā zhiu . . .
Bēti-lā . . .	Māiārā . . .	Zhiu hagāl . . .
Bēti-lār . . .	Māiārār . . .	Zhiu hagāl-lāk . . .
Bēti-lār lagī . . .	Māiārār-rē . . .	Zhiu hagāl thāi . . .
Bēti-lār lagī-sē . . .	Māiār-thēkē . . .	Zhiu hagāl thākkvā . . .
Ėk bhālā ādmī . . .	Ėk-zan bhālā mānush . . .	Ākrā bhālā mām . . .
Ėk bhālā ādmīr . . .	Ėk-zan bhālā mānushēr . . .	Ākrā bhālā mām-lāk . . .
Ėk bhālā ādmīr lagī . . .	Ėk-zan bhālā mānush-rē . . .	Ākrā bhālā mām-thāi . . .
Ėk bhālā ādmīr-lagī-sē . . .	Ėk-zan bhālā mānushēr-thēkē . . .	Ākrā bhālā mām-thākkvā . . .
Dui-tā bhālā ādmī . . .	Dui-zan bhālā mānush . . .	Dui-dā bhālā mām . . .
Bhālā ādmī-lā . . .	Bhālā mānush shakal . . .	Bhālā mām hagāl . . .
Bhālā ādmī-lār . . .	Bhālā mānush shakalēr . . .	Bhālā mām hagāl-lāk . . .

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Ēk bāpār gēsē . . .	Ēk bāpēr kāsē . . .	Ēk bāa-rē . . .	Ēk bāba-kāy . . .	103. To a father.
Ēk bāpār, gēs-tanē . . .	Ēk bāpēr kāsēththiyā . . .	Ēk bāa-tun . . .	Ēk bāba-tun . . .	104. From a father.
Dui bāp . . .	Dui bāp . . .	Dui bāp . . .	Dibā bāp, dibā bābā . . .	105. Two fathers.
Bāp hakkal, bāp-āin . . .	Bāpērā . . .	Bāp ha'al . . .	Bāp shagal . . .	106. Fathers.
Bāp haklār, bāp āintār . . .	Bāpēr-gō . . .	Bāp ha'alar . . .	Bāp shagalar . . .	107. Of fathers.
Bāp haklār gēsē, etc. . .	Bāpēr-gō kāsē . . .	Bāp ha'ala-rē . . .	Bāp shagala-kāy . . .	108. To fathers.
Bāp haklār gēs-tanē, etc. . .	Bāpēr-gō kāsēththiyā . . .	Bāp ha'al-tun . . .	Bāp shagala-tun . . .	109. From fathers.
Ēgu puṛi . . .	Ēk māiyā . . .	Ēk jhi . . .	Ēk milā pwā, ēk jhi . . .	110. A daughter.
Ēgu puṛir . . .	Ēk māiyārē . . .	Ēk jhiar . . .	Ēk milā pwār, ēk jayar . . .	111. Of a daughter.
Ēgu puṛir gēsē . . .	Ēk māiyār kāsē . . .	Ēk jhia-rē . . .	Ēk milā pwā-kāy, ēk jhyar-kāy . . .	112. To a daughter.
Ēgu puṛir gēs-tanē . . .	Ēk māiyār kāsēththiyā . . .	Ēk jhia-tun . . .	Ēk milā pwā-tūn, ēk jhyatun . . .	113. From a daughter.
Dugu puṛi . . .	Dui māiyā . . .	Dui jhi . . .	Dibā milā pwā, dibā jhi . . .	114. Two daughters.
Puṛi-āin . . .	Māiyārā . . .	Jhi ha'al . . .	Milā pwā shagal, jhi shagal . . .	115. Daughters.
Puṛi-āintār . . .	Māiyār-gō . . .	Jhi ha'alar . . .	Milā pwā shagalar, jhi shagalar . . .	116. Of daughters.
Puṛi-āintār gēsē . . .	Māiyār-gō kāsē . . .	Jhi ha'ala-rē . . .	Milā pwā shagala-kāy, jhi shagala-kāy . . .	117. To daughters.
Puṛi-āintār gēs-tanē . . .	Māiyār-gō kāsēththiyā . . .	Jhi ha'ala-tun . . .	Milā pwā shagala-tun, jhi shagala-tun . . .	118. From daughters.
Ēk-jan bhālā mānush . . .	Ēk bālā mānush . . .	Ēk bhālā mānush . . .	Ēk gam mānus . . .	119. A good man.
Ēk-jan bhāl mānushār . . .	Ēk bālā māinshēr . . .	Ēk bhālā mānshyar . . .	Ēk gam mānsyar . . .	120. Of a good man.
Ēk-jan bhāl mānushār gēsē . . .	Ēk bālā māinshēr kāsē . . .	Ēk bhālā mānshya-rē . . .	Ēk gam mānsya-kāy . . .	121. To a good man.
Ēk-jan bhāl mānushār gēs-tanē . . .	Ēk bālā māinshēr kāsēththiyā . . .	Ēgwā bhālā mānshya-tun . . .	Ēk gam mānsyā-tun . . .	122. From a good man.
Dui-jan bhāl mānush . . .	Dui bālā mānush . . .	Duā bhālā mānush . . .	Dijan gam mānus . . .	123. Two good men.
Bhāl mānush hakkal . . .	Bālā māinshērā . . .	Bhālā mānush ha'al . . .	Gam mānus chun . . .	124. Good men.
Bhāl mānush haklār . . .	Bālā māinshēr-gō . . .	Bhālā mānush ha'alar . . .	Gam mānus chunar . . .	125. Of good men.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
126. To good men . . .	Bhāla or uttam lōk-diga-ke	Bhālo lōk-der . . .	Bhāla lōkdigē . . .
127. From good men . . .	Bhāla or uttam lōk-diger-haite.	Bhālo lōk-dēr-ṭhāi . . .	Bhāla lōkdigēr-pās-hatē . . .
128. A good woman . . .	Ek bhala or uttam stri-lōk .	Āk bhālo meye or stri-lōk .	Bhāla mēyā-lōk . . .
129. A bad boy . . .	Ek manda bālak . . .	Āk khārāp or bōd chhokrā .	Dusṭa chhēlā . . .
130. Good women . . .	Bhāla or uttam stri-lōkerā .	Bhālo stri-lōkerā . . .	Bhāla mēyā-lōk sakal . . .
131. A bad girl . . .	Ek manda bālikā . . .	Āk khārāp meye . . .	Dusṭa biṭi chhēlā . . .
132. Good . . .	Bhāla, uttam . . .	Bhālo . . .	Bhāla . . .
133. Better . . .	The same, with the noun with which comparison is made in the ablative case, or in the genitive case with the word <i>cheye</i> or <i>apekshā</i> after it.		Tār chāitē bhāla . . .
134. Best . . .	The same with noun in ablative and the word for 'all' prefixed to it, or in genitive with the word for 'all' before and the word <i>cheye</i> or <i>apekshā</i> after it.		Sab chāitē bhāla . . .
135. High . . .	Uchcha . . .	Ūchu . . .	Ūcha . . .
136. Higher . . .	} The same as in 'better' and 'best.' . . . }		Tār chāitē ūcha . . .
137. Highest . . .			Sab chāitē ūcha . . .
138. A horse . . .	Ek ghōṛā, ghōṭak or aś'a .	Āk ghōṛā or ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ek ghurī, or ghōṭakī . . .	Āk ghūrī or ghurī . . .	Ghurī . . .
140. Horses . . .	The plurals are formed by prefixing or suffixing numerals or adjectives of number, for 'all,' 'several,' 'many,' etc.		Ghōṛā sakal . . .
141. Mares . . .	.....	.....	Ghurī sakal . . .
142. A bull . . .	Ek shāṛ or vṛisha . . .	Āk ṣṛe or shāṛ . . .	Sāṛ . . .
143. A cow . . .	Ek gābhi . . .	Āk gāi . . .	Gāi . . .
144. Bulls . . .	The plurals are formed as in 'horse,' 'mare'		Sāṛ-gula . . .
145. Cows . . .	.....	.....	Gāi-gula . . .
146. A dog . . .	Ek kukur . . .	Āk maddā kukur, āk kottā	Kukur . . .
147. A bitch . . .	Ek kukkurī . . .	Āk mādi or medī kukur, āk kuttī.	Mēyā kukur . . .
148. Dogs . . .	Plurals are formed as in 'horse' and 'mare'		Kukur-gula . . .
149. Bitches . . .	.....	.....	Mēyā kukur-gula . . .
150. A he-goat . . .	Ek pāṭhā, chhāg or aja .	Āk pāṭā or pāṭhā . . .	Pāṭhā . . .
151. A female goat . . .	Ek pāṭhī or chhāgī . . .	Āk pāṭī or pāṭhī . . .	Pāṭhī . . .

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Bēs ādmidēr pāsē, Bēs ādmidēr thēnē.	Bhāla lōk-man-kē .	Bhāla mānushēr gharēr-thē
Bēs ādmidēr lēk . . .	Bhāla lōk-man-kār pās-nu .	Bhāla mānushēr gharēr-thē-bātē.
Ėk bēs mehrāru . . .	Ėk bhāla m'āyā lōk . . .	Ėk bhāla bēti chhowāl . . .
Ėk khārāp chhāwā . . .	Ėk-tā bajjāt parek or chhānā.	Ėk khārāp chhakrā . . .
Bēs mehrārurā . . .	Bhāla m'āyā lōk-gā .	Bhāla bēti chhowāl . . .
Ėk khārāp bēti chhuā . . .	Bajjāt m'āyā-jbi-tā . . .	Khārāp chhūri . . .
Bēs	Bhāla	Bhāla
Lēk bēs	Bhāla	Tār chāhē bhāla
Bēsēi bēs	Badḍi or Badḍā bhāla .	Sab chāhē bhāla
Ūch	Ūchchā or muchā . . .	Ūchā
Lēk ūch	Ūchchā	Tār chāhē ūchā
Sab-lēk ūch	Badḍā ūchchā	Sab chāhē ūchā
Ėk ghōrā	Ėk-tā gharā	Ėk-tā ghārā
Ėk ghōri	Ėk-tā ghuri	Ėk-tā ghūri
Ghōrā-gilā, Ghōrā-gā .	Gharā-gā	Ghārā-gulā
Ghōri-gilā, Ghōri-gā .	Ghuri-gā	Ghūri-gulā
Ėk sār	Ėk-tā yārā	Ėk-tā balad
Ėk gāi	Ėk-tā gāi or māi garu .	Ėk-tā gāi
Sār-gilā, Sār-gā . . .	Yārā-gā	Balad-gulā
Gāi-gilā, Gāi-gā . . .	Gāi-gā or māi garu-gā .	Gāi-gulā
Ėk kukur	Ėk-tā kuttā	Ėk-tā kukur
Ėk kuti	Ėk-tā kutti	Ėk-tā kutti
Kukur-gilā, Kukur-gā .	Kuttā-gā	Kukur-gulā
Kuti-gilā, Kuti-gā . . .	Kutti-gā	Kutti-gulā
Ėk Bōkrā	Ėk-tā badā	Ėk-tā pāthā
Ėk dhār chhāgal	Ėk-tā chhēli	Ėk-tā bakri

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Bhālā ādmī-lār lagī .	Bhālā mānush shakal-rē .	Bhālā mām hagal-thāi .
Bhālā ādmī-lār lagī-sē .	Bhālā mānush shakalēr-thēkē .	Bhālā mām hagal-thākkā .
Ėk achchhā bēti chhōān .	Ėk-ti bhālā bēti .	Egrā bhālā timāt .
Khārāb chhōā .	Ėk-tā kharāp sālā .	Ėkrā nāthā hāpāl .
Achchhā bēti chhōā-lā .	Bhālā bēti shakal .	Bhālā timāt-gilā .
Ėk-ti khārāb bēti .	Ėk-tā kharāp māiā .	Ėkrā nāthā timāt hāpāl .
Achchhā, bhālā .	Bhālā .	Bhālā .
Khūb achchhā .	Ėro bhālā .	Zabar bhālā .
Khūbi achchhā .	Shakalēr-thēkē bhālā .	Tār matē bhālā .
Uch .	Utsā .	Uktsā .
Khūb ũch .	Ėro utsā .	Zabar uktsā .
Khūbi ũch .	Shakalēr-thēkē utsā .	Tār matē uktsā .
Ėk ghōrā .	Ėk-tā ghōrā .	Ėkrā gharā .
Ėk-ti bāchhēri ghōri .	Ėk-tā ghōri .	Ėkrā mākti gharā .
Ghōrā-lā .	Ghōrā shakal .	Gharā-gilā .
Ghōri-lā .	Ghōri shakal .	Mākti gharā-gilā .
Dhākar ; sār .	Ėk-tā balad .	Ėkrā ārit guru .
Ėk-ti gāy .	Ėk-tā gāi .	Ėkrā gāi .
Dhākar-lā ; sār-lā .	Balad shakal .	Ėrit guru-gilā .
Gāy-lā .	Gāi shakal .	Gāi-gilā .
Ėk-tā pillā kuttā .	Ėk-tā kuttā .	Ėkrā kukul or kurtā .
Ėk-ti piliāni kutti .	Ėk-tā kutti .	Ėkrā mākti kukul .
Kuttā-lā .	Kuttā shakal .	Kukul-gilā .
Piliāni kutti-lā .	Kutti shakal .	Mākti kukul-gilā .
Ėk-tā bok'rā .	Ėk-tā pāthā .	Ėkrā pāthā sāgal .
Ėk-ti dhudi bak'rī .	Ėk-tā sāgi .	Ėkrā pāthi sāgal .

Sripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Bhālā ādmī-lār lagi . . .	Bhālā mānush shakal-rē . . .	Bhālā mām hagal-thāi . . .
Bhālā ādmī-lār lagi-sē . . .	Bhālā mānush shakalēr-thēkē . . .	Bhālā mām hagal-thākkā . . .
Ėk achchhā bēti chhōān . . .	Ėk-ti bhālā bēti . . .	Egrā bhālā timāt . . .
Khārāb chhōā . . .	Ėk-tā kharāp sālā . . .	Ėkrā nāthā hāpāl . . .
Achchhā bēti chhōā-lā . . .	Bhālā bēti shakal . . .	Bhālā timāt-gilā . . .
Ėk-ti khārāb bēti . . .	Ėk-tā kharāp mālā . . .	Ėkrā nāthā timāt hāpāl . . .
Achchhā, bhālā . . .	Bhālā . . .	Bhālā . . .
Khūb achchhā . . .	Ėro bhālā . . .	Zabar bhālā . . .
Khūbi achchhā . . .	Shakalēr-thēkē bhālā . . .	Tār matē bhālā . . .
Uch . . .	Utsā . . .	Uktsā . . .
Khūb ūch . . .	Ėro utsā . . .	Zabar uktsā . . .
Khūbi ūch . . .	Shakalēr-thēkē utsā . . .	Tār matē uktsā . . .
Ėk ghōrā . . .	Ėk-tā ghōrā . . .	Ėkrā gharā . . .
Ėk-ti bāchhēri ghōri . . .	Ėk-tā ghōri . . .	Ėkrā mākti gharā . . .
Ghōrā-lā . . .	Ghōrā shakal . . .	Gharā-gilā . . .
Ghōri-lā . . .	Ghōri shakal . . .	Mākti gharā-gilā . . .
Dhākar ; sār . . .	Ėk-tā balad . . .	Ėkrā ārit guru . . .
Ėk-ti gāy . . .	Ėk-tā gāi . . .	Ėkrā gāi . . .
Dhākar-lā ; sār-lā . . .	Balad shakal . . .	Ėrit guru-gilā . . .
Gāy-lā . . .	Gāi shakal . . .	Gāi-gilā . . .
Ėk-tā pillā kuttā . . .	Ėk-tā kuttā . . .	Ėkrā kukul or kurtā . . .
Ėk-ti piliāni kutti . . .	Ėk-tā kutti . . .	Ėkrā mākti kukul . . .
Kuttā-lā . . .	Kuttā shakal . . .	Kukul-gilā . . .
Piliāni kutti-lā . . .	Kutti shakal . . .	Mākti kukul-gilā . . .
Ėk-tā bokrā . . .	Ėk-tā pāthā . . .	Ėkra pāthā sāgal . . .
Ėk-ti dhudī bakrī . . .	Ėk-tā sāgi . . .	Ėkrā pāthi sāgal . . .

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Bhāl mānush haklār gēsē .	Bāla māinshēr-gō kāsē .	Bhālā mānush ha'ala-rē .	Gam mānus chuna-kāy .	126. To good men.
Bhāl mānush haklār gēs-tanē.	Bāla māinshēr-gō kāsēththi-yā.	Bhālā mānush ha'ala-tun.	Gam mānus chuna-tun .	127. From good men.
Ēk bhālā bēti . . .	Ēk bāla māiyā mānush .	Ēkjan bhālā māiyā lōk .	Ēk gam milā . . .	128. A good woman.
Ēk kapāl-purā puā . . .	Ēk sāi-pōlā . . .	Ēgwā khārāp pōā . . .	Ēk bajañ pwā . . .	129. A bad boy.
Bhālā bēti-ain . . .	Bāla māiyā mānush . . .	Bhālā māiyā pōā . . .	Gam milā . . .	130. Good women.
Ēk kapāl-purā puri . . .	Sāi māiyā . . .	Ēgwā khārāp māiyā pōā .	Bajañg mila pwā . . .	131. A bad girl.
Bhālā	Bāla	Bhālā	Gam	132. Good.
Āro bhālā	Ēyārththiyā bāla . . .	} Khub bhālā, baṛ bhālā	Beida gam	133. Better.
Hakkal-tanē bhālā . . .	Bebākēr ththiyā bāla, hago-lērththiyā bāla.		Ēgā karā gam	134. Best.
Uchā	Utsā	Ōchal, uchā	Ajal	135. High.
Āro uchā	Ēyārththiyā utsā . . .	} Khub ochal	Beida ajal	136. Higher.
Hakkal-tanē uchā . . .	Bebākērththiyā utsā, hago-lērththiyā utsā.		Ēgā karā ajal	137. Highest.
Ēk-tā ghōrā, Ēk ghurā .	Ēk gōrā	Ēgwā ghōrā	Ēk ghōrā	138. A horse.
Ēk-tā ghōrī, Ēk ghurī .	Ēk gurī	Ēgwā ghurnī	Ēk ghūri	139. A mare.
Ghōrā-ain, ghurāin . . .	Gōrā-gulā	Ghōrāun	Ghōrā shagal	140. Horses.
Ghōrī-ain, ghuryāin . . .	Gurī-gulāin, Gurī-gulā .	Ghurniun	Ghūri shagal	141. Mares.
Ēk hār	Ēk hār	Ēgwā birish	Ēk biris	142. A bull.
Ēk gāi	Ēk gāi	Ēgwā gāi	Ēk gēi	143. A cow.
Hār hakkal	Hār-gulā	Birishun	Biris chun	144. Bulls.
Gāi-ain	Gāi-gulā	Gāiun	Gēiun	145. Cows.
Ēk kukur	Ēk kuttā	Ēgwā kūr, Ēk kuttā .	Ēk kukur	146. A dog.
Ēk kutti	Ēk kēdi-kuttā	Ēgwā kutti	Ēk kutti	147. A bitch.
Kuttā-ain, kuttāin . . .	Kuttā-gulā	Kūurgun	Kukurun	148. Dogs.
Kutti-ain, kuttāin . . .	Kēdi-kuttā-gulā	Kuttiun	Kuttigun	149. Bitches.
Ēk pāthā	Ēk pādā, Ēk khashī . .	Ēgwā pādā	Ēkkwā pādā	150. A he-goat.
Ek sāgi	Ēk sāgi, Ēk sāgol . . .	Ēgwā pādi	Ēkkwa shāgi	151. A female goat.

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Bhāl mānush haklār gēsē .	Bāla māinshēr-gō kāsē .	Bhālā mānush ha'ala-rē .	Gam mānus chuna-kāy .	126. To good men.
Bhāl mānush haklār gēs-tanē.	Bāla māinshēr-gō kāsēththi-yā.	Bhālā mānush ha'ala-tun.	Gam mānus chuna-tun .	127. From good men.
Ēk bhālā bēṭi . . .	Ēk bāla māiyā mānush .	Ēkjan bhālā māiyā lōk .	Ēk gam milā . . .	128. A good woman.
Ēk kapāl-purā puā . . .	Ēk sāi-pōlā . . .	Ēgwā khārāp pōā . . .	Ēk bajaṅ pwā . . .	129. A bad boy.
Bhālā bēṭi-āin . . .	Bāla māiyā mānush .	Bhālā māiyā pōā . . .	Gam milā . . .	130. Good women.
Ēk kapāl-purā puri . . .	Sāi māiyā . . .	Ēgwā khārāp māiyā pōā .	Bajaṅ mila pwā . . .	131. A bad girl.
Bhālā	Bāla	Bhālā	Gam	132. Good.
Āro bhālā	Ēyārththiyā bāla . . .	} Khub bhālā, baṅ bhālā	Beida gam	133. Better.
Hakkal-tanē bhālā . . .	Bebākēr ththiyā bāla, hago-lērththiyā bāla.		Ēgā karā gam	134. Best.
Uchā	Utsā	Ōchal, uchā	Ajal	135. High.
Āro uchā	Ēyārththiyā utsā . . .	} Khub ochal	Beida ajal	136. Higher.
Hakkal-tanē uchā . . .	Bebākērththiyā utsā, hago-lērththiya utsā.		Ēgā karā ajal	137. Highest.
Ēk-tā ghōrā, Ēk ghurā .	Ēk gōrā	Ēgwā ghōrā	Ēk ghōrā	138. A horse.
Ēk-tā ghōrī, Ēk ghurī .	Ēk gurī	Ēgwā ghurnī	Ēk ghūri	139. A mare.
Ghōrā-āin, ghurāin . . .	Gōrā-gulā	Ghōrāun	Ghōrā shagal	140. Horses.
Ghōrī-āin, ghuryāin . . .	Gurī-gulāin, Gūrī-gulā .	Ghurniun	Ghūri shagal	141. Mares.
Ēk hār	Ēk hār	Ēgwā birish	Ēk biris	142. A bull.
Ēk gāi	Ēk gāi	Ēgwā gāi	Ēk gēi	143. A cow.
Hār hakkal	Hār-gulā	Birishun	Biris chun	144. Bulls.
Gāi-āin	Gāi-gulā	Gāiun	Gēiun	145. Cows.
Ēk kukur	Ēk kuttā	Ēgwā kūr, Ēk kuttā .	Ēk kukur	146. A dog.
Ēk kutti	Ēk kēḍi-kuttā	Ēgwā kutti	Ēk kutti	147. A bitch.
Kuttā-āin, kuttāin . . .	Kuttā-gulā	Kūrgun	Kukurun	148. Dogs.
Kutti-āin, kuttāin . . .	Kēḍi-kuttā-gulā	Kuttiun	Kuttigun	149. Bitches.
Ēk pāṭhā	Ēk pādā, Ēk khāshī . .	Ēgwā pādā	Ēkkwā pādā	150. A he-goat.
Ek sāgi	Ēk sāgi, Ēk sāgol . . .	Ēgwā pāḍi	Ēkkwā shāgi	151. A female goat.

English.	Bengal Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
152. Goats . . .	Plurals are formed as in 'horse' and 'mare' . .		Pāṭhā-gula . . .
153. A male deer . . .	Ek hariṇ or mṛiga . . .	Āk maddā horiṇ . . .	Harin . . .
154. A female deer . . .	Ek hariṇi or mṛigī . . .	Āk mādi or medi horiṇ . . .	Mēyā harin . . .
155. Deer . . .	Plurals are formed as in 'horse' and 'mare' . .		Harin-gula . . .
156. I am . . .	1. Āmi hai. 2. Āmi āchhi	1. Āmi hoi. 2. Āmi āchi or āchhi.	Āmi āchhi . . .
157. Thou art . . .	1. Tui haīs, tumi hao, ap ⁿⁱ han. 2. Tui āchhis, tumi āchha, ap ⁿⁱ āchhen.	1. Tui hosh, tumi hōo, apni hōn. 2. Tui āchish or āchhish, tumi ācho or āchho, apni āchen or āchhen.	Tumi, tui, āchha, āchhis . .
158. He is . . .	1. Sē hay, tini han. 2. Sē āchhe, tini āchhen.	1. Shē hōē, tini hōn. 2. Shē āche or āchhe, tini āchen or āchhen.	Sē, tini, āchhē, āchhēn . .
159. We are . . .	1. Ām ^{rā} hai. 2. Ām ^{rā} āchhi.	1. Āmrā or morā hoi. 2. Āmrā or morā āchi or āchhi.	Āmrā āchhi . . .
160. You are . . .	1. Torā hais, tom ^{rā} hao, ap ^{nārā} han. 2. Torā āchhis, tom ^{rā} āchha, ap ^{nārā} āchhen.	1. Torā hosh, tomrā hōo, apnārā hōn. 2. Torā āchish or āchhish, tomrā ācho or āchho, apnārā āchen or āchhen.	Tumrā, āpanārā, āchha, āchhēn.
161. They are . . .	1. Tāhārā hay, tāhārā han. 2. Tāhārā āchhe, tāhārā āchhen.	1. Tāra hōē, tārā hōn. 2. Tāra āche or āchhe, tārā āchen or āchhen.	Tārā, tārā, āchhē, āchhēn . .
162. I was . . .	Āmi chhilām . . .	Āmi chhilam . . .	Āmi chhilām . . .
163. Thou wast . . .	Tui chhili, tumi chhile, ap ⁿⁱ chhilen.	Tui chhili, tumi chhile, apni chhilen.	Tumi, tui, chhilē, chhili . .
164. He was . . .	Sē chhila, tini chhilen . . .	Shē chhilo, tini chhilen . . .	Sē, tini, chhila, chhilen . .
165. We were . . .	Ām ^{rā} chhilām . . .	Amrā or mōrā chhilam . . .	Āmrā chhilām . . .
166. You were . . .	Torā chhili, tom ^{rā} chhile, ap ^{nārā} chhilen.	Torā chhili, tomrā chhile, apnārā chhilen.	Tumrā, āpanārā, chhilē, chhilēn.
167. They were . . .	Tāhārā chhila, tāhārā chhilen.	Tārā chhilo, tārā chhilen . .	Tārā, tārā, chhila, chhilēn . .
168. Be (Imperative) . . .	Ha, hao, haūn; thāk, thāka, thākun.	Hō, hōo, hon; thāk, thāko, thākun.	Hao . . .
169. To be (Infin. of purpose).	Haite; thākite . . .	Hote; thākte . . .	Hatē . . .
170. Being (Present Participle).	Haite; thākite . . .	Hote; thākte . . .	Hawā . . .
171. Having been . . .	Haīyā; thākiyā . . .	Hoye; theke . . .	Haīyē . . .
172. I may be . . .	Āmi haite pāri . . .	Āmi hote pāri . . .	Āmi hatē pāri . . .
173. I shall be . . .	Āmi haiba . . .	Āmi hōbo . . .	Āmi haiba . . .
174. I should be . . .	1. Āmi haiba. 2. Āmi haītām. 3. Āmār haoyā uchit.	1. Āmi hōbo. 2. Āmi hotum. 3. Āmār hōwā uchit.	Āmār hawā uchit . . .
175. Beat (Imperative) . . .	Mār, mārā, mārūn . . .	Mār, mārō, mārūn . . .	Piṭa . . .

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Chhāgal-gilā, Chhāgal-gā	Badā-gā . . .	Chhāgal gulā . . .
Ēk sārā harin . . .	Ēk harin . . .	Ēk-tā mātṛā harin . . .
Ēk dhār harin . . .	Ēk-tā māddi harin . . .	Ēk-tā mātṛi harin . . .
Harin-gilā, Harin-gā .	Harin-gā . . .	Harin-gulā . . .
Mui hēkū . . .	Mui āchhi . . .	Mui āchhā . . .
Tūi hēkis . . .	Tui āchhu . . .	Tui āchhis . . .
Uhēkē . . .	Sē āchhē, tin ā chhan .	Ay āchhe . . .
Hāmṛā hēki . . .	Mōr-mēne āchhi . . .	Hāmṛā āchhi . . .
Tōṛā hēka . . .	Tamār-mēne āchha . . .	Tamṛāh āchha . . .
Ōṛā hēkēn . . .	T-annē āchhē . . .	Amṛāh āchhe . . .
Mui rahū . . .	Mui chhini . . .	Mui āchhinu . . .
Tūi rahis . . .	Tui chhinu or thāilu . . .	Tui āchhilu . . .
U rahē . . .	Sē chhila or thāila, or tin chhilan.	Āy āchhila . . .
Hāmṛā rahi . . .	Mōr-mēne chhini . . .	Hāmṛā āchhina . . .
Tōṛā raha . . .	Tamār-mēne thāila or chhila	Tamṛāh āchhilēn . . .
Ōṛā rahē . . .	Tār-mēne thāila or chhila	Amṛāh āchhila . . .
Hawā . . .	Hay . . .	Hay . . .
Hatē . . .	Hōte . . .	Habā . . .
Hatē . . .	Hōte . . .	Hate . . .
Haikan, haīyār . . .	Hoy'ā . . .	Hai-hēne . . .
Muihatē pārū . . .	Mui hōte pāri . . .	Mui habār pārā . . .
Mui hamu . . .	Mui haba . . .	Mui ham . . .
Mui hatū . . .	Mui hōte pāri, mōr howā uchit.	Mōk habā habe . . .
Mār . . .	Mār . . .	Mār . . .

Siripurīā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Bak ^a ri-lā . . .	Sāgal shakal . . .	Sāgal-gilā . . .
Ėk-tā harin . . .	Ėk-tā harin . . .	Ākrā pāthā aring . . .
Ėk-ṭi harin . . .	Ėk-tā harinī . . .	Ākra paṭhi aring . . .
Harin-lā . . .	Harin shakal . . .	Aring gilā . . .
Mui chhi . . .	Āmi āsi . . .	May ay or hay . . .
Tui chhis . . .	Tui āsas . . .	Tay ay or hay . . .
Ōhē chhē . . .	Sē āsē, tāin āsāin . . .	Ay ay or hay . . .
Hām ^a rā chhi . . .	Āmrā āsi . . .	Āmrā hay . . .
Tum ^a rā chhen . . .	Tomrā āsa . . .	Tay ay or hay . . .
Ōrā chhē . . .	Tārā āsē . . .	Umrā ay or hay . . .
Mui chhinu . . .	Āmi āslām . . .	May thākibār or thakibān . . .
Tui chhilō . . .	Tui āslē . . .	Tay thākibār . . .
Ōhē chhil . . .	Shē āsil, tāin āslāin . . .	Ay thākibār . . .
Hām ^a rā chhinu . . .	Āmrā āslām . . .	Āmrā thākibār . . .
Tum ^a rā chhilhen . . .	Tomrā āslā . . .	Tay thākibār . . .
Ōrā chhil . . .	Tārā āsil . . .	Umrā thākibār . . .
Hōk . . .	Ha, haō . . .	Hay . . .
Hōtē . . .	Hawā, haītē . . .	Aītē or haītē . . .
Hōtē . . .	Haītē . . .	.....
Hōe . . .	Haiā, hawātē . . .	Hatsē . . .
Mui hawā sakōchhi . . .	Āmi haītē pāri . . .	May habāk pāy . . .
Mui hamu . . .	Āmi haīmu . . .	May haba . . .
Mōk hawā chāhi . . .	Āmi haītām . . .	Magiā habāk lāgibār . . .
Mār . . .	Piṭ, piṭa . . .	Kōbān . . .

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākṃā.	English.
Pāṭhā-āin . . .	Pāḍā khāsi ō sāgol gulāin .	Chhāalgun . . .	Shāgalun . . .	152. Goats.
Ēk-tā shingāl . . .	Ēk arin . . .	Ēgwā harin . . .	Ēkkwā sināl harin . . .	153. A male deer.
Ēk-tā dhēli . . .	Ēk medi arin . . .	Ēgwā māli harin . . .	Ēkkwā bhuli harin . . .	154. A female deer.
Harin . . .	Arin-gulā, arin-gulain .	Harin-gan . . .	Harinun . . .	155. Deer.
Mui āsō, āsi . . .	Mui ai . . .	Āi āchhi . . .	Mui āgi . . .	156. I am.
Tuin āsas . . .	Tui ao . . .	Tui āchhas . . .	Tui nē . . .	157. Thou art.
Hē āsē, tāin āsāin . . .	He ay, hini ayen . . .	Tē āchhe . . .	Tē nē, āgā . . .	158. He is.
Āmrā āsi . . .	Morā ai . . .	Āyarā āchhi . . .	Āmi āgi . . .	159. We are.
Tomrā āsa . . .	Tōrā ao . . .	Tūi āchha, tōrā āchha .	Tui nē . . .	160. You are.
Tārā āsē . . .	Herā ay, henrā ayen . . .	Tārā āchhē . . .	Tārā nē, āgan . . .	161. They are.
Mui āslōm, āslum . . .	Mui aisilām . . .	Ai āchhilām . . .	Mui eluā . . .	162. I was.
Tuin āslē . . .	Tui aisili . . .	Tui āchhili . . .	Tui elē . . .	163. Thou wast.
Hē āsil, tāin āslā . . .	He aisilo, hini aisilen .	Tē āchhil, tāi āchhil .	Tē el . . .	164. He was.
Āmrā āslām . . .	Mōrā aisilām . . .	Āyarā āchhilām . . .	Āmi elān . . .	165. We were.
Tomrā āslāy . . .	Tōrā aisili . . .	Tōrā āchhilā . . .	Tūmi elā . . .	166. You were.
Tārā āsil . . .	Herā aisilō, henrā aisilen .	Tārā āchhil . . .	Tārā elāk . . .	167. They were.
Ha, haō . . .	Ao, aun . . .	Haō . . .	Hai . . .	168. Be (Imperative).
Haōn, haītō . . .	Aitē . . .	Haīt . . .	Hada . . .	169. To be (Infin. of purpose).
Haītō . . .	Aoyā . . .	Haīt . . .	Haī nāi . . .	170. Being (Present Participle).
Haīā, hawāy . . .	Aiya . . .	Haīārē . . .	Hayē . . .	171. Having been.
Mui haītō pārō . . .	Mui aitē pari . . .	Ai haīt pari . . .	Mui haī pārān . . .	172. I may be.
Mui haīmu . . .	Mui amu . . .	Ai haīyam . . .	Mui hōm . . .	173. I shall be.
Mui haītum . . .	Mōr aoyā utsit . . .	Āi haon chāi . . .	Mui hōm . . .	174. I should be.
Mār, mārā . . .	Mār . . .	Māra . . .	Mārā . . .	175. Beat (Imperative).

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Translation).	Western Bengali (Manbhum).
176. To beat (Infin. of purpose).	Mārite	Mätte	Pittē
177. Beating (Present Participle).	Mārite	Mätte	Pituni
178. Having beaten . .	Māriyā	Mere	Pityē
179. I beat	Āmī mārī	Āmī mārī	Āmī piṭi
180. Thou beatest . .	Tui marish, tumi mārā, āp ⁿ i mären.	Tui mārish, tumi mārō, āp ⁿ i mären.	Tumi, Tūi, piṭa, piṭ . .
181. He beats	Sē māre, tini mären	Shē māre, tini mären	Sē, Tini, piṭē, piṭēn . .
182. We beat	Ām ^r ā mārī	Amrā mārī	Āmrā piṭi
183. You beat	Torā mārish, tom ^r ā mārā, āp ⁿ ārā mären.	Torā mārish, tomrā mārō, āp ⁿ ārā mären.	Tumrā, āpnārā, piṭa, piṭēn .
184. They beat	Tāhārā māre, tāhārā mären	Tārā māre, tārā mären	Tārā, Tārā, piṭē, piṭēn .
185. I beat (<i>Past Tense</i>) .	Āmī mārīlām; āmī māriyā-chhilām.	Āmī mālām; āmī mere-chhilum.	Āmī piṭē chhili
186. Thou beatest (<i>Past Tense</i>).	Tumi mārile; tumi māriyā-chhile.	Tumi mälle; tumi mere-chhile.	Tumi, Tūi piṭē chhili . .
187. He beat (<i>Past Tense</i>) .	Sē mārila; sē māriyāchhila	Shē mälle; shē merechhilo .	Sē, Tini piṭē chhila, piṭē chhilēn.
188. We beat (<i>Past Tense</i>).	Ām ^r ā mārīlām; ām ^r ā māriyāchhilām.	Āmrā mālām; āmrā mere-chhilum.	Āmrā piṭē chhili
189. You beat (<i>Past Tense</i>).	Tom ^r ā mārile; tom ^r ā māriyāchhile.	Tomrā mälle; tomrā mere-chhile.	Tumrā piṭē chhilē
190. They beat (<i>Past Tense</i>)	Tāhārā mārila; tāhārā māriyāchhila.	Tārā mälle; tārā merechhilo	Tārā piṭē chhila
191. I am beating . . .	Āmī mārītēchi	Āmī māchebi	Āmī piṭēchi
192. I was beating . . .	Āmī mārītēchilām . . .	Āmī māchchilum	Āmī piṭēchhili
193. I had beaten . . .	Āmī māriyāchhilām . . .	Āmī merechhilum	Āmī piṭēchhili
194. I may beat	Āmī mārīte pāri	Āmī mätte pāri	Āmī piṭṭē pāri
195. I shall beat	Āmī māriba	Āmī mārbo	Āmī piṭba
196. Thou wilt beat . .	Tumi maribe	Tumi mārbe	Tumi, Tūi piṭbē, piṭbi . .
197. He will beat	Sē maribe	Shē mārbe	Sē, Tini, piṭbē, piṭbēn . .
198. We shall beat . . .	Ām ^r ā mariba	Āmrā mārbo	Āmrā piṭba
199. You will beat . . .	Tom ^r ā maribē	Tomrā mārbe	Tōmrā piṭbē
200. They will beat . . .	Tāhārā maribē	Tārā mārbe	Tārā, Tārā piṭbē, piṭbēn .
201. I should beat . . .	1. Āmī māriba. 2. Āmī mārītām. 3. Āmār mārā uchit.	1. Āmī mārbo. 2. Āmī mārtaum. 3. Āmār mārā uchit.	Āmār piṭā uchit

Sarākī (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Mārtē	Mārite, mārā	Māribā
Mārtē	Mārite	Mārite
Māriyār, mārikan . . .	Māryā pēlā	Māri-hēne
Mui mārchhū	Mui māri	Mui mārā
Tūi mārchhis	Tui maru	Tui māris
U mārchhē	Sē mārē, tin māran . . .	Āy mārē
Hāmra mārchhi	Mōr-mēne māri	Hāmra māri
Tōrā mārchha	Tamār-mēne mārā	Tamrah mārēn
Ōrā mārchēn	Tār-mēne mārē	Amrah mārē
Mūi māri rahū	Mui mārchhhini	Mui māichbinu
Tūi māri rahis	Tui mārchhhilu	Tui māichhilu
U māri rahē	Sē mārchchhila, tin mārchchilan.	Ay māichhila
Hāmra māri rahi	Monne mārchchhili	Hāmra māichhina
Tōrā māri raha	Tonne mārchchhilu, to-mānne mārchchhilē.	Tamrah māichhi-lēn
Ōrā māri rāhēn	Tānne mārchchila, tānne mārchchilan.	Amrah māichhila
Mui māri rahichhū	Mui māri-ṭhi	Mui mārēchhā
Mui mārte rahū	Mui mārichhini	Mui mārēchhinu
Mui māriyāchhū	Mui māchchhi	Mui mārichhā
Mui mārte pārū	Mui mārte pari	Mui māribā pārā
Mui marmu	Mui mārbo	Mui mārim
Tūi mārbe	Tui mārbi	Tui māribu
U mārbe	Sē mārbe, tin mārbin . . .	Ay māribe
Hāmru mārba	Monne mārbo	Hāmra mārima
Tōrā mārba	Tonne mārbi, tomānne mārbe.	Tamrah māribēn
Ōrā mārbe	Tānne mārbe	Amrah māribe
Mui mārū	Mui mārte pari	Mōk māribā habe

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Mārite	Pitā, pittē	Kōbāitē
Mārite	Pittē	Kōbāitē
Māre	Pitā	Kabā
Mui mārōchhi	Āmi piti	May kōbāy
Tui mārōchhis	Tui pitas	Tay kōbāy
Ōhē mārōchhē	Shē pitē, tain pitāin	Ay kōbāy
Hām ^a rā mārōchhi	Amrā piti	Āmrā kōbāy
Tum ^a rā mārōchhen	Tomrā pitā	Tay kōbāy
Ōrā mārōchhē	Tārā petē	Umrā kōbāy
Mui mārnu	Āmi pitsilām	May kōbābār or -bān
Tui mārlo	Tui pitsilē	Tay kōbābār or -bān
Ōhē mārle	Shē pitsil, tain pitsilāin	Ay kōbābār or -bān
Ham ^a ra mārnu	Āmrā petsilām	Āmrā kōbābār or -bān
Tom ^a rā mārte	Tomrā pitsilē	Tay kōbābār or -bān
Ōrā mārte	Tārā pitsil	Umrā kōbābār or -bān
Mui mārchi	Āmi pittsi	May kōbābāk lāgisē
Mui mārchiinu	Āmi pittsilām	May kabā thākibār
Mui māriachhinu	Āmi pitsilām	May kōbāsē
Mui mārwa pāi	Āmi pittē pāi	May kōbābāk pāy
Mui mārnu	Āmi pitmu	May kōbāba
Tui mārbo	Tui pitbē	
Ōhē mārbe	Shē pitba, tain pitba	
Hām ^a rā mārnu	Āmrā pitmu	
Tum ^a rā mārben	Tomrā pitba	
Ōra mārbe	Tārā pitba	
Mōk mārwa chāhi	Āmi pittām	Mage kōbābāk lāgiba

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākṃā.	English.
Māran, martō . . .	Mārtē . . .	Māirttē mārīt . . .	Mārtē . . .	176. To beat. (Infin. of purpose).
Mārtō . . .	Māran . . .	Māirttē . . .	Mārtē . . .	177. Beating (Present Participle).
Mariā, mārāy . . .	Māraiā . . .	Māriyārē . . .	Māri-nyāy . . .	178. Having beaten.
Mui mārō . . .	Mui māri . . .	Āi māri . . .	Mui mārañ . . .	179. I beat.
Tuin māras . . .	Tui mar . . .	Tui māras . . .	Tui māras . . .	180. Thou beatest.
Hē mārēr, tāin mārāin	He mārē, hini māren	Tē mārē, tāi mārē (<i>respectfully</i>).	Tē mārē . . .	181. He beats.
Āmrā māri . . .	Mōrā māri . . .	Āyarā māri . . .	Āmi māri . . .	182. We beat.
Tomrā mārā . . .	Tōrā mārō . . .	Tōrā mārā . . .	Tūmi mārā . . .	183. You beat.
Tārā mārēr . . .	Herā mārē, henrā māren	Tārā mārē . . .	Tārā mārē . . .	184. They beat.
Mui mārṣilōm . . .	Mui mārṣilām . . .	Āi mārḡyām, mārḡām	Mui mārḡyañ . . .	185. I beat (<i>Past Tense</i>).
Tuin mārṣilē . . .	Tui mārṣili . . .	Tui mārḡyi, mārzi, tūi mārḡyāk, mārḡāk.	Tui mārḡyas . . .	186. Thou beatest (<i>Past Tense</i>).
Hē mārṣil, tāin mārṣilā	He mārṣilō . . .	Tē mārḡyē, mārḡē . . .	Tē mārḡyē . . .	187. He beat (<i>Past Tense</i>).
Āmrā mārṣilām . . .	Morā mārṣilām . . .	Ārā mārḡyām, mārḡām	Āmi mārḡēi . . .	188. We beat (<i>Past Tense</i>).
Tomrā mārṣilāy . . .	Tora mārṣili . . .	Tōrā mārḡyi or mārzi . . .	Tārā mārḡyan . . .	189. You beat (<i>Past Tense</i>).
Tārā mārṣil . . .	Herā mārṣila . . .	Tārā mārḡyē, mārḡē . . .	Tārā mārḡyan . . .	190. They beat (<i>Past Tense</i>).
Mui māriār . . .	Mui mārtesi . . .	Āi mārīr . . .	Mui mārañar . . .	191. I am beating.
Mui mārṣilōm . . .	Mui mārtesilām . . .	Āi māirtām āchhilām	Mui mārjyañ . . .	192. I was beating.
Mui mārṣilōm, mārslum	Mui mārsi . . .	Āi mārḡi . . .	Mui mārjyañ . . .	193. I had beaten.
Mui mārto pārō . . .	Mui mārte pari . . .	Āi mārīt pari . . .	Mui māri parañ . . .	194. I may beat.
Mui mārmu . . .	Mui mārēmu . . .	Āi māirgam . . .	Mui mārim . . .	195. I shall beat.
Tuin mārbe . . .	Tui mārbi . . .	Tui mārībi, tūi mārībāk	Tūi mārībē . . .	196. Thou wilt beat.
Hē mārba, tāin mārba	He mārbe . . .	Tē mārībē . . .	Tē mārība . . .	197. He will beat.
Āmrā mārmu . . .	Morā mārmu . . .	Ārā mārḡyam . . .	Āmi mārībañ . . .	198. We shall beat.
Tomrā mārba . . .	Torā mārbi . . .	Tōrā mārībi . . .	Tārā mārībāk . . .	199. You will beat.
Tārā mārba . . .	Herā mārbe . . .	Tārā mārībya . . .	Tārā mārībāk . . .	200. They will beat.
Mui mārṣit . . .	Mōr māran ṣit . . .	Āi māran chāi . . .	Mui mārim . . .	201. I should beat.

English.	Bengal Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
202. I am beaten . . .	Āmāke māre; āmāke mārile; āmāke māriyāchhe.	Āmāke māre; āmāke māl̥le; āmākē mereche.	Āmā-kē piṭēchhē . . .
203. I was beaten . . .	Āmāke māriyāchhila . . .	Āmāke merechhilo . . .	Āmā-kē piṭēchhila . . .
204. I shall be beaten . . .	Āmāke māribe . . .	Āmāke mārbe . . .	Āmā-kē piṭibē . . .
205. I go . . .	Āmi jāi . . .	Āmi jāi . . .	Āmi jāi . . .
206. Thou goest . . .	Tui jāis, tumi jāo, āp̃ni jān	Tui jash, tumi jāo, āp̃ni jān	Tumi, Tui jāo . . .
207. He goes . . .	Sē jāy, tini jān . . .	Shē jāē, tini jān . . .	Sē jāchhchhē, Tini jāchhchhē.
208. We go . . .	Ām̃rā jāi . . .	Āmrā jāi . . .	Āmrā jāi . . .
209. You go . . .	Tom̃rā jāo . . .	Tomrā jāo . . .	Tōmrā jāo . . .
210. They go . . .	Tāhārā jāy . . .	Tārā jāē . . .	Tāharā jāitēchhē . . .
211. I went . . .	Āmi gelām; āmi giyāchhilām	Āmi gelum; āmi gechlum	Āmi gēchhili . . .
212. Thou wentest . . .	Tui geli, tumi gele; tui giyāchhili, tumi giyāchhile.	Tui geli, tumi gāl̥e; tui gechl̥i, tumi gechl̥le.	Tumi, Tui, gēchhili . . .
213. He went . . .	Se gela, tini gelen; se giyāchhila, tini giyāchhilen.	Shē gāl̥o, shē gechl̥lo; tini gāl̥en, tini gechl̥len.	Sē, Tini, gēlchhē, gēlchhilen
214. We went . . .	Ām̃rā gelām; ām̃rā giyāchhilām.	Āmrā gelum; āmrā gechl̥lum.	Āmrā gēchl̥li . . .
215. You went . . .	Tom̃rā gele; tom̃rā giyāchhile.	Tomrā gāl̥e; tomrā gechl̥le	Tōmrā gēchl̥hilē . . .
216. They went . . .	Tāhārā gela; tāhārā giyāchhila.	Tārā gāl̥o; tārā gechl̥lo . . .	Tārā gēchl̥hila . . .
217. Go (Imperative) . . .	Jā, jāo, jā'ūn . . .	Jā, jāo, jān . . .	Jāo . . .
218. Going (Present Participle). . .	Jāite . . .	Jete . . .	Jāitēchhē . . .
219. Gone . . .	Giyā . . .	Ge . . .	Gēlchhē . . .
220. What is your name ? . . .	Tor or tomār or āp̃nār nām ki ?	Tor or tomār or āp̃nār nām ki ?	Tumār nām ki ? . . .
221. How old is this horse ? . . .	E ghōrār bayas kata ? . . .	E ghōrār bōyesh kōto ? . . .	Ē ghōrār bayas kata ? . . .
222. How far is it from here to Kashmir ? . . .	Ekhān haite Kāsmir kata dūr ?	Ekhān theke Kāsmir kōto dūr ?	Ēkhān hatē Kāsmir kata dūr ?
223. How many sons are there in your father's house ? . . .	Tōmār pitār bāt̥ite kay jan putra santān āchhe ?	Tomār bāper bār̥i-te kō jon chhele āche ?	Tōmār bāp̃er gharē katā chhēlē āchhē ?
224. I have walked a long way to-day. . . .	Ad̃ya āmi anēk dūr hāt̥iyāchhi or berāiyāchhi.	Āmi āj anēk dūr hēt̥ichi or beryichi.	Āmi āj bahut dūr bulēchhi.
225. The son of my uncle is married to his sister. . . .	Tāhār bhaginir sahit āmar khurt̥uta bhāiyer (son of father's younger brother) vivāha haiyāchhe.	Tār bōner shaṅge āmar khurt̥uto bhāier be or bie hoyeche.	Āmār khurār bēt̥tār tār bunēr sāṅē bihā haichhē.
226. In the house is the saddle of the white horse. . . .	Śādā ghōrār jin bār̥i-te āchhe	Shādā ghōrār jin bār̥i-te āche	Dhab ghōrār khagir gharē āchhē.

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Mui mārā jāchhũ .	Mui mār khaichhi . .	Mui mair khaichã . .
Mui mārā jāi rahũ . .	Mui mār khaichhili . .	Mui mair khaichhinu .
Mui mārā jāmu . .	Mui mār khābō . .	Mui mair khām . .
Mui jāũ	Mui jāi	Mui jāchhã
Tũi jāchhis	Tui jāu	Tui jāis
U jāchhē	Sē jāy, tin jān . .	Āy jāy
Hāmra jāchhi	Monne jāi	Hāmra jāi
Tōra jāchha	Tonne jā, tomāne jāo .	Tamrah jāo
Ōra jāchhēn	Tanne jāy	Amrah jāy
Mui jāi rahũ	Mui g'āthli, or mui g'āchhli	Mui gēichhinu
Tũi jāi rahis	Tui g'āthnu or g'āchhlu .	Tui gēichhila
U jāi rahē	Se g'āthla or g'āchhla, tin g'āchhlan.	Ay gēichhila
Hāmra jāi rahi	Monne g'āchhni	Hāmra gēichhina . . .
Tōra jāi raha	Tonne g'āchhlu, tomāne g'āchhlē.	Tamrah gēichhilēn . .
Ōra jāi rahēn	Tanne g'āchhla	Amrah gēichhila . . .
Jā	Jā	Jā
Jāikan (jāiyar)	Jātē	Jāte
.....	G'āchhlan (<i>he went</i>) .	Gēichhē (<i>he has gone</i>) .
Tōr ki nām	Tan nām ki ?	Tōr nām ki ?
I ghōrātār kata umēr .	Gharā-tār ummar kata ? .	Ēi ghārā-tā kay sālēr ? .
Ēthā lēk Kāsmir kata dhūr āchhē.	Ēthinu Kāsmir kaddhūr ?	Ēi-thē-hātē Kāsmir kata dūr ?
Tōr bābār gharē kata-gilā bētā chhāvā āchhē.	Tōr bāphur gharē kata-gā bētā chhenā āchhē ?	Tamhār bāpēr bārīt kay jhan bētā āchhe ?
Āj mui bahut dhur buliyā- chhũ.	Mui āuj bhōtdhūr chal'ā āini.	Mui āij dhēr dūr bēraichhā.
Mōr kākār bētār saṅgē uhār bahinēr bihā haichhē.	Mōr khurār pōr sātē tār bāinēr b'ā haichhē.	Mōr kākār bētā ar bahinak bihā kaichhe.
Āi chaṛkā ghorātār jin ghar bhitarē āchhē.	Dhabō or dhablā gharā-tār pālān u gharē āchhē.	Dhalā ghārār jin-tā gharēr bhitar āchhe.

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Mōk mārōchhē . . .	Āmi piṭā khātstai . . .	May kab khāsē . . .
Mōk mārēhhil . . .	Āmi piṭā khēsilām . . .	May kab khābār . . .
Mui mār khāmu . . .	Āmi piṭā khēmu . . .	May kab khāba . . .
Mui jāchhi . . .	Āmi zāi . . .	May zāy . . .
Tui jāchhis . . .	Tui zās . . .	Tay zāy . . .
Ōhē jāchhē . . .	Shē zāy, tāin zāin . . .	Ay zāy . . .
Hāmra jāchhi . . .	Āmrā zai . . .	Āmrā zāy . . .
Tumra jāchhen . . .	Tomra zāo . . .	Tay zāy . . .
Ōrā jāchhē . . .	Tārā zāy . . .	Umrā zāy . . .
Mui gēnu . . .	Āmi gēslām . . .	May zābār . . .
Tui gēlō . . .	Tui gēslē . . .	Tay zābār . . .
Ōhē gēl . . .	Shē gēsil, tāin gēslāin . . .	Ay zābār . . .
Hāmra gēnu . . .	Āmrā gēslām . . .	Āmrā zābār . . .
Tumra gēlhen . . .	Tomra gēslā . . .	Tay zābār . . .
Ōrā gēl . . .	Tārā gēsil . . .	Umrā zābār . . .
Jā . . .	Zā, zāo . . .	Zā . . .
Jātē . . .	Zātē . . .	Zātē . . .
Gēlchhē (<i>he has gone</i>) . . .	Gēsē (<i>he has gone</i>) . . .	.....
Tōr nām ki ? . . .	Tomār ki nām ? . . .	Talāk ki nām ? . . .
Ghōrā-tār bais ki chhē ? . . .	Ēi ghōrār baēsh kata ? . . .	Ei gharā-lāk bais kata ? . . .
Ihā-sē Kāsmir katē dūr chhē ?	Ēi-khān-thēkē Kāshmir kata dūr ?	Idā-tan Kashmir kay dur ?
Tōr bāpēr ghar katēlā chhōā chhē ?	Tomār bāpēr gharē sāilā kay-ṭi ?	Talāk bāp ghar-mini kairā hāpāl ?
Āj mui bahut dūr tak berānu.	Āiz āmi bahut dūr hātsi . . .	May āzika bākhārdur bērasē
Mōr chāchār bētār ōhār bēṭir sāngē bihā bhāl.	Āmār khurāṭta bhāi tār bhāin-rē biā karsē.	Malāk kaku-lā palārā olāk bainir lagan biyā hasē.
Saphā-tā ghōrār jin gharat chhē.	Gharēr bhitārē dhalā ghōrār zin āsē.	Ghar-mini dhalā gharālāk zin-gādi āsē.

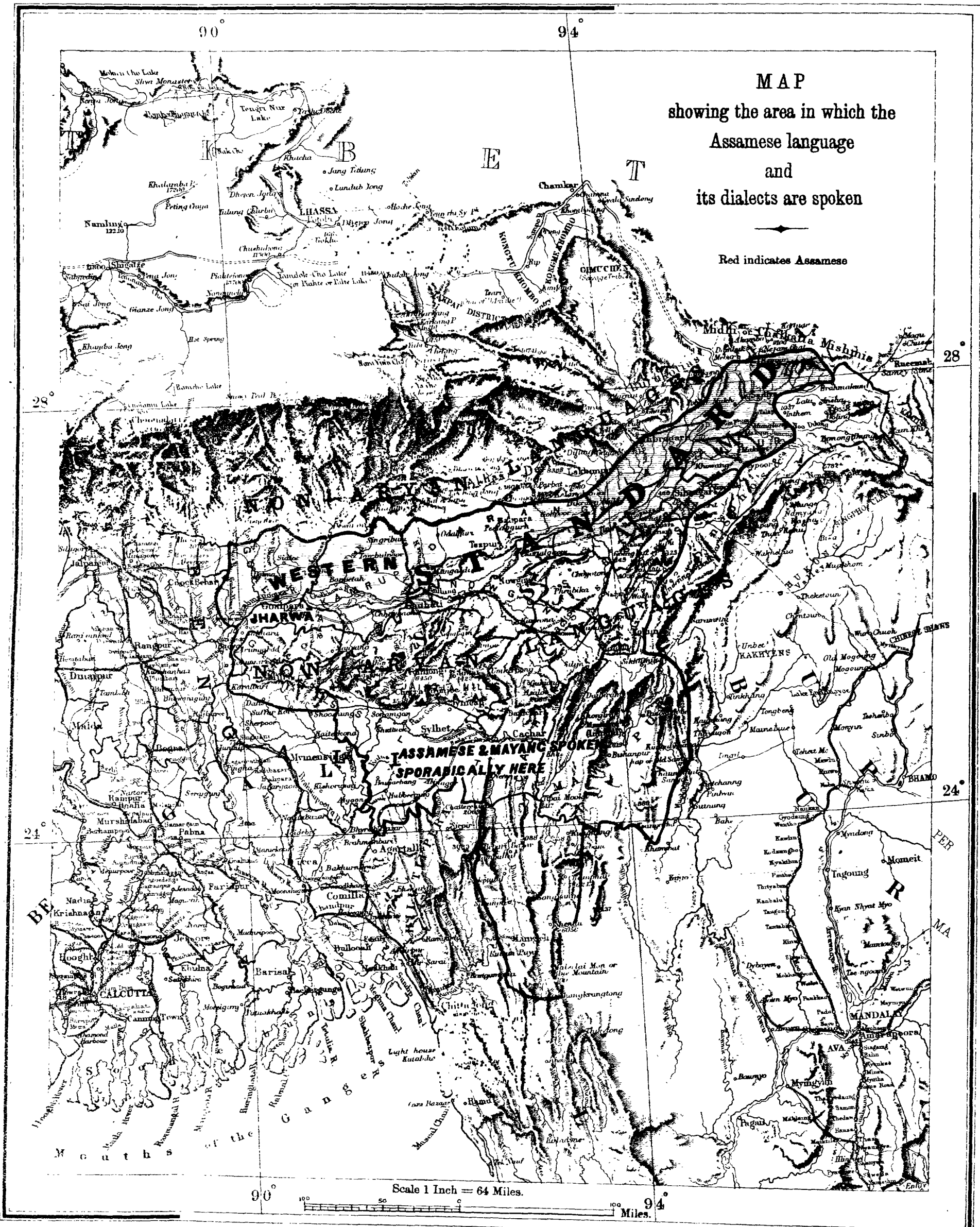
Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Mui mair khaisō . . .	Mui mair khāi . . .	Āyā-rē māirgē . . .	} Mōrē mārjyan . . .	202. I am beaten.
Mui mair khaislōm . . .	Mui mair khāisilām . . .	Āyā-rē mārgil . . .		203. I was beaten.
Mui mair khāimu . . .	Mui mair khāmu . . .	Āyā-rē māribo . . .	Mōrē māribāk . . .	204. I shall be beaten.
Mui zāi, zāiār . . .	Mui zai . . .	Āi zāi . . .	Mui jānar . . .	205. I go.
Tuin zāsas . . .	Tui zā . . .	Tui zā . . .	Tui jar . . .	206. Thou goest.
Hē zāy, zāēr, tāin zāirā . . .	He zāy, hini zāyen . . .	Tē zār, Tāi zātan . . .	Tē jār . . .	207. He goes.
Āmrā zāi, zāiār . . .	Morā zai . . .	Ārā zāi . . .	Āmi jēi . . .	208. We go.
Tomrā zāo . . .	Torā zā . . .	Tōrā zā . . .	Tūmi ja . . .	209. You go.
Tārā zāy, zāēr . . .	Herā zāy . . .	Tārā zāyē . . .	Tārā jēyan . . .	210. They go.
Mui gēsłōm, gēsłum . . .	Mui gēsilām . . .	Ai gēilām . . .	Mui jēyan . . .	211. I went.
Tuin gēsłē . . .	Tui gēsili . . .	Tui gēili . . .	Tui jēyas . . .	212. Thou wentest.
Hē gēsł, tāin gēsłā . . .	He gēsłō, hini gēsilen . . .	Tē or tāi geil or gēl . . .	Tē jēyē . . .	213. He went.
Āmrā gēsłām . . .	Mōrā gēsilām . . .	Arā gēilām . . .	Āmi jēyēy . . .	214. We went.
Tomrā gēsłāy . . .	Tōrā gēsili . . .	Tōrā gēili . . .	Tūmi jēya . . .	215. You went.
Tārā gēsł . . .	Tui gēsili . . .	Tārā gēil . . .	Tāra jēyan . . .	216. They went.
Zā, zāō . . .	Zāo . . .	Zā, zāō . . .	Jā . . .	217. Go (Imperative).
Zatō . . .	Zāoyā . . .	Zāit . . .	Jānar . . .	218. Going (Present Participle).
Gēsē (he has gone) . . .	Gesē. (Last year = gesē batshar) . . .	Gēyē, gāi . . .	Jēyē . . .	219. Gone.
Tār nām kitā? . . .	Tōr nām ki? . . .	Tōār nām ki? . . .	Ta nān ki . . .	220. What is your name.
Aō ghōrār omar kata? . . .	Ēigorādar bayes katō . . .	Ēi ghōrā ka bachhar gyā? . . .	Ēi ghorā bwār ka bajar bas hayē . . .	221. How old is this horse.
An-tanē Kāshmir kat-khān duraē? . . .	Ēhāndiā Kāshmir kaddūr . . .	Ēde-tun Kāsmir kaddur? . . .	It-tun Kāsmir kadak dūr? . . .	222. How far is it from here to Kashmir.
Tār bāpār ghara kay puā bā? . . .	Tōr bāpēr garē kay polā āsē . . .	Tōār bāara bārit ka put? . . .	Ta bāba gharat kajan marat pwa āgan. . .	223. How many sons are there in your father's house?
Āiz-gu mui baūt dūr path hātisi. . .	Mui āizgō anēk dūr ātsi . . .	Āiz āi anēk dūr hātṭi . . .	Ēchya mui bhālut dūr bēreyañ. . .	224. I have walked a long way to-day.
Mar khurār gharār bhāiē tān bhāin biā karsāin. . .	Mōr khurāta bāir lagē her buinēr biyā aisē . . .	Āyār khōata bhāiyē tār bhāin-erē biyā kairlē. . .	Mar khūrār pwā wāi tā bhana-rē layē. . .	225. The son of my uncle is married to his sister.
Aō gharār mājhe dhalā ghōrār gādū āsē. . .	Ai garē dalā gōrādar zin āsē . . .	Dhōp ghōrār zin gharat āchhē. . .	Dhal ghōrā bwār jin shē gharat āgē. . .	226. In the house is the saddle of the white horse.

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
227. Put the saddle upon his back.	Uhār piṭhe jīn dāo or deo .	Or piṭe jīn dāo . .	Tāhār piṭhē khagīr dāo .
228. I have beaten his son with many stripes.	Āmi tāhār chhele-ke anēk betrāghāt kariyāchhi.	Āmi tār chhele-kē anek ghā bet merichi.	Āmi tār bētā-kē anēk kōṛā mārēchhi.
229. He is grazing cattle on the top of the hill.	Parbater māthār upar sē paśur pāl charāitechhe.	Pāhārēr māthār opor shē pāl charācheche.	Sē pāhārēr upar paś charā-chhē.
230. He is sitting on a horse under that tree.	Ai briksher talāy se ghōṛār upar basiṃā rahiṃāchhe.	Oi gācher talāē she ghōṛār opor boshe royeche.	Sē ai gāchh talē ghōṛār upar basē āchhē.
231. His brother is taller than his sister.	Tāhār bhrātā tāhār bhaginīr apekshā lambā.	Tār bhāi tār bōner cheye dhānā.	Tār bhāi tār bunēr chāitē lambā bātē.
232. The price of that is two rupees and a half.	Uhār mulṃā āṛāi ṭākā .	Or dām āṛāi ṭākā . .	Ur dām āṛhāi ṭākā . .
233. My father lives in that small house.	Ai chhoṭa bārī-te āmār pita thāken.	Oi chhoṭo bārī-te āmār bāp thāken.	Āmār bāp ai chhōṭa gharē thākē.
234. Give this rupee to him	Ēi ṭākā-ṭā tāhā-ke dāo or deo	Ēi ṭākā-ṭā tā-ke dāo . .	Tā-kē ēi ṭākā-ṭi dāo . .
235. Take those rupees from him.	Tāhār nikat-haite ai ṭākā-guli lao.	Tār thāi oi ṭākā-guli nāo .	Tār pās-hatē sei ṭākā-gulā lāo.
236. Beat him well and bind him with ropes.	Tāhā-ke khub māra ār daṛi diyā bāndho.	Tā-ke khub māro ār doṛi de bāndho.	Tār khub piṭ ār daṛā diyā bādh.
237. Draw water from the well.	Kūp-haite jal tola . .	Kuā theke jal tolo . .	Kuā-hatē jal liyē ān .
238. Walk before me .	Āmār agre chala; āmār sammukhe berāo.	Āmār āge-āge chōlo or jāo; āmār shumuke bārāo.	Āmār chhāmūtē bul . .
239. Whose boy comes behind you ?	Tomār pāschāte kāhār bālak āsitēchhe ?	Tomār pechone kār chhele āsche ?	Tōmār pāchhatē kār chhēlā āschhē.
240. From whom did you buy that ?	Tāhā tumi kāhār nikat-haite kiniṃāchhile ?	Tā tumi kār thāi kine-chhile ?	Kār pāsē u-ṭā kinlē . .
241. From a shopkeeper of the village.	Grāmer ek dokāndārer nikat-haite.	Gāer ek dōkāndārer thāi .	Ēi gāyēr ēk dōkāndārer pās

Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Uhār piṭhē jin rākhi dē .	Pālān-tā tār piṭhē bherṣā d'ā	Ar piṭhit jin-tā dē . .
Mui uhār bēṭā chhāwā-kē bējai sāṭiyāichhū.	Tār pō-kē mui bhōt-gā bēt muṛā māchēhi.	Mui ar bēṭā bahut bāri maichhā.
U ai pāhārēr uparē garū charāchhē.	Sē pāhārēr uprē garu charāy-ṭh'ā.	Āy pāhārēr uparat garu charāchhe.
U ai gāchhēr talē ěk ghoṛār uparē basiṭāchhē.	Sē gāchh talāy ghaṛār uprē bussē.	Ay ōi gāchhēr talāt ěk-tā ghārār upar basi āchhe.
Uhār bahin-lēk uhār bhāi ūch āchhē.	Tār bhāi tār bōnēr chāite ḍhēngā.	Ar bhāi ar bahinēr chāhē ūchā.
Uhār dām dui ṭākā āṭ ānā .	Ōu-tār dām or mulli ārai ṭākā.	Ai-tār dām ārai ṭākā .
Ai chhōṭā gharē mōr bābā rahēlā.	Mōr bāp u kochchā ghāṭṭār bhitrē thāy.	Mōr bāp ai chhōṭā gharat thākē.
Ēi ṭākā uā-kē dē . .	Tāk-kē ēu ṭākā-tā d'ā .	Ak ēi ṭākā-tā dē . .
Uhār ṭhin lēk u ṭākā-gilā nilē.	Tār pās-nu sēn ṭākā-gā l'ā .	Ar-ṭhē-hātē ṭākā-gulā nē .
Uhā-kē bēs rakam piṭ ar daṛiyē bādḥ.	Tāk-kē khub-matē or khub- sē mār, ar daṛā diyā b'and'ā p'al.	Ak khub mār ar ak daṛi diyā bāndḥ.
Kuā-lēk pāni uṭhāo . .	Kūā-nu pāni tul . .	Kuā hātē jal uṭhā . .
Mōr āgu būl . . .	Mōr āgu āgu cha . .	Mor āgat jā . . .
Kār chhāwā tōr pēchhu pēchhu āschhē.	Kārṣā paṛ'āk tōr pichhu pichhu āsē-ṭhyā ?	Tōr pāchhat kār chhowā āisēchhe ?
Kār ṭhinē uṭā tūi kini rahis	A-ṭā tui kār pās-nu k .	Ai-ṭā kār-ṭhē-hātē kinichhilu ?
Ēi gāēr ěk dōkāndār ṭhin .	Gāēr ěk-lōk dakkānir pās-nu.	Gāyēr ěk jan dōkāni-ṭhē- hātē.

Siripurā (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
Ōhār pīṭhit jīn dē . . .	Tār pīṭhē uprē zin bashāo	Ōlāk pithi-mini zingādi bānek.
Mui ōhār chhōāk bahut-lā bārī mānu.	Āmi tār sālā-rē bahut bārī mārsi.	May ōlāk palārāge bēt diā bākhār kōbāsē.
Ōhē gōrū bhaīs-lā pahārēr par charā-chhē.	Shē pahārēr uprē garu tsarāy.	Ay dāhā upur-mini pasu tsarāy.
Ōhē ghōrār par bōṭhiē-chhē ū-tā gāchhēr tōlat.	Tāin ai gāsēr talē ghōrār uprē baiā āsain.	Ay gās-tal-mini gharā tsari āsē.
Ohār bhāi ohār bahin-sē adhik tāghō chhē.	Tār bhāi tār bhain-thēkē bēshi lāmbā.	Ōlāk bhairā ōlāk baini-tanē uksā.
Ohār dām arāi tākā chhē .	Ai-tār dām arāi tākā .	Ōlāk dāmra duitākā āṭ ānā .
Mōr bāp ukhān chhōṭō gharat rah-chhē.	Āmār bāp ai sōṭā gharē thākain.	Malāk bāp ay sōṭa garē thākē.
I-tā tākā ohā-kē dē . . .	Tān-rē ēi tākā-tā diā lāo .	Ei tākāre age di . . .
Ohār lagi-sē u-lā tākā nē lē	Tān thēkē ai tākā-gulā laiā lāo.	Ay tākāgilā ay-thākk'ā la .
Ohāk khūb mār ar ohāk rasi-dē bādh.	Tā-rē khub pīṭiā dari diā bāndhiā lāo.	Age tārmatē kōbāō ar dari diā bāniā rākhēk.
Kuā tāi pāni ūṭhā . . .	Kūa thēkē zal ūṭhāo .	Ai tsuā thākk'ā pāni tulek
Mōr sām'nē bēra . . .	Āmār shāmnē hāṭa . . .	Malāk āgdiā berāo . . .
Tōr pichhū kāhār chhōā ōsō-chhē ?	Tomār pāsē kār sālā ashtsē ?	Talāk pās phākā kālāk sāvā ahibāk lāgisē.
Tui itā kāhār lagi-sē kīne lilo ?	Ai-tā kār-thēkē kinsa ? .	Tay kālāk thākk'ā udā kinisē.
Bastir ēk-tā dokān-dārēr lagi-sē.	Gāēr ēk-zan dōkāndārēr-thēkē.	Gāō-lāk dōkāndār thākk'ā .

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Tār piṭhit gāddi bahāi dēo .	Aiḍār piḍē zin lāgā . .	Tār piḍat zin lāgāō . .	Jinan tār pidat dē . .	227. Put the saddle upon his back.
Mui tār puā-rē baūt bāri mārsō.	Mui her pōlārē āissā kayek gā disi.	~ Ai tār puta rē bēt di bar mārgi.	Mui tā pwā bwā-rē bhālūkkwā bāri mārj yañ.	228. I have beaten his son with many stripes.
Hē ṭillār uprē garu-rē ghāsh khāwār.	Ai pāhārēr upurē he garu rāktēsē.	Tē pāhārar uar garu charār.	Tē murā upurē garu charār.	229. He is grazing cattle on the top of the hill.
Tāin aū gāsār talē ghōrār uprē bai raīsaīn.	He ai gāsēr talāy ēk gōrār upur baīsē.	Ai gāchh-talē tē ēgwa ghōrār uar bōsyē.	Tē ai gāchchwā talē ghōrā upurē bai āgē.	230. He is sitting on a horse under that tree.
Tān bhain-tanē tān bhāi bēshi lāmbā.	Her bai her buinērththiyā lampā.	Tār bhāi tār bhaina-ture lāmbā.	Tār bhēi tār bhana-tun ajal.	231. His brother is taller than his sister.
Haū-tār dām ārā ṭēkā .	Aiḍār dām ārāi ṭāhā .	Hiyānar dām ārāi lēyā .	Ubār dām dui tē nā ār ādā.	232. The price of that is two rupees and a half.
Mār bāp haū huru ghara thākāin.	Mōr bāpē ai sōḍa garē thākē.	Ai chhōḍa gharat āmār bāp āy.	Ma bāp āi chikan gharānat thākē.	233. My father lives in that small house.
Tān-gēsē aū ṭēkā-ṭā dilāo .	Herē ei tāhādā dao . .	Ēi ṭēyā tā-rē dēo . .	Ēi tēnā-bwā tā-rē dya .	234. Give this rupee to him.
Tān-gēs-tanē aū ṭēkā-guin lai lāo.	Her kāsērththiyā ai tāhā-gulāin ān.	Tā-tun ṭēyāun lāo .	Ai tēnā-gun tāt-tun la .	235. Take those rupees from him.
Tā-rē khub māriā ḍaṛi diā bāndhi lāo.	Herē āissā hairyā māriyā ḍaṛi diā bandiya thō.	Tā-rē khub māra ār dari di bādha.	Tā-rē gamari māra ār dari di bāna.	236. Beat him well and bind him with ropes.
Kūā-tanē pāni tula . .	Ai kūāththiyā jal nḍā .	Kūā-tun pāni tula .	Kwā-tun pani tul . .	237. Draw water from the well.
Mār shāmnē hāṭa . .	Mor agē āṭ . . .	~ Āyār agē hāḍa .	Ma agē hāt . . .	238. Walk before me.
Kār puā tār piṣē piṣē āēr ?	Tōr pāsē kār pōlāy āy ? .	Tōar pichhē kār pāyā āiyēr ?	Ta pijēdi kā pwā ējēr ?	239. Whose boy comes behind you ?
Haū-ṭā kai-gēs-tanē laīsē ? .	Oḍa kār kāsēththiyā kinsili ?	Tūi kā-tun hiyān kinna .	Ibā tui kāttun kinnyas ?	240. From whom did you buy that ?
Gāur ēk dōkāndārār-gēs-tanē.	Ai gerāmēr ēk dokāndārēr-ththiyā.	Gāyar ēk dōāndār-tun .	Ai ādāmar ēk dakān-dara-tun.	241. From a shopkeeper of the village.



MAP
showing the area in which the
Assamese language
and
its dialects are spoken

Red indicates Assamese

Scale 1 Inch = 64 Miles.

Miles.

ASSAMESE.

Assamese is the name of the Aryan language spoken in the Assam Valley in and between the districts of Lakhimpur and Goalpara. In the latter district it gradually merges into the Bengali spoken in Western Goalpara and in the adjoining district of Rangpur. In the area in which it is spoken, it is not by any means the only vernacular. It lives side by side with a number of non-Aryan languages which will be dealt with in their proper places. It is a language of the Valley only. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south, between which the River Brahmaputra takes its western course. There are also stray colonies of Assamese people in Sylhet, Cachar and Manipur, who still retain their ancestral language in a more or less corrupted form.

The word 'Assamese' is an English one, built on the same principle as 'Cingalese,' 'Canarese' and the like. It is based on the English word 'Assam,' which is a corruption of 'Āsām,' the Bengali name of the tract which consists of the Brahmaputra Valley. To spell the name of the language 'Asamese,' is to concoct a hybrid word half Bengali and half English. No one ever dreams of calling the country 'Asam,' and, till this is done, I prefer to call the language by its accepted English name. The Assamese themselves call their native country Asam, with the vowels in both syllables short. The name is said to be the term given by them to the Shans or 'Shāms' who commenced invading the country from the east in the thirteenth century, and whose ancient language is still called 'Ahom.' This word is popularly, but incorrectly derived from the Assamese word *aḥam*, which means 'unequalled,' being the same as the Sanskrit *asama*. As derived from 'Ahom,' the local name of the Assamese language should be written 'Āḥamiyā,' but it is spelt অসমিয়া, with, however, the irregular pronunciation 'Ösömiyā.'

Assamese, like its neighbour, Bengali, belongs to the Eastern Group of the Indo-Aryan vernaculars. Of these forms of speech it is the most eastern outpost. Except on the west, where it meets Bengali, it is surrounded on all sides by speeches belonging to altogether different families, of which the principal are the Tibeto-Burman and the Khassi.

It has long been a matter of dispute whether Assamese should be considered as a mere dialect of Bengali, or as an independent language. At the present day, its speakers stoutly deny the claim to pre-eminence advanced on behalf of Bengali, and most scholars now admit the validity of their arguments. The result is neatly put by Mr. Nicholl on page 72 of his Assamese grammar.

'Assamese is not, as many suppose, a corrupt dialect of Bengali, but a distinct and *co-ordinate* tongue, having with Bengali a common source of current vocabulary. Its Sanskrit did not come to it from Bengal, but from the upper provinces of India—this all who carefully examine the matter will readily admit.'

Whether Assamese is a dialect or a language is really a mere question of words which is capable of being argued *ad infinitum*; for the two terms are incapable of mutually exclusive definition. Like 'hill' and 'mountain,' they are convenient methods of expression, but no one can say at what exact point a hill ceases to be a hill and becomes a mountain. It must be confessed that if we take grammar alone as the basis of comparison, it would be extremely difficult to oppose any statement to the effect that Assamese was nothing but a dialect of Bengali. The dialect spoken in Chittagong, which is universally

Bengali.

The following is the estimated number of speakers of the western dialect :—

Name of District.	Number of Speakers.
Goalpara	27,600
Kamrup	515,900
TOTAL	543,500

The following is therefore the number of people who are estimated to speak Assamese in that portion of India in which it is a vernacular :—

Dialect.	Number of Speakers.
Standard	859,950
Western	543,500
Mayāng	23,500
Jharwā	9,000
TOTAL	1,435,950

The following is the estimated number of speakers of Assamese in Assam, in districts in which it is not the vernacular. The figures are those of the Census of 1891 :—

Name of District.	Number of Speakers.
Cachar Plains	1,655
Sylhet	1,806
North Cachar	15
Naga Hills	1,781
Khasi and Jaintia Hills	1,056
Garo Hills	4,398
Lushai Hills	100
TOTAL	10,811

The Assamese are a home-staying people, and few speakers of their language are found outside the Assam Province. As might be expected, most of these few are found in Bengal. The following are the figures as recorded at the Census of 1891 for the number of speakers of Assamese in Provinces other than Assam.

Table showing the number of speakers of Assamese in provinces of India other than Assam.

	Name of Province.	Number of Speakers.	REMARKS.
1	Bengal and Feudatories	673	
2	Berar	Nil.	
3	Bombay and Feudatories	5	
4	Burma	1	
	Carried over	679	

Table showing the number of speakers of Assamese in provinces of India other than Assam—contd.

	Name of Province.	Number of Speakers.	REMARKS.
	Brought forward .	679	
5	Central Provinces and Feudatories . .	Nil.	
6	Madras, Feudatory States and Agencies .	Nil.	
7	North-Western Provinces, Oudh and Native States	16	
8	Punjab and Feudatories	1	
9	Nizam's Dominions	Nil.	
10	Baroda	Nil.	
11	Mysore	Nil.	
12	Rajputana*	60	* No Census was taken of the languages spoken in Rajputana and Central India. For want of better information I have given the number of people of Assam birth.
13	Central India*	35	
14	Ajmere-Merwara	Nil.	
15	Coorg	Nil.	
16	Kashmir	Nil.	
	TOTAL .	791	

The total number of speakers of Assamese in India is therefore as follows :—

Total number of people speaking Assamese at home	1,435,950
" " " " elsewhere in Assam	10,811
" " " " elsewhere in India	791
GRAND TOTAL of people who speak Assamese in India	1,447,552

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India is as a rule curiously deficient.¹ Remnants of historical works that treat of the time of Bhagadatta, a contemporary of the great Kuru-Pañchāla war of the Mahā-bhārata, are still in existence. The chain of historical events, for the last six hundred years, has been carefully preserved, and their authenticity can be relied upon. These historical works, or *būrañjis* as they are styled in Assam, are numerous and voluminous. According to the customs of the country, a knowledge of the *būrañjis* was an indispensable qualification to an Assamese gentleman; and every family of distinction, as well as the Government and the public officers, kept the most minute records of contemporary events. In the year 1829 Halirām Dhekiāl Phukan published in the Bengali language a brief compilation from the *būrañjis*; and in 1844, Rādhā-nāth Bor Baruā and Kāśī-nāth Tāmūli Phukan published at the

¹ It is a noteworthy coincidence that the other country of India which is famous for its historical works—Kashmir—possesses a language which to the philologist presents many points of linguistic affinity with Assamese. The extreme east of India here meets with the extreme west.

American Mission Press a somewhat comprehensive work on the history of Assam in Assamese. A more modern work based on these *būrañjis* is the history of the Kōch Kings of Kāmṛup, by Mr. E. A. Gait, I.C.S., which appeared in the Journal of the Asiatic Society of Bengal for 1893.

Assamese literature is by no means confined to history. Some seventy poetical works, principally religious, have been catalogued. One of the oldest and at the same time most celebrated poets was Sri Hāṅkar, the founder in Assam of the Mahāpuruṣiā sect of Vaiṣṇavas, who flourished about 450 years ago in the reign of Rājā Nara-nārāyaṇa, and who was a voluminous writer. His best known work is a translation of the Śrīmad Bhāgavata Purāṇa. Among his contemporaries may be mentioned Rāma-haraswatī *alias* Ananta Kandāli who translated both the Mahā-bhārata and the Rāmāyaṇa into his native language, and Mādhav, the author of the *Bhakti-ratnāvali*, the *Ratnākara Tīkā*, and other works. The Hindū system of medicine was professionally studied by numerous Assam families of distinction, and some knowledge of the science formed one of the necessary accomplishments of a well-bred gentleman. Hence arose a good stock of medical works, principally translations or adaptations from the Sanskrit written in the vernacular. A list of forty-two dramatic works in Assamese, written by Sri Hāṅkar, Mādhav and their followers, has been published, and many of these are said to be still frequently acted in the village *nāmghars*.

The whole of the Bible was translated into Assamese by the Serampore Missionaries with the assistance of Ātma-rām Hārma, in the year 1813, and several editions have since been issued. In later years the American Baptist Mission Press has issued a large number of works, religious and lay, and has done much to keep the language pure and uncontaminated by the neighbouring Bengali. For a full account of Assamese literature, see the works mentioned below under the head of Authorities.

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B.—HISTORY.

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- JAYA CHANDRA CHAKRAVARTI,—*Vyākaraṇa Mañjarī*. Calcutta, 1894.
- NICHOLL, G. F.,—*Manual of the Bengali Language, including an Assamese Grammar*. London, 1894.
- PEAL, S.,—*Table of Comparison of selected Words and Numerals in the several Assam Languages*. *Proceedings*, Asiatic Society of Bengal, 1895, pp. 170 and ff.
- LAKHESWAR HAZARIKA,—*A Primary Grammar in Assamese*. Calcutta, 1900.

The following account of the Assamese alphabet, and of the pronunciation of the various letters, is based on that given in Mr. Moore's edition of Brown's Grammar. As regards the system of transliteration adopted, I have in the main followed that work. No rigid system of transliterating the vowels can show their pronunciation, for the pronunciation of the vowels varies in Assamese even more than it does in Bengali. I have hence used, with a few variations, which will be subsequently explained, the system employed in dealing with other languages for representing the vowels of the Dēva-nāgarī Alphabet and its congeners. As regards consonants, their pronunciation, though widely different from that

of Standard Bengali, is fairly uniform, and admits of a system of transliteration which represents the sounds of the language with some approach to accuracy.

The Assamese alphabet is the same as that of Bengali, except that Assamese has a separate sign for the sound of *w*, which, when it occurs in Bengali, has to be represented by a clumsy composition of two separate letters. I here give the Assamese letters, together with their corresponding Roman equivalents. In old Assamese manuscripts the shape of some of the characters (especially those for *ma* and *sa*) are much more like those of the Dēva-nāgarī alphabet.

VOWELS.

অ <i>a</i> <i>á</i>	আ <i>ā</i>		
ই <i>i</i>	ঐ <i>ī</i>	এ <i>e</i>	ঐ <i>ái</i>
উ <i>u</i>	ঊ <i>ū</i>	ও <i>o</i>	ঔ <i>áu</i>
ঋ <i>rī</i>	ঌ <i>rī</i>		
৐ <i>lṛi</i>	ড <i>lṛī</i>		
অং <i>ang</i>	অঃ <i>ah</i>		

CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha</i>	ঙ <i>ṅa</i>	Gutturals.
চ <i>sa</i>	ছ <i>ṣa</i>	জ <i>za</i>	ঝ <i>ṛa</i>	ঞ <i>ñā</i>	Palatals.
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i> ড় <i>ṛa</i>	ঢ <i>ḍha</i> ঢ় <i>ṛha</i>	ণ <i>ṇa</i>	Cerebrals.
ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha</i>	ন <i>na</i>	Dentals.
প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha</i>	ম <i>ma</i>	Labials.
য় <i>ya</i> য় <i>ṛa</i>	র <i>ra</i>	ল <i>la</i>	ৱ <i>wa</i>	...	Semi-vowels.
শ <i>sa, sha, ḥa</i>	ষ <i>sa, sha, ḥa</i>	স <i>sa, sha, ḥa</i>	...	...	Sibilants.
হ <i>ha</i>	...	...	...	...	Aspirates.

The non-initial forms of the vowels, and the compound consonants, are the same as in Bengali, and need not be repeated here.

The letter অ *a* has two sounds, a short and a long. The first is that of the *o* in 'hot,' and the second that of the *o* in 'glory.' The vowel will usually be transliterated by *a*, but, when it is desired to draw prominent attention to the fact that it has the long sound, it will be transliterated *á*. As a rule it has the long sound when the next syllable contains the vowel *i*, as in *kári*, having done, or *u*, as in *gáru*, a cow, *ránuwā*, a soldier. It is also found in the past and future tenses of verbs of the first conjugation. Thus *hál*, he was; *kám*, I shall say. Sometimes the meaning of a word depends on the proper utterance of this vowel. Thus, *kálā* means 'black,' but *kalā*, a leaf, a plantain. So *māh*, a mosquito, but *mah*, a buffalo. In such cases natives often denote the long sound in the vernacular character by a short stroke above the syllable. Thus, কঁলা, black, কলা, a leaf, মঁহ, a buffalo, মহ, a mosquito. The long sound has sometimes nearly the effect of the first *o* in 'promote' which would be written প্রমোট in the Assamese character. Bronson represents it by an apostrophe. Thus ক'লা.

The vowel আ *ā* has the long sound of the *a* in 'father.'

The vowels ই *i* and ঐ *ī* are used indiscriminately to express both the long and short sounds which we hear in 'pique' and in 'pin,' respectively. The question of which sound is to be used depends entirely on accent, and has nothing whatever to do

with the length of the letter as written. For this reason, Bronson in his dictionary has entirely abandoned the letter ঞ *ī*, and everywhere writes ই *i*. Hem Chandra Barua retains the distinction in writing.

Exactly the same remarks apply, *mutatis mutandis*, to the vowels উ *u* and ঊ *ū*. Each is used indiscriminately, according to accent, to represent both the *u* in 'put' and the *oo* in 'poor.' Bronson (but not Hem Chandra Barua) hence excludes ঊ *ū* from his dictionary, and writes only উ *u*.

The vowel এ *e* is always pronounced short, like the *e* in 'men.' It is hence transliterated *e*, not *ē*. Its sound sometimes approaches that of the *a* in 'cat.'

The diphthong ঐ *ái* is pronounced like the *oi* in 'going.' Its pronunciation is often weakened to *i*, especially at the end of a word, but this is considered a vulgarism. Thus, instead of *kariba-lái*, for doing, we often hear *kariba-li*.

Brown describes the pronunciation of the vowel ও *o* as follows: 'It is nearly the *u* in "bull," but there is a slight verging towards the sound of *o* in "whole."' When *o* is followed in the next syllable by the vowel *i*, the *o* becomes a pure *u*, and is so written. Thus, *bole*, he says, but *bulise*, he is saying.

The vowel ঔ *áu* is pronounced, as *au* in French, like the long *o* in 'note.'

Consonants.

The pronunciation of the consonants is as in Bengali, with the following exceptions:—

The letters চ, ছ, জ, and ঝ, which in other languages are transliterated *cha*, *chha*, *ja*, and *jha*, respectively, have, in Assamese, altogether lost the sounds thus represented. চ and ছ are both pronounced in the same way, *viz.*, like the *s* in 'sin.' In order to distinguish between them, চ is transliterated *sa*, and ছ *śa*, but there is not the least difference in the pronunciation. For this reason, Bronson in his dictionary has abandoned ছ *śa*, altogether, and writes only চ *sa* throughout. In the same way, জ and ঝ are both pronounced like the French *j*, the *si* in 'vision,' the *z* in 'azure,' or the *s* in 'pleasure,' and are transliterated *za* and *ẓa*, respectively. So also Bronson has abandoned ঞ *ẓa* and writes only জ *za*. At the end of a word these letters are pronounced like a pure *z*, as in 'zeal.' Thus, *mez*, a table, *tez*, blood. Hem Chandra Barua retains all the four consonants.

The letters ড় *ra* and ঢ় *rha*, are pronounced like *ra* and *rha*, respectively. Thus বড় *bar*, pronounced *bōr*. Bronson (but not Hem Chandra Barua) hence excludes these two letters from his dictionary. Similarly, common people pronounce all other cerebral letters as if they were dentals. Thus *du-tā*, two, is pronounced *du-tā*. This is no doubt due to the influence of the many Tibeto-Burman languages in immediate contact with Assamese, which make no difference between dentals and cerebrals, and have, as in English, only semi-cerebrals.

The letter ফ *pha* is often pronounced like an English *f*.

The letter য় *ya* is pronounced like the *y* in 'yes.' The letter য without the dot is pronounced like the *z* in 'azure' and is transliterated *ẓa*. When য় *ya* is combined with a preceding consonant, the preceding syllable is sounded as if the letter *i* were added to it. Thus *bākya*, a word; *hūnya*, empty; *anya*, another; are pronounced *bāikya*, *hūinya*, and *āinya*, respectively. The vulgar often also drop the *ya*, and pronounce these words *bāik*, *hūin*, and *āin*.

The letter ব় *wa* does not occur in Bengali, in which language an original *wa*-sound becomes ব *ba*. Like the Bengali ব *ba*, ব় *wa*, when forming the second element of a

compound consonant is hardly audible. Thus স্বরূপ *swarūp*, is sounded *s'ārup*. In such cases it will be transliterated by a small *w* above the line.

The three letters শ, ষ, and স, when not compounded with any other consonant are all pronounced something like a rough German *ch*, or like the Arabic ح *khē*. In such cases all three are transliterated by *h*a. Thus দেশ *deh*, a country; সন্তোষ *hantoh*, satisfaction, সকল *hakal*, all. When compounded with another consonant, they are usually pronounced like the *s* in 'sin.' When so pronounced, they will all be transliterated by *sa*. Thus আশ্রিত *āsrit*, protected; খ্রীষ্ট *khrista*, Christ; শাস্ত্র *hāstra*, scripture. When compounded with the letter *ya*, they are all pronounced as *sh* in 'hush,' and will be so transliterated. Thus শিষ্য *hishya*, a disciple. These three letters, however, retain the *h*-sound when compounded with a preceding *r*, and will be so transliterated. Thus, দর্শন *darhan*, not *darsan*. Bronson has altogether abandoned শ *śa* and ষ *sha*, and writes only স *sa*.

When consonants in the middle of a word are followed by the letter *i*, they are often elided. Thus হাঁটে for *hāhite*, with; কাঁ for *kāri*, having done; নাঁ for *nādi*, a river; *khui*se for *khuzise*, he wishes; *buile* for *bulile*, he said. A final *a*, except when following a compound consonant, is usually not pronounced. Numerous examples will be found above.

It is hoped that the following sketch of Assamese Grammar will enable the reader to understand the specimens of the language given on the subsequent pages.

ASSAMESE SKELETON GRAMMAR.

I.—NOUNS.—Thus declined in the singular—

	A man.	A son.	A body.	A bird.	An eye.	A boat.
Nom.	{ mānuh mānuh-e	{ putra putra-y	{ gā gā-i	{ sarāi sarāy-e	{ saku saku-we	{ nāo nāw-e
Acc.	{ mānuh mānuh-ak mānuh-ake	{ putra putra-k putra-ke	{ gā gā-k gā-ke	{ sarāi sarāi-k sarāi-ke	{ saku saku-ke	{ nāo nāw-ake
Instr.	{ mānuh-e mānuh-ere	{ putra-y putr-ere	{ gā-ye gā-re	{ sarāy-e sarāi-re or sarāy-ere	{ saku-we saku-re or saku-were	{ nāw-e nāw-ere
Dat.	{ mānuh-lāi mānuh-lāike	{ putra-lāi putra-lāike	{ gā-lāi gā-lāike	{ sarāi-lāi sarāi-lāike	{ saku-lāi saku-lāike	{ nāw-lāi nāw-lāike
Gen.	{ mānuh-are mānuh-at	{ putra-r putra-re	{ gā-r gā-re	{ sarāi-r sarāi-re	{ saku-r saku-re	{ nāw-ar nāw-are
Loc.	{ mānuh-ate mānuh-ate	{ putra-t putra-te	{ gā-t gā-te	{ sarāi-t sarāi-te	{ saku-t saku-te	{ nāw-at nāw-ate

The second form of the nominative is the one generally used before a transitive verb. The accusative in *k* is not used with inanimate nouns. The terminations in *e* are more emphatic than the others. Further emphasis is indicated by the addition of *i* or *he*, the latter being the stronger.

The plural is formed by the addition of *bilāk*, *bor*, or *hāt* to the nominative singular. The compound thus formed is then declined like the singular of *mānuh*. *Bilāk* is more honorific than the other two.

In nouns of relationship, four different forms are used, according as the relation is *mine*; *yours*, non-honorific; *yours*, honorific; or *his*. A full list is given in Brown's grammar, pages 27 and ff. The following are examples—

	My.	Your, non-honorific.	Your, honorific.	His.
Father	bopāi	bāper	bāperā	bāpek
Mother	āi	mār	mārā	māk
Son	po	puter	powā, powārā, or puterā	putek
Daughter	zi	ziyer	ziyā or ziyerā	ziyek
Husband	pai	paiyer	paiyā or paiyerā	paiyek
Wife	ghaini	ghainiyer	ghainiyā or ghainiyerā	ghainiyek

Adjectives, as a rule, do not change for gender, but a few ending in *ā*, such as *burā*, old, form the feminine in *i*, as in Hindi. Comparison is usually expressed by suffixing *kai* or *kari* to the locative of the noun with which comparison is made. Sometimes the locative alone is used.

II.—PRONOUNS.—In the following the Dative and the Locative are formed on the model of the Accusative. Thus, Dat., *mo-lai*; loc., *mo-t*.—

	I.	Thou, non-honorific.	Thou, honorific.	Your Honour, Self.	
Sing. Nom.	may, māi, may-e	tay, tay-e	tumi, tumi-ye	āpuni, āpuni-ye	<i>Hakal-o</i> , all without exception, is thus declined—
Acc.	mo-k, mo-ke	to-k, to-ke	tomā-k, tomā-ke	āponā-k, āponā-ke	
Instr.	may-e, mo-re	tay-e, to-re	tumi-ye, tomā-re	āpuni-ye, āponā-re	
Gen.	mo-r, mo-re	to-r, to-re	tomā-r, tomā-re	āponā-r, āponā-re	<i>hakalo</i> , <i>hakalowe</i> .
Plur. Nom.	āmi, āmi-ye	ta-hāt, ta-hāt-e	tomolāk, tomolāk-e ¹	āponā-bilāk, etc.	<i>hakalo-k-o</i> , <i>hakalo-ke</i> .
Acc.	āmā-k, āmā-ke		tomolāk-ak, tomolāk-ake		<i>hakalo-we</i> , <i>hakalo-re</i> .
Instr.	āmi-ye, āmā-re	and so on.	tomolāk-e, tomolāk-ere		<i>hakalo-r-o</i> , <i>hakalo-re</i> .
Gen.	āmā-r, āmā-re		tomolāk-ar, tomolāk-are		<i>hakalo-bilāk</i> , etc.

¹ Or *tomālok*, *tomālok-e*, and so throughout.

	This, com. gen., non-honorific.	That, he, com. gen., non-honorific.	This, com. gen., honorific.	That, he, com. gen., honorific.	She, non-honorific.	
Sing. Nom.	i, i-ye, e-ye	hi, hi-ye, he-ye	eō, ē-we	teō, tē-we	tāi, tāy-e	The adverbs, <i>gār</i> , whence, <i>tār</i> , thence, and <i>kār</i> , whence? are thus declined. In all three the <i>ā</i> is pronounced long as in 'all.' Gen. <i>kār</i> , <i>kār-e</i> , from whence?
Acc.	iya-k, iya-ke	tā-k, tā-ke	eō-k, eō-ke	teō-k, teō-ke	tāi-k, tāi-ke	Dat. <i>kā-lai</i> , <i>kā-laike</i> , whither? Loc. <i>kā-t</i> , <i>kā-tā</i> , where?
Instr.	i-ye, iya-re	hi-ye, tā-re	ē-we, ē-were	tē-we, tē-were	tāy-e, tāi-re	
Gen.	iyā-r, iya-re	tā-r, tā-re	eō-r, eō-re	teō-r, teō-re	tāi-r, tāi-re	
Plur. Nom.	i-hāt etc.	hi-hāt, etc.	eō-bilāk, etc.	teō-bilāk, etc.	tāi-hāt, etc.	

	Who, which.	Which, inanimate.	Who?	What?	Anybody.	Somebody.	
Sing. Nom.	zi, ze-ye	zi, ze-ye	kon, kon-e	ki, ki-he	keo, kēwe	kon-o-bā, kon-o-bā-i	<i>Ki-bā</i> , something is declined like <i>ki</i> , thus—
Acc.	zā-k, zā-ke	ziha-k, ziha-ke	kā-k, kā-ke	ki, kiha-ke	kā-k-o	kār-o-bā-k, etc.	Acc. <i>kiha-bā-k</i> .
Instr.	zā-re	zihe, zihe-re	kā-re	kihe-re	kā-re, kā-re-o	kār-o-bā-re, etc.	Similarly, <i>kon-o</i> , someone, anyone, is declined like <i>kon</i> .
Gen.	zā-r, zā-re	ziha-r, ziha-re	kā-r, kā-re	kiha-r, kiha-re	kā-r-o	kār-o-bā-r, etc.	
Plur. Nom.	zi-bilāk, etc.	zi-bilāk, etc.	...	...	...	...	<i>Ei</i> , this, and <i>he</i> , that, are adjectives.

III.—VERBS.—These are usually quoted under the form of the First Verbal Noun, which is the same in form as the Past Participle. In Bronson's dictionary they are quoted under the form of the Conjunctive Participle. The plural is the same as the singular, but the suffix *hāk* is sometimes added when it is necessary to emphasise the plural signification. There are two forms of the second person, a non-honorific and an honorific. These will be numbered 2a and 2b, respectively.

A.—Auxiliary Verb and Verb Substantive.

Present, I am.	Past, I was.
1. āṣṭ	āṣilṭ.
2a. āṣa	āṣil.
2b. āṣā	āṣil.
3. āṣe	āṣil.

B.—Finite Verbs —These Brown divides into three conjugations.

The first includes nearly all the verbs whose roots end in vowels (the only important exceptions are the roots *dī*, give, *zī*, live, and *se*, cut in lengths). It forms its First Verbal Noun by changing the final vowel of the root to *owā*, or, if the root ends in *uwā*, the *uwā* is changed to *uwā*, or if it ends in *owā*, the *owā* is changed to *owā*. Also, some verbs whose roots end in *ā* change the *ā* to *uwā*.

In the second conjugation, the First Verbal Noun is formed by simply adding *ā*. If the vowel of the root, which in this conjugation always ends in a consonant, is *ā*, it is shortened in the First Verbal Noun, and if it is *o* it is changed to *u* whenever the following syllable contains the letter *i*.

In the third conjugation, the First Verbal Noun is formed by adding *ā* to the root, the root-vowel always remaining unchanged. The only exception is that if the following syllable contains the letter *i*, and if the root-vowel is *a*, the root-vowel is pronounced long, like the *a* in 'all.' When it is not followed by *i*, it is pronounced as usual like the *o* in 'hot.'

Note that the second person honorific of the Present is always the same as the First Verbal Noun. Also that the Present Definite and Pluperfect Tenses are all periphrastic, being formed by the addition of suitable Tenses of the Auxiliary Verb. The Past is also used in the sense of the Perfect and Imperfect. There is no proper Subjunctive mood. In a conditional sentence, the word *hēten* is added to the past tense in the apodosis. In the protasis either the same form is used with the conjunction *gādi*, if, or else the *hēten* is subjoined to the Past Participle without *gādi*. Thus, *halō-hēten*, I would have been; *gādi halō-hēten*, or *howā-hēten*, if I had been. The Future Imperative is the same as the Future Indicative.

FIRST CONJUGATION—

Root, <i>ha</i> , be.		Present.	Past.	Future.	Present Imperative, be thou.
Verbal Nouns, <i>howā</i> , being.					2a. <i>ha</i> . 2b. <i>howā</i> . 3. <i>haok</i> .
	<i>hāba</i> , being.	I am.	I was,	I shall be.	
	<i>haōtā</i> , being.		I have been.		Present Definite, I am being.
Present Participle, <i>haōte</i> , while being.		1. <i>haō</i>	<i>hālō</i>	<i>hām</i> .	<i>hāi-ōō</i> , - <i>sa</i> , - <i>sā</i> , - <i>se</i> .
Past " <i>howā</i> , been.		2a. <i>hawa</i>	<i>hālī</i>	<i>hābi</i> .	
Conjunctive " <i>hāi</i> , having been.		2b. <i>howā</i>	<i>hālā</i>	<i>hābā</i> .	Pluperfect, I had been.
Conditional " <i>hāle</i> , <i>hālat</i> , on being.		3. <i>hay</i>	<i>hāl</i>	<i>hāba</i> .	<i>hāi-ōō</i> , etc.

Similarly are conjugated the roots *ka*, say, *la*, take, *ra*, stop, *ba*, bear, and *tha*, place. Also the following, amongst others—

Root.	Meaning.	Conj. Part.	First Verbal Noun.
<i>pā</i>	get	<i>pāi</i>	<i>powā</i> .
<i>sā</i>	look	<i>sāi</i>	<i>sowā</i> .
<i>bā</i>	row	<i>bāi</i>	<i>bowā</i> .
<i>dā</i>	reap	<i>dāi</i>	<i>dowā</i> .
<i>khā</i>	eat	<i>khāi</i>	<i>khowā</i> .
<i>anā</i>	cause to bring	<i>anāi</i>	<i>anowā</i> .
<i>guā</i>	remove	<i>guāi</i>	<i>gusuwā</i> .
<i>khuwā</i>	cause to eat	<i>khuwāi</i>	<i>khūwā</i> .
<i>gusuwā</i>	cause to remove	<i>gusuwāi</i>	<i>gusūwā</i> .
<i>powā</i>	cause to get	<i>powāi</i>	<i>poōwā</i> .
<i>anowā</i>	cause to be brought	<i>anowāi</i>	<i>anoōwā</i> .
<i>hū</i>	lie down, sleep	<i>hūi</i>	<i>howā</i> .

GENERAL REMARKS FOR ALL CONJUGATIONS.—Some verbs drop the termination *wa* of the second person non-honorific of the present. Thus, *khā*, thou eatest.

In the case of Transitive verbs, the letter *e* is usually added to the third person of the Past and of the Pluperfect. Thus *pāle*, he got, *bulile*, he spoke, *buli-sile*, he had spoken. The same termination is sometimes found with Intransitive verbs. Thus, *āhil*, or *āhile*, he came.

SECOND CONJUGATION—

Root, <i>bol</i> , speak.		Present, I speak.	Past, I spoke.	Future, I shall speak.	Imperative, speak.	Present Definite, I am speaking.	Pluperfect, I had spoken.
Verbal Nouns, <i>bolā</i> , speaking.		1. <i>bolō</i> . 2a. <i>bola</i> . 2b. <i>bloā</i> . 3. <i>bole</i> .	<i>bulilō</i> , etc. (3. <i>bulile</i> .)	<i>bulim</i> , etc.	<i>buli-ōō</i> .	<i>buli-ōō</i> .	<i>buli-ōō</i> .
	<i>buliba</i> , speaking.						
	<i>bolōtā</i> , speaking.						
Present Participle, <i>bolōte</i> , while speaking.							
Past " <i>bolā</i> , spoken.							
Conjunct. " <i>buli</i> , having spoken.							
Conditional " <i>bulile</i> , <i>bulilat</i> , on speaking.							

Similarly are conjugated—

Root.	Meaning.	Conj. Part.	First V. N.
<i>ān</i>	bring	<i>āni</i>	<i>anā</i> .
<i>āh</i>	come	<i>āhi</i>	<i>ahā</i> .
<i>mār</i>	strike	<i>māri</i>	<i>marā</i> .
<i>pār</i>	be able	<i>pāri</i>	<i>parā</i> .
<i>lāg</i>	hit, be necessary	<i>lāgi</i>	<i>lagā</i> .
<i>nowār</i>	be unable	<i>nowāri</i>	<i>nowarā</i> .

and many others.

THIRD CONJUGATION—

Root, <i>gu</i> , depart.		Present, I depart, <i>guō</i> , etc.	Past, I departed, <i>guilō</i> .	Future, I shall depart, <i>guim</i> .	Imperative, depart thou, <i>gu</i> .	Present Definite, I am departing, <i>gu-ōō</i> .	Pluperfect, I had departed, <i>gu-ōō</i> .
Verbal Nouns, <i>guā</i> , departing.							
" <i>guāba</i> , departing.							
" <i>guōtā</i> , departing.							
Present Participle, <i>guōte</i> , while departing.							
Past " <i>guā</i> , departed.							
Conjunct. " <i>gu</i> , having departed.							
Conditional " <i>guile</i> , <i>guilat</i> , on departing.							

Similarly are conjugated—

Root.	Meaning.	Conj. Part.	First V. N.
<i>kar</i>	make, do	<i>kāri</i>	<i>karā</i> .
<i>lar</i>	run, move	<i>lāri</i>	<i>larā</i> .
<i>naral</i>	not to move	<i>narāli</i>	<i>naralā</i> .

and many others.

C.—Irregular Verbs.—The root *gā*, go, is thus conjugated.—Verbal Nouns, *gawā*, *gāba*, *gāōtā*; Present Participle, *gāōte*; Past Participle, *gawā*; Conjunctive Participle, *gāi*; Conditional Participle, *gāle*, *gālat*. Present, *gāō*; Past, *gālō*; Future, *gām*; Present Definite, *gāi-ōō*; Pluperfect, *gāi-ōō*.

The root *dī*, give. Verbal Nouns, *diyā*, *diba*, *dīōtā*; Present Participle, *dīōte*; Past Participle, *diyā*; Conjunctive Participle, *dī*; Conditional Participle, *dīle*, *dīlat*. Present, 1. *dīō*, 2a. *diya*, 2b. *diyā*, 3. *diye*; Past, *dīlō*; Future, *dīm*; and so on.

The root *zī*, live, is conjugated like *dī*, substituting *ī* for *i* throughout. This is a mere matter of spelling.

The root *se*, cut into lengths, is conjugated like a verb of the first conjugation, except that its First Verbal Noun, Past Participle, Second person Honorific Present, are *sewā*.

D.—Negative Verbs.—*Nāi* means 'there is not.' To express negation otherwise, *na*, *nā*, *ni*, *nu*, *ne* or *no* is prefixed to the Verb, the vowel of the prefix corresponding with the first vowel of the verb. Thus, *nahaō*, I am not; *nidiba*, he will not give; *nuhune*, he does not listen. When the first vowel of the verb is *ā*, the prefix is *nā* or *ne*, as *nāzāō* or *nezāō*, I do not go. If the verb begins with a vowel, only *n* is prefixed as in *olāy*, he appears, *nolāy*, he does not appear. The Past of *nezāō* is *nagālō*, I did not go, and so in the other tenses formed with *gāl*. The First Verbal Noun is, of course, *nozowā*. The negative of the root *pār*, be able, is given under the second conjugation, and of *lar*, run, move, under the third. *Nāi* used with the present tense gives it a past meaning. Thus, *tumi diyā nāi*, thou gavest not.

E.—Causal Verbs.—Causal verbs are formed much as in Bengali. Examples of Causals and Double Causals are given under the first conjugation. As a rule, the root of a Causal verb is the same as the First Verbal Noun of the simple verb. Similarly, that of a Double Causal is the same as the First Verbal Noun of the Causal.

F.—Passive Voice.—Formed by conjugating the Past Participle with *ha*. Thus, *mok diyā haiṣe*, it is being given to me. Or by conjugating the First Verbal Noun with *gā*. Thus, *tāk powā gāy*, that is found, literally, the finding that goes on.

G.—Compound Verbs.—*Acquisitives* are formed by conjugating the Accusative or Dative of the Second Verbal Noun with the root *pā*, get. *Permissives*, by conjugating the same form with *dī*, give. Thus, *hi kārība pāy*, he obtains permission to do; *tumi awashyo hāsti bhog kārība-lai pābā*, you will certainly get to undergo punishment; *mok kārība diyā*, allow me to do. *Desideratives*, the same form with *khuz*, wish, as in *tumi kārība khuzā*, you wish to do. *Inceptives*, the Dative of the same noun with *dhar*, seize, begin, as in *tumi kārība-lai dharā*, you begin to do. *Potentials*, the Accusative of the same noun with *pār*, be able, as in *kārība pārō*, I can do. *Obligatives*, the same form with *lāg*, hit, always in the third person, whatever the person of the subject, as in *may kārība lāge*, I must do.

Bengali.

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

কোনো এজন মানুহৰ দুটা পুতেক আছিল ; তাৰে সৰুটোৱে বাপেকক কলে, হে পিতৃ, সম্পত্তিৰ যি ভাগ মোত পড়ে, তাক মোক দিয়া। তাতে তেওঁ আপোন সম্পত্তি সিবিলাকক বাঁটি দিলে। তাৰ অলপ দিনৰ পাছে, সেই সৰু পুতেকে সকলোকে গোটাই দূৰ দেশলৈ প্ৰস্থান কৰি, তাতে লম্পট আচরণেৰে তাৰ সম্পত্তি অপব্যয় কৰিলে। সি সকলো ব্যয় কৰিলত, সেই দেশত বড় আকাল হল ; তাতে সি কষ্ট পাবলৈ ধৰিলে। তেতিয়া সি গৈ সেই দেশৰ এজন মানুহৰ আশ্ৰয় ললত, সেই মানুহে তাক গাহৰি চৰাবলৈ আপোন পথৰলৈ পঠাই দিলে। তাতে সি গাহৰিয়ে খোৱা এবিধ গছৰ চোঁইৰে পেট ভৰাবলৈ বড় হেঁপাহ কৰিলেও তাক কোনেও একো নিদিলে। শেষত সি চেতন পাই কলে, মোৰ বোপাইৰ কত চাকৰে, জোৱাকৈ আৰু তাতকৈয়ো অধিক খোৱা বস্তু পাইছে, কিন্তু ময় ইয়াত ভোকতে মৰিছোঁ। ময় উঠি বোপাইৰ তলৈ গৈ, এই কথা কম, হে পিতৃ, স্বৰগৰ অহিতে আৰু তুমি দেখাতে ময় পাপ কৰিলোঁ ; তোমাৰ পুত্ৰ বুলি মতাৰ আৰু যোগ্য নহওঁ ; তোমাৰ এক চাকৰৰ নিচিনা মোক কৰা। পাছে সি উঠি আপোন বাপেকৰ ওচৰলৈ আহিল। কিন্তু সি দূৰৈত থাকোঁতেই তাৰ বাপেকে তাক দেখি মৰম লাগি লৰি গৈ তাৰ ডিঙ্গিত ধৰি চুমা দিলে। তেতিয়া পুতেকে তেওঁক কলে, হে পিতৃ, স্বৰগৰ অহিতে আৰু তুমি দেখাতে ময় পাপ কৰিলোঁ ; তোমাৰ পুত্ৰ বুলি মতাৰ আৰু যোগ্য নহওঁ। কিন্তু বাপেকে দাসবিলাকক কলে, আটাইতকৈ উত্তম বস্তু বেগাই আনি ইয়াক পিন্ধা ; ইয়াৰ হাতত আঙ্গঠী, ভৰিত পয়জাৰ দে ; আৰু আমি ভোজন কৰি ৰঙ্গ কৰোঁহঁক ; কিয়নো এই মোৰ পো মৰা হৈয়ো পুনৰায় জীলে, হেৰোৱা হৈয়ো পোৱা হল। তাতে সিবিলাকে ৰঙ্গ কৰিবলৈ ধৰিলে ॥

সেই সময়ত তেওঁৰ বড় পুতেক পথৰত আছিল। পাছে সি আহি ঘৰৰ ওচৰ পাই, বাজনা আৰু নচাৰ শব্দ শুনিলে। তেতিয়া সি বন্দীবিলাকৰ এটাক মাতি সুধিলে, এইবোৰ নো কি হৈছে ? তাতে সি কলে, তোমাৰ ভায়াঁ আহিল ; আৰু তোমাৰ পিতৃয়ে তাক সুস্থ শৰীলেৰে পোৱা হেতুকে বড় ভোজ পাতিলে। তাতে তাৰ বড় খং উঠিল, আৰু ভিতৰলৈ যাবলৈ অনিচ্ছা হল ; কিন্তু তাৰ বাপেকে ওলাই গৈ তাক বিনয় কৰিলে। তাতে সি বাপেকক উত্তৰ দি কলে, দেখা, ময় ইমান বছৰ তোমাৰ সেৱা কৰি কোনো কালে তোমাৰ আজ্ঞা উল্লংঘন কৰা নাই ; তথাপি মোৰ বন্ধুবিলাকৰ লগত ৰঙ্গ কৰিবলৈ এটা ছাগলি পোৱালিও তুমি কোনো কালে মোক দিয়া নাই। কিন্তু তোমাৰ এই যি পুত্ৰই বেছাৰ লগত তোমাৰ সম্পত্তি ভাঙ্গি খাই পেলালে, সি আহিলতেই তাৰ নিমিত্তে তুমি বড় ভোজ পাতিলা। তেতিয়া তেওঁ তাক কলে, বোপা, তুমি সদায় মোৰ লগত আছা ; আৰু মোৰ যি যি আছে, সকলো তোমাৰেই। কিন্তু তোমাৰ এই ভায়াঁ মৰা হৈয়ো আকৌ জীলে, হেৰোৱা হৈয়ো পোৱা হল ; এই কাৰণে আমি ৰঙ্গ কৰা আৰু আনন্দিত হোৱা উচিত ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

Note.—In the phonetic transcription in italics, pronounce the letters as follows :—

ā as the *a* in 'father.'*ā* as the *o* in 'glory.' It is nearly the first *o* in 'promote.'*i* as the *i* in 'pique' or in 'pin,' according to accent.*ē* as the *e* in 'met.'*e* has a slightly heavier sound than the above.*o* as the *u* in 'bull,' verging towards that of *o* in 'note.'*ō* as the *o* in 'hot.'*u* as the *u* in 'put,' or the *oo* in 'poor,' according to accent.*h* nearly as the *ch* in the German 'ach.'*ng* as the *ng* in 'sing.'*z* nearly as the *z* in 'azure.'

Kono	ezan	mānuhar	du-tā	putek	āsil ;	tāre	hāru-to-we		
<i>Kono</i>	<i>ezhōn</i>	<i>mānuhōr</i>	<i>du-tā</i>	<i>putēk</i>	<i>āsil ;</i>	<i>tāre</i>	<i>hārū-to-e</i>		
Some	one	man-of	two	sons	were ;	them-of	the-smaller-one		
bāpekak	kāle,	‘ he	pitri,	hampāttir	zi	bhāg	mot	pare,	tāk
<i>bāpekōk</i>	<i>kāle,</i>	<i>‘ he</i>	<i>pitri,</i>	<i>hōmpāttir</i>	<i>zhi</i>	<i>bhāg</i>	<i>mot</i>	<i>pōre,</i>	<i>tāk</i>
his-father-to	said,	‘ O	father,	property-of	which	share	me-on	falls,	it
mok	diyā.’	Tāte	teō	āpon	hampātti	hibilākak	bāti	dile.	
<i>mok</i>	<i>diā.’</i>	<i>Tāte</i>	<i>teō</i>	<i>āpon</i>	<i>hōmpātti</i>	<i>hibilākōk</i>	<i>bāti</i>	<i>dile.</i>	
me-to	give.’	There-upon	he	his-own	property	them-to	having-divided	gave.	
Tār	alap	dinar	pāse,	hei	hāru	putek-e	hakaloke	gotāi	dūr
<i>Tār</i>	<i>ōlōp</i>	<i>dinōr</i>	<i>pāse,</i>	<i>hēi</i>	<i>hārū</i>	<i>putēke</i>	<i>hōkōloke</i>	<i>gotāi</i>	<i>dur</i>
It-of	few	days	after,	that	smaller	son	all	gathering	far
deha-lāi	prasthān	kāri	tāte	lampat	āsaranere	tār	hampātti	apabyay	
<i>dēhō-lāi</i>	<i>prōsthān</i>	<i>kāri</i>	<i>tāte</i>	<i>lōmpōt</i>	<i>āsōrōnere</i>	<i>tār</i>	<i>hōmpātti</i>	<i>ōpōibyōi</i>	
country-to	setting-out	making	there	lascivious	conduct-in	his	property	squandering	
kāri.	Hi	hakal-o	byay	kārilat,	hēi	dehat	baṛ	ākāl	hāl ;
<i>kāri.</i>	<i>Hi</i>	<i>hōkōl-o</i>	<i>byōi</i>	<i>kārilōt,</i>	<i>hēi</i>	<i>dēhōt</i>	<i>bōr</i>	<i>ākāl</i>	<i>hāl ;</i>
made.	He	all	spending	made-having,	that	country-in	big	famine	arose ;
tāte	hi	kasta	pāba-lāi	dhārile.	Tetiā	hi	gāi,	hei	dehar ezan
<i>tāte</i>	<i>hi</i>	<i>kōstō</i>	<i>pābō-lāi</i>	<i>dhārile.</i>	<i>Tētiā</i>	<i>hi</i>	<i>gāi,</i>	<i>hēi</i>	<i>dēhōr</i> <i>ezhōn</i>
there-upon	he	trouble	to-get	began.	Then	he	going,	that	country-of one
mānuhar	āsray	lālat	hei	mānuhe	tāk	gāhāri	sarāba-lāi	āpon	
<i>mānuhōr</i>	<i>āsrōi</i>	<i>lālōt</i>	<i>hēi</i>	<i>mānuhe</i>	<i>tāk</i>	<i>gāhāri</i>	<i>sōrābō-lāi</i>	<i>āpon</i>	
man-of	refuge	taken-having	that	man	him	swine	to-graze	his-own	
pathāra-lāi	pathāi-dile.	Tāte	hi	gāhāriye	khōwā	ebidh	gaṣar	sēire	peṭ bharāba-lāi
<i>pōthārō-lāi</i>	<i>pōthāi-dile.</i>	<i>Tāte</i>	<i>hi</i>	<i>gāhārie</i>	<i>khoā</i>	<i>ēbidh</i>	<i>gōsōr</i>	<i>sēire</i>	<i>pet</i> <i>bhōrābō-lāi</i>
field-to	sent.	There-upon	he	the-swine	eaten	a-sort	tree-of	pod-with	belly to-fill
baṛ	hēpāh	kāri.	tāk	kone-o	eko	nidile.	Hehat	hi	setan pāi
<i>bōr</i>	<i>hēpāh</i>	<i>kārilē-o</i>	<i>tāk</i>	<i>konē-o</i>	<i>eko</i>	<i>nidile.</i>	<i>Hēhōt</i>	<i>hi</i>	<i>sētōn</i> <i>pāi</i>
great	longing	making-though	him-to	anybody	one-even	not-gave.	At-last	he	consciousness getting

kāle,	‘mor	bopair	kata	sākare	zorā-kāi	āru	tāt-kāi-yo	ādhik		
kāle,	‘mor	bopair	kōtō	sākore	zhora-kāi	āru	tāt-kāi-o	ādhik		
said,	‘my	my-father-of	how-many	servants	sufficiently	and	that-than-even	more		
khowā	bāstu	pāi-se,	kintu	may	iyāt	bhokate	māri-sō;	may	uṭhi	
khoā	bāstu	pāi-se,	kintu	mōi	iāt	bhokōte	māri-sō;	mōi	uthi	
to-be-eaten	things	getting-are,	but	I	here	hunger-in	dying-am;	I	rising	
bopair	tālāi	gāi,	ei	kathā	kām,	“he	pitri,	swaragar	āhite	āru
bopair	tālōi	gāi,	ēi	kōthā	kām,	“hē	pitri,	sōrōgōr	āhite	āru
my-father-of	thither	going,	this	word	say-will,	“O	father,	heaven	against	and
tumi	dekhāte	may	pāp	kārilō;	tomār	putra	buli-matār	āru	zogya	
tumi	dēkhātē	mōi	pāp	kārilō;	tomār	putrō	buli-mōtār	āru	zhogyō	
thou	seeing	I	sin	done-have;	thy	son	being-called-of	more	worthy	
nahaō;	tomār	ek	sākarar	nisinā	mok	karā.”	Pāse	hi	uṭhi	āpon
nōhōō;	tomār	ek	sākōrōr	nisinā	mok	kōrā.”	Pāse	hi	uthi	āpon
not-I-am;	thy	one	servant-of	like	me	make.”	Afterwards	he	rising	his-own
bāpekar	osara-lāi	āhil.	Kintu	hi	dūrāit	thākōte-i	tār	bāpeke	tāk	
bāpekōr	osōrō-lāi	āhil.	Kintu	hi	durāit	thākōtē-i	tār	bāpeke	tāk	
father	near-to	came.	But	he	far-off	remaining-while	his	his-father	him	
dekhi	maram	lāgi	lāri	gāi	tār	dingit	dhāri	sumā	dile.	Tetiyā
dēkhi	mōrom	lāgi	lāri	gāi	tār	dingit	dhāri	sumā	dile.	Tētiā
seeing	kindness	feeling	running	going	his	neck-upon	seizing	kiss	gave.	Then
puteke	teōk	kāle,	‘he	pitri,	swaragar	āhite	āru	tumi	dekhāte	may
putēke	teōk	kāle,	‘he	pitri,	sōrōgōr	āhite	āru	tumi	dēkhātē	mōi
his-son	him-to	said,	‘O	father,	heaven	against	and	thou	seeing	I
pāp	kārilō;	tomār	putra	buli-matār	āru	zogya	nahaō.’	Kintu	bāpeke	
pāp	kārilō;	tomār	putrō	buli-mōtār	āru	zhogyō	nōhōō.’	Kintu	bāpeke	
sin	done-have;	thy	son	being-called-of	more	worthy	not-I-am.’	But	his-father	
dāh-bilākak	kāle,	‘ātāit-kāi	uttam	bastra	begāi	āni	iyāk	pindhā,		
dāh-bilākōk	kāle,	‘atait-kāi	uttōm	bōstrō	begāi	āni	iāk	pindhā,		
the-servants-to	said,	‘all-than	better	clothes	quickly	bringing	this-one-on	put,		
iyār	hātat	āngāthi,	bhārit	pay-zār	de;	āru	āmi	bhozan	kāri	raṅg
iār	hātōt	āngāthi,	bhārit	pōizār	de;	āru	āmi	bhozhan	kāri	rōng
his-one-of	hands-on	a-ring,	feet-on	shoes	put;	and	we	feast	making	mirth
karō-hāk;	kiyano	ei	mor	po	marā	hāi-yo,	punarāy	zile;	herowā	
kōrō-hōk;	kiōno	ēi	mor	po	mōrā	hāi-o,	punōrāi	zhile;	heroā	
make-let-us;	for	this	my	son	dead	being-though,	again	alive-become-has;	lost	
hāi-yo,	powā	hāl.’	Tāte	hibilāke	raṅg	kāriba-lāi	dhārile.			
hāi-o,	poā	hāl.’	Tāte	hibilāke	rōng	kāriba-lāi.	dhārile.			
being-though,	found	became.’	There-upon	they	mirth	to-make	began.			
Hei	hamayat	teōr	bar	putek	pathārat	āsil.	Pāse	hi	āhi	
Hēi	hōmōiōt	teōr	bōr	putēk	pōthārōt	āsil.	Pāse	hi	āhi	
That	time-in	his	big	son	the-field-in	was.	Afterwards	he	coming	
gharar	osar	pāi,	bāzanā	āru	nasār	habad	hunile.	Tetiyā	hi	
ghōrōr	osōr	pāi,	bāzhōnā	āru	nōsār	hōbōd	hunile.	Tētiā	hi	
house	near	getting,	musical-instruments	and	dancing-of	sound	heard.	Then	he	

bandī-bilākar	eṭāk	māti	h̄udhile,	‘eibor	no	ki	hāise’?	Tāte
bōndī-bilākōr	eṭāk	māti	h̄udhile,	‘ēibōr	no	ki	hāise’?	Tāte
the-slaves-of	one	calling	asked,	‘these	indeed	what	are’?	There-upon
hi	kāle,	‘tomār	bhāyā	āhil,	āru	tomār	pitriye	tāk h̄ustha
hi	kāle,	‘tomār	bhāiā	āhil,	āru	tomār	pitrie	tāk h̄usthō
he	said,	‘thy	thy-brother	come-has,	and	thy	father	him healthy
h̄arilere	powā	hetuke	bar	bhoz	pātīle.’	Tāte	tār	bar khang
h̄orilere	poā	h̄etuke	bōr	bhoz	pātīle.’	Tāte	tār	bōr khōng
body-with	finding	on-account-of	big	feast	made-has.’	There-upon	his	great anger
uthil,	āru	bhitara-lāi	zāba-lāi	anissā	hāl;	kintu	tār	bāpeke olāi
uthil,	āru	bhitōrō-lāi	zābō-lāi	ōnisā	hāl;	kintu	tār	bāpeke olāi
arose,	and	within-to	to-go	not-desire	became;	but	his	father coming-forth
gāi	tāk	binay	kārile.	Tāte	hi	bāpekak	uttar	di kāle,
gāi	tāk	binōi	kārile.	Tāte	hi	bāpekōk	uttōr	di kāle,
going	him-to	entreaty	made.	There-upon	he	his-father-to	answer	giving said,
‘dekhā,	may	imān	baṣar	tomār	hewā	kāri	kono	kāle tomār
‘dēkhā,	mōi	imān	bōsōr	tomār	hewā	kāri	kono	kāle tomār
‘see,	I	so-many	years	thy	service	doing	any	time-at thy
ājñā	ullaṅghan	karā	nāi;	tathāpi	mor	bāndhu-bilākar	lagat	
āgyā	ullōnghōn	kōrā	nāi;	tōthāpi	mor	bāndhu-bilākōr	lōgōt	
command	transgression	making	am-not;	yet	my	friends-of	company-in	
raṅg	kāriba-lāi	eṭi	sāgāli	powāli-o	tumi	kono	kāle	mok diyā
rōṅg	kāribō-lāi	ēti	sāgāli	poāli-o	tumi	kono	kāle	mok diā
mirth	to-make	one	goat	young-one-even	thou	any	time-at	me-to gavest
nāi.	Kintu	tomār	ei	zi	putrai	beshyār	lagat	tomār h̄ampātti
nāi.	Kintu	tomār	ēi	zhi	putrōi	bēshyār	lōgōt	tomār h̄ōmpātti
not.	But	thy	this	which	son	harlot-of	company-in	thy property
bhāṅgi	khāi	pelāle,	hi	āhilate-i	tār	nimitte	tumi	bar bhoz
bhāṅgi	khāi	pelāle,	hi	āhilotē-i	tār	nimitte	tumi	bōr bhoz
spending	eating	finished-has,	he	come-having	him-of	for-sake	thou	big feast
pātīlā.’	Tetiya	teḍ	tāk	kāle,	‘bopā,	tumi	hadāy	mor lagat
pātīlā.’	Tētiā	teḍ	tāk	kāle,	‘bopā,	tumi	hōdāi	mor lōgōt
made-hast.’	Then	he	him-to	said,	‘my-son,	thou	always	my company-in
āsā;	āru	mor	zi	zi	āse,	hakal-o	tomāre-i.	Kintu tomār
āsā;	āru	mor	zhi	zhi	āse,	hōkōl-o	tomārē-i.	Kintu tomār
art;	and	mine	which	which	is	it-all	thine-indeed.	But thy
ei	bhāyā	marā	hāi-yo,	ākāu	zile;	herowā	hāi-yo,	powā
ēi	bhāiā	mōrā	hāi-o,	āko	zhile;	heroā	hāi-o,	poā
this	thy-brother	dead	being-though,	again	alive-become-has;	lost	being-though,	found
hāl;	ei	kāraṇe	āmi	raṅg	karā	āru	ānandit	howā usit.’
hāl;	ēi	kārōne	āmi	rōṅg	kōrā	āru	ānōndit	hoā usit.’
been-has;	this	reason-for	we	mirth	making	and	joyous	being proper.’

The following translation of the Parable of the Prodigal Son has been prepared for this Survey by Captain P. R. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain. It has been pointed out that the preceding specimen illustrates the form of Assamese which has been adopted by Missionaries in their literary labours. The present one may be taken as illustrating the language as used by an educated Assamese who is not bound by these traditions.

There are few differences between the two, the principal being the free use of the respectful word *āpuni* instead of the more familiar *tumi* for 'you', and the use of the respectful form of the imperative when addressing a father. There are also one or two changes of idiom, such as 'eating' instead of 'giving' a kiss, and the like. On the whole, however, the versions are so similar that it is unnecessary to do more than to give a transliteration in the Roman character of the second. To add a copy in the Assamese character, a phonetic transcription, or an interlinear translation would be waste of paper and ink.

The gentlemen who have prepared the version are the joint editors of the *Hema Kosha*, the standard dictionary of the language, and their names are a guarantee for the accuracy and idiomatic character of the translation. I am glad to be able to take this opportunity of expressing my great indebtedness to Captain Gurdon, for much kindly assistance and criticism rendered to me during the preparation of this section of the Survey.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(Captain P. R. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain, 1901.)

Kono ezan mānuhar du-ṭā putek āṣil; tāre ḥāru-ṭo-we bāpekak kāle, 'āi bopāi, āponār ḥampāttir zi bhāg māi pāḍ tāk mok diyak.' Tāte teḍ teḍr ḥampātti duyō putekar bhitarat bāṭi dile. Alap dinar pāsāt ḥāru-ṭo puteke tār bhāgat zi pāle dūr deḥa-lāi gāi beshyāli kārī goṭei ḥampātti nāḥ kārile. Tār pāsāt ḥei deḥat bar ākāl hāl; tāte ḥi dukh pāba-lāi dhārile. Tetiyā ḥi gāi ḥei deḥar ezan mānuhar āsray lāle, āru ḥei mānuhe tāk gāhāri sarāba-lāi pathāra-lāi pathāi dile. Tāte ḥi gāhārir khowā ebīdh gaṣar seire peṭ bharāba-lāi bar hēpāh kārile-o, tāk kone-o eko nidile. Hehat ḥi setan pāi kāle, 'mor bopāir kata golāme zorāt kái ādhik khowā bāstu pāise, kintu māi iyāt bhokat māriṣḍ; māi ubhāti bopāir tālāi gāi, ei kathā kām ze, "āi bopāi, māi Īs"arar osarat āru āponār osarat pāp kārilo; māi āru āponār po buli kābar zōgya nahaḍ; mok āponār eṭā golām buli rākhak.'" Pāsāt ḥi bāpekar osara-lāi ubhāti āhil. Kintu ḥi dūrāit thākōtei tār bāpeke tāk dekhi maram lāgi, lāri gāi, tār dīngit dhāri sumā khāle. Tetiyā puteke teḍk kāle, 'āi bopāi, māi Īs"arar osarat āru āponār osarat pāp kārilo; māi āru āponār po buli kābar zōgya nahaḍ.' Kintu bāpeke bāndi-bilākak kāle, 'iyāk begāi āṭāit kái bhāl kāpor āni pindhā-hāk; iyār hātāt āngāṭhi, āru bhārit pay-zār pindhā-hāk; āru āmi bhoz pāti raṅg karō-hāk; kiyano mor ei po māriṣil, ākáu zīle; herāiṣilo, ākáu pālō.' Tāte ḥakalowe raṅg kārība-lāi dhārile.

Tetiyā teḍr bar putek pathārat āṣil. Pāsāt ḥi gharar osar pāi, nāsar bāzanar ḥabad ḥunile. Tetiyā ḥi bandi-bilākar eṭāk māti ḥudhile, 'ei-bor no ki hāise?' Tāte ḥi kāle, 'tomār bhāyer ubhāti āhiṣe, āru tomār pitāre teḍk ḥustha ḥarilere powā hetuke bar bhoz pātiṣe.' Tāte tār bar khang uṭhil, āru bhitarā-lāi zābar-anissā hāl; kintu tār bāpeke olāi gāi tāk kākūti mināti kārilat, ḥi bāpekak kāle ze, 'māi imān baṣar āponār ḥewā kārī kono kāle āponār āg'yā ullānghā nāi; tathāpi kono kāle mok āpuni bāndhu-bilākar lagat raṅga kārība-lāi eṭi sāgalī powāli-o diyā nāi. Kintu āponār zi puteke beshyār lagat āponār ḥakal-o ḥampātti bhagan kārile, ḥi āhilat-e tār nimitte āpuni bar bhoz pātile.' Tetiyā teḍ tāk kāle, 'bāpā, tumi ḥadāy mor lagate āsā, āru mor zi zi āṣe ḥakal-o tomāre-i, kintu tomār ei bhāyer māriṣil, ākáu zīṣe; herāiṣilo, ākáu pāiṣḍ, ei kāle āmi raṅg karā, āru ānāndit howā, usit.'

The next specimen of Standard Assamese is the statement of an accused person, which comes from Lakhimpur. The language is the same as that of the preceding specimen, and calls for no remarks. It has not been thought necessary to add a phonetic transcription.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

এই মকদ্দমা মিচা। মই তাৰ ঘৰত কোনো বস্তু চুৰ কৰিবলৈ যোৱা নাছিলোঁ। কথা হৈছে এই। মই, মোৰ গাই-গৰুজনী বিচাৰি নেপাইছিলোঁ; সেই গৰুজনী মই এবচৰৰ আগেয়ে ধনীৰামৰ পৰা কিনিছিলোঁ। গৰুজনী যদিও মই সাৱধানকৈ ৰাখিছিলোঁ, তাই অতি সততে আগৰ গিৰিহঁতৰ ঘৰলৈ গৈ থাকিছিল আৰু মই তাইক কেইবা বাৰো গৈ আনিব লগীয়া হৈছিল। ধনীৰামে যি দিনৰ কথা কৈছে, সেই দিনা গৰুজনী তাৰ ঘৰলৈ গৈছিল বুলি মই চাবলৈ গৈছিলোঁ। সেই কথা বেলি-মাৰ যোৱাৰ পাচত। গৰুজনী তাৰ বাড়ীত অনাই-বনাই ফুৰিছে বুলি চাবলৈ মই আন খণ্ডৰ দৰে তাৰ বাড়ীৰ মাজেই গৈছিলোঁ। এনে ঘটিল যে সেই সময়তে তাৰ ১৮ বছৰ বয়সীয়া মালতী বোলা গাভৰু ভনীয়েক জনী হাতত পানীৰ সাজ এটা লৈ বাড়ীলৈ আহে। তেতিয়া প্ৰায় একাৰ হৈছিল। মই তাইলৈ মন কৰা নাছিলোঁ কিন্তু তাই আচম্ভিতে মোক তাইৰ ফাললৈ যোৱা দেখি ভূত যেন ভাবি, তয় খালে আৰু চিয়ঁৰ মাৰি দিলে। মই চোৱালী জনীক দেখা কৰিবলৈ গৈছিলোঁ বুলি, ধনীৰামকে লৈ তাৰ ঘৰৰ সকলো মানুহে আহি মোক ধৰিলেহি, ধনীৰামে পুলিচৰ আগত কোৱা বৃত্তান্তও এয়ে আছিল কিন্তু ভনীয়েকৰ লাজ ঢাকিবলৈ এতিয়া সি আদালতত প্ৰকাশ কৰিছে যে মই তাৰ আম চুৰ কৰিছিলোঁ আৰু মালতীয়ে পোনেই মোক গছৰ ওপৰত দেখিছিল ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

TRANSLITERATION AND TRANSLATION.

Ei makarddamā misā. Maī tār gharat kono bāstu sur kariba-lāi
This case false. I his house-in any thing theft doing-for
 zowā nāṣilō. Kathā hāiṣe ei. Maī mor gāi-gāru-zānī bisāri
gone was-not. The-story is this. I my cow searching
 nepāṣilō. Hei gāru-zānī maī e-basarar āgeye Dhānī-rāmar parā
did-not-find. That cow I one-year's before Dhanī-rām-of from
 kiniṣilō. Gāru-zānī zādi-o maī hāwdhān-kāi rākbiṣilō, tāi āti hatate
bought. The-cow although I care-doing kept, she very often
 āgar girihātar ghara-lāi gāi-thākiṣil, āru maī tāik keibā bār-o
former owner's. house-to used-to-go, and I her several times-also
 gāi āniba-lāgiyā-hāiṣil. Dhānī-rāme zi dinar kathā kāiṣe
having-gone had-to-bring (-away). Dhanī-rām what of-the-day story tells,
 hei dinā gāru-zānī tār ghara-lāi gāiṣil buli maī sāba-lāi
that day the-cow his house-to went saying (i.e., thinking) I seeing-for
 gāiṣilō. Hei kathā beli-mār-zowār pāsāt. Gāru-zānī tā
went. That affair (lit. story) sun-setting-of after. The-cow his
 bārīt anāi-banāi phuriṣe buli sāba-lāi maī
compound-in having-wandered has-roamed saying (i.e., thinking) seeing-for I
 ān khaṇar dare tār bārīr māze-i gāiṣilō. Ene ghāṭil
other times-of like his compound-of through-even went. So it-happened
 ze hei hamayate tār 18 basar bayāḥiyā Mālātī bolā gābhāru
that that time-at his 18 years aged Mālātī called grown-up
 bhāniyek-zānī hātāt pānīr hāz etā lāi bārī-lāi āhe.
his-sister-person hand-in water's pot one having-taken the-compound to comes.
 Tetiyā prāy endhār hāiṣil. Maī tāi-lāi man karā-nāṣilō, kintu tāi
Then nearly dark it-was. I her-to mind made-had-not, but she
 āsāmbite mok tāir phāla-lāi zowā dekhi bhūt zen bhābi
unexpectedly me her towards gone having-seen ghost as-if thinking
 bhay khāle, āru siyār-māri-dile. Maī sowālī-zānik dekhā kārība-lāi
fear ate, and screamed-out. I the-girl-person visiting doing-for
 gāiṣilō buli, Dhānī-rām-ke lāi tār gharar hākal-o mānuhe
had-gone saying, Dhanī-rām including his house-of all-even men
 āhi mok dhāriṣi. Dhānī-rāme pulisar āgat kowā bṛitānta-o
having-come me seized. Dhanī-rām the-police-of before spoken story-also

eye āsil. Kintu bhāniyekar lāz dhākiba-lāi etiyā hi ādālatat
this was. But his-sister's shame hiding-for now he the-court-in
 prakāh kārīse ze māi tār ām sur kārīṣilō, āru Mālātiye
manifest makes that I his mangoes theft had-done, and Mālātī
 pone-i mok gaṣar oparat dekhiṣil.
first-even me the-tree-of upon saw.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanī-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanī-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālātī, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanī-rām, came and seized me saying that I had come there to visit the girl. That was the story Dhanī-rām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālātī saw me first on the tree.

WESTERN ASSAMESE.

The Assamese spoken in the Districts of Kamrup and Goalpara, which are the most western on the north side of the Brahmaputra Valley, is not exactly the same as the standard language of Upper and Central Assam, being influenced by the Rājbangsī Bengali spoken immediately to the west, in west Goalpara and the Bengal district of Rangpur. This form of Assamese is sometimes called Dhekerī, which is, however, considered more or less as a term of opprobrium, having been first used when the portion of Assam now known as the Kamrup and Goalpara districts was conquered by the Āhoms. The Āhom Rājā gave the name of Sarkār Dhekerī or Dhekuri to this tract. According to Rāi Guṇābhirām Baruā's *Būrañji*, this name was given to this portion of Assam by the Āhoms to denote that it had been conquered, and consequently 'the people hated the name.' To avoid, therefore, wounding local susceptibilities I call this dialect simply Western Assamese.

The number of speakers of this dialect is as follows :—

Kamrup	515,900
Goalpara	27,600
	<hr/>
TOTAL	543,500
	<hr/>

The principal points in which the following specimens show divergencies from standard Assamese are the following :—

The pronunciation of the vowels appears to approach more nearly to that of Bengali than does standard Assamese. Thus the vowel *e* is often pronounced like the *a* in 'hat.' Similarly the pronunciation of the vowel *a* seems, if we are to judge from the phonetic transcription, to be broader than in the standard dialect.

In nouns the words expressing relationship show slightly different terminations. Thus, instead of *bāpek*, his father, we find *bāpāk*. So also for the other persons, *e.g.*, *bāpei*, your father, instead of *bāper*. The plural is formed by adding *hāt* or *hēt* instead of *hāt*. In *sākārgilākak*, to the servants, the Rājbangsī plural termination *gilāk* is used.

In verbs, note the forms *āsāh*, thou art, and forms like *gei* for *gāi*, having gone. The second verbal noun ends in *ā*, as in *buzibā*, to understand, instead of the standard *buziba*. In standard Assamese, the third person of the past tense of transitive verbs ends in *e*, but in the western dialect it also takes the Eastern Bengali termination *āk*. Thus *kārilāk*, he did, instead of *kāriḷe*. A sort of periphrastic conjunctive participle is formed by combining *pāṣat*, after, with the genitive of a verbal noun, as in *kāri phelowār pāṣat*, after having finished, *i.e.*, having finished, equivalent to the standard *kāri pelāi*. The past tense of *zā*, go, is, as in Bengali, *gel*, not *gāl*. Similarly the pluperfect is *geiṣil*, not *gāiṣil*.

[No. 4.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

WESTERN DIALECT.

(DISTRICT KAMRUP.)

এটা মানুহৰ দুটা পুতাক আছিল। তাহাঁতৰ ভিতৰত সৰুটো পুতাকে বাপাকক কলাক ; বাপা ! মই যি বস্তুৰ ভাগ পাম তাক মোক দি। তাতে সি তাহাঁতৰ ভিতৰত বস্তু ভাগ কৰি দিলাক। অলপ দিনৰ পাছত সৰুটো পুতাকে সমুদায় খেনি বস্তু লগ কৰি লই দূৰ দেশক লাগি গেল আৰ তাত যাই চাংখিলা কৰি আপোনাৰ বস্তু খেনি নষ্ট কৰিলাক। সি তাৰ গোটাই খেনি বস্তু খৰছ কৰি ফেলোৱাৰ পাছত সেই দেশত এটা বৰ ডাঙাৰ আকাল হ'ল। আৰ তাৰ খাবলবাৰ নহোৱা হবা ধৰিলাক। তেতিয়া সি যাই সেই দেশৰ এক গিৰিৰ লগ লাগিল। সেই মানুহটোই তাক তাৰ পথাৰত বৰা চাৰিবাক লেগি খেদে-লাক। পাছত বৰাই যি স্মৃতি খাই তাকে খাই তাৰ পেট ভৰাবাক লেগি পাৰিলেও তাৰ ভাল লাগান্ত পৰিল। কিন্তু তাক কাৰেই একো নেদলাক। সি যেতিয়া নিজৰ অপকৰ্ম বুজিবা পাৰিলাক সি তেতিয়া কলাক, মোৰ বাপাৰ কিমান দৰমাহা খাওৱা চাকাৰেও তাহাঁতৰ লাগা খেনিতকেও বেছি খাওবা বস্তু পায় আৰ মই ইয়াত ভুখত মৰিবা ধৰিছোঁ। মই উঠি মোৰ বাপাৰ কাছক লাগি যাম আৰ তাক কম, বাপা ! মই ঈশ্বৰৰ দ্ৰোহে আৰ তোৰ আগতে পাপ কৰিলোঁ, মই আৰ তোৰ পুতাক বুলি কবাৰ যোগ্য নহওঁ ; মোক তই এটা তোৰ দৰমাহা খাওৱা চাকাৰ কৰি ৰাখ। এই কথা কই সি উঠি তাৰ বাপাকৰ ওচৰক লেগি আহিল, কিন্তু সি বহুত দূৰৈত থাকাত্তেই তাৰ বাপাকে তাক দেখা পাই মোহ লাগি দাউৰি গৈ গলত সাবটি ধৰিলাক আৰ তাৰ মুখত চুমা খালাক। তেতিয়া তাক পুতাকে কলাক, বাপা ! মই ঈশ্বৰৰ দ্ৰোহে আৰ তোৰ আগতে পাপ কৰিলোঁ ; মই আৰ তোৰ পুতাক বুলি কবাৰ যোগ্য নহওঁ। কিন্তু বাপাকে চাকাৰ গিলাকক কলাক তহাঁতে সনকালে সকলত কৰি ভাল কাপোৰ আনি ইয়াক পিন্ধেই দি ; ইয়াৰ হাতত আঙুঠি আৰ ভৰিত জতা পিন্ধেই দি। আৰ আহ আমি ভোজ খাই ৰং কৰোঁ : কিয়ানু মোৰ এই চলিটো মৰিও জীছি ; হৰেইও ওলেইছি। এই বুলি কই তাহাঁতে আনন্দ কৰিবা ধৰিলাক ॥

তেতিয়া তাৰ ডাঙাৰ পুতাকটো পথাৰত আছিল। সি পথাৰৰ পৰা ঘৰৰ ওচৰক যেতিয়া আহিল সি তেতিয়া গান আৰ নাচনৰ শব্দ শুনিবা পালাক। তেতিয়া সি চাকাৰ এটাক মাতি শুখিলাক, সেই গিলাক নো কি হইছি। চাকাৰে তাক কলাক, তোৰ ভায়েই আহিছি আৰ তোৰ বাপেই তাক ভালে কুশলে পাই এই ভোজ দিছি। এই কথা শুনি তাৰ খঙ উঠিল আৰ ভিতৰক লেগি নাযাওৱা হল। বাপাকে এই কথা বুজি পাই ওলেই আহি তাক বুজাবা ধৰিলাক। সি উত্তৰ কৰি বাপাকক কলাক, চাওঁচো মই ইমান বছাৰ ধৰি তোৰ তাত খাটিলোঁ কেতিয়াও তোৰ কোনো কথা ফেলোৱা নাই তেও তই মোক এদিনাক লেগিও মোৰ বন্ধু বান্ধবে সইতি ৰঙ কৰি খাবাক লেগি এটা ছাগালৰ ছানাও নেদলি। কিন্তু বেষ্টা লই ধন সম্পত্তি খেদাওৱা এই পুতাকটো আহাঁওতে বৰ ভোজ পাত্ৰি। বাপাকে তাক কলাক, বাছা তই সদাই মোৰ লগতে আছাহ আৰ মোৰ যিগিলাক বস্তু আছে গোটাইগিলাক তোৰ। আনন্দ আৰ উলাহ কৰাও মোৰ যুগুত হইছি ; কিয়ানু তোৰ এই ভায়েই মৰিও জীছি হৰেইও ওলেইছি ॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

WESTERN DIALECT.

(DISTRICT KAMRUP.)

Note.—In the phonetic transcription in italics, pronounce the letters as follows:—

ā as the *a* in 'father.'
ā as the *a* in 'ball.'
ā as the *a* in 'hat.'
i as the *i* in 'pin.'
i as the *i* in 'pique.'
e as the *e* in 'met.'
ē as the *a* in 'mate.'
o as the first *o* in 'promote.'

ō as the second *o* in 'promote.'
ō as the *o* in 'hot.'
u as the *u* in 'put.'
ū as the *u* in 'rule.'
h nearly as the *ch* in the German 'ach.'
ng as the *ng* in 'sing.'
zh nearly as the *z* in 'azure.'

Etā	mānuhar	duṭā	putāk	āsil.	Tāhātar	bhitarat	hāruṭo	putāke			
Ātā	mānuhōr	duṭā	putāk	āsīl.	Tāhātōr	bhitōrōt	hōruṭo	putākā			
One	man's	two	his-sons	were.	Them-of	among	the-younger	his-son			
bāpākak	kalāk,	‘bāpā,	maī	zi	bāstur	bhāg	pām	tāk	mok	di.’	Tāte
bāpākōk	kōlāk,	‘bāpā,	mōi	zhi	bōstur	bhāg	pām	tāk	mok	di.’	Tātā
his-father-to	said,	‘my-father,	I	what	goods-of	share	will-get	that	me-to	give.’	Thereon
hi	tāhātar	bhitarat	bāstu	bhāg-kāri	dilāk,	Alap	dinar	pāsat	hāruṭo		
hi	tāhātōr	bhitōrōt	bōstu	bhāg-kōri	dilāk.	Ōlōp	dinōr	pāsōt	hōruṭo		
he	them-of	among	the-goods	having-divided	gave.	A-few	days-of	after	the-younger		
putāke	hāmudāy	kheni	bāstu	lag	kāri		lāi	dūr	dehak		
putākā	hōmudāi	khēni	bōstu	lōg	kōr		lōi	dūr	dēhōk		
his-son	all	portion	goods	together	having-made		having-taken	a-far	country-to		
lāgi	gel,	ār	tāt	zāi	ḍhāng-khilā	kāri	āponār	bāstu	kheni		
lāgi	gēl,	āru	tāt	zhāi	ḍhāng-khilā	kōri	āponār	bōstu	khēni		
near	went,	a .d	there	having-gone	debauchery	having-done	his-own	goods	portion		
nasta	kārilāk.	Hi	tār	gotāi	kheni	bāstu	kharas	kāri	phelowār		
nōstō	kōrilāk.	Hi	tār	gotāi	khēni	bōstu	khōros	kōri	phāloār		
destroyed	made.	He	his	entire	portion	goods	spent	having-made	finishing-of		
pāsat	hei	dehat	etā	bar	ḍānār	ākāl	hāl,	ār	tār	khābā-labār	
pāsōt	hēi	dēhōt	āṭā	bōr	dāngār	ākāl	hōl,	ār	tār	khābā-lōbār	
after	that	country-in	a	very	mighty	famine	became,	and	his	eating-clothing of	
nahowā	habā	dhārilāk.		Tetiā	hi	zāi	hei	dehar	ek		
nōhoā	hōbā	dhōrilāk.		Tētiā	hi	zhāi	hēi	dēhōr	āk		
non-existence	to-be	began.		Then	he	having-gone	that	country-of	one		
girir	lag	lāgil.	Hei	mānuh-toi	tāk	tār	pathārat	barā	sāribāk		
girir	lōg	lāgil.	Hēi	mānuh-toi	tāk	tār	pōthārōt	bōrā	sāribāk		
householder-of	company	joined.	That	man	him	his	field-in	swine	feeding-of		
legi	khedelāk.	Pāsat	barāi	zi	hukti	khāi	tāke	khāi	tār	peṭ	
lēgi	khedelāk.	Pāsāt	bōrāi	zhi	hukti	khāi	tākā	khāi	tār	pāṭ	
for-the-sake	sent.	Afterwards	the-swine	what	husks	eat	that	having-eaten	his	belly	

bharābāk	legi	pārilē-o	tār	bhāl	lāgāt	pāril.	Kintu
bhōrābāk	lēgi	pārilā-o	tār	bhāl	lāgāt	pōril.	Kintu
filling	for	if-he-had-been-able-even	him-of	well	being-considered	they-would-have-become.	But
tāk	kāwei	ek-o	nedlāk.	Hi	zētiyā	nizar	apakarmma
tāk	kāwei	āk-o	nedlāk.	Hi	zhētiā	nizōr	ōpōkōrmō
that	anyone	one-even	not-gave.	He	when	his-own	sins
pārilāk,	hi	tētiyā	kalāk,	‘mor	bāpār	kimān	darmāhā
pārilāk,	hi	tētiā	kōlāk,	‘mor	bāpār	kimān	dōrmāhā
was-able,	he	then	said,	‘my	my-father’s	how-many	wages
tāhātār	lāgā	khenit-ke-o	beṣi	khāowā	bāstu	pāy,	ār
tāhātōr	lāgā	khēnit-kē-o	bēsi	khāowā	bōstu	pāi,	ār
their	necessary	portion-than-even	more	edible	things	obtain,	and
bhukhat	māribā	dhāriṣō.	Mai	uṭhi	mor	bāpār	kāṣak
bhukhōt	mōribā	dhōriṣō.	Mōi	uṭhi	mor	bāpār	kāsōk
hunger-in	to-die	am-beginning.	I	having-arisen	my	my-father-of	vicinity
ār	tāk	kam,	“bāpā,	mai	Īs ^w arar	drohe	ār
ār	tāk	kōm,	“bāpā,	mōi	Īsōrōr	drohē	ār
and	him-to	will-say,	“my-father,	I	God-of	against	and
mai	ār	tor	putāk	buli-kabār	zōgya	nahaō.	Mok
mōi	ār	tor	putāk	buli-kōbār	zhoggiō	nōhōō.	Mok
I	any-more	thy	thy-son	being-called-of	fit	not-am.	Me
darmāhā	khāowā	sākār	kāri	rākh.”	Ei	kathā	kāi,
dōrmāhā	khāowā	sākār	kōri	rākh.”	Ēi	kōthā	kōi,
wages	eating	servant	having-made	keep.”	This	word	having-said,
tār	bāpākar	osarak	legi	āhil;	kintu	hi	bāhut
tār	bāpākōr	osōrōk	lēgi	āhil;	kintu	hi	bōhut
his	his-father-of	near	to	came;	but	he	much
bāpāke	tāk	dekhā	pāi	moh	lāgi	dāuri	gei
bāpākā	tāk	dākhā	pāi	moh	lāgi	dāuri	gēi
his-father	him	seeing	having-got	compassion	having-felt	having-run	having-gone
dhārilāk	ār	tār	mukhat	sumā	khālāk.	Tētiyā	tāk
dhōrilāk	ār	tār	mukhōt	sumā	khālāk.	Tētiā	tāk
took	and	his	face-on	a-kiss	ate.	Then	him-to
‘bāpā,	mai	Īs ^w arar	drohe	ār	tor	agate	pāp
‘bāpā,	mōi	Īsōrōr	drohē	ār	tor	agōtā	pāp
‘my-father,	I	God-of	against	and	thee-of	before	sin
putāk	buli-kabār	zōgya	nahaō.	Kintu	bāpāke	sākārgilākak	
putāk	buli-kōbār	zhoggiā	nōhōō.	Kintu	bāpākā	sākārgilākōk	
thy-son	being-called-of	fit	not-am.	But	his-father	the-servants-to	
kalāk,	‘tahāte	han-kāle	hakalat	kāri	bhāl	kāpor	āni
kōlāk,	‘tōhāte	hōn-kālā	hōkōlōt	kōri	bhāl	kāpor	āni
said,	‘you	quickly	all-in	than	good	clothes	having-brought
pindhei-di:	iyār	hātāt	anūṭhi	ār	bhārit	zatā	pindhei-di.
pindhēi-di:	iyār	hātōt	angūṭhi	ār	bhōrit	zhōtā	pindhēi-di.
put-on:	this-one’s	hand-on	a-ring	and	feet-on	shoes	put-on.
āmi	bhoz	khāi	rang	karō.	Kiyānu	mor	ei
āmi	bhoz	khāi	rōng	kōrō.	Kiānu	mor	ēi
(let)-us	food	having-eaten	merriment	let-us-make.	Because	my	this
Bengali.						son	having-died-also

zīṣi; harei-o oleiṣi.' Ei buli kái tāhāte ānānda
 zhīsi; hōrēi-o olēisi.' Ēi buli kōi tāhātā ānāndō
 is-alive; having-been-lost-also is-become-visible.' This having-said having-spoken they rejoicing
 kārībā dhārilāk.
 kōribā dhōrilāk.
 to-do began.

Tetiā tār dānār putāk-to pathārat āsil. Hi pathārar parā gharar
 Tētiā tār dāngār putāk-to pōthārōt āsil. Hi pōthārōr pōrā ghōrōr
 Then his elder his-son the-field-in was. He the-field-of from the-house-of
 osarak zetiyā āhil, hi tetiyā gān ār nāsanar habad hunibā pālāk. Tetiyā hi
 osōrōk zhētiā āhil, hi tētiā gān ār nāsōnōr hōbōd hunibā pālāk. Tētiā hi
 near when came, he then singing and dancing-of sound hearing got. Then he
 sākār eṭāk māti hūdhilāk, 'hei-gilāk no ki hāiṣi?' Sākāre
 sākār aṭāk māti hūdhilāk, 'hēi-gilāk no ki hōiṣi?' Sākārā
 a-servant one having-called enquired, 'these (particle of interrogation) what are?' The-servant
 tāk kalāk, 'tor bhāyei āhiṣi, ār tōr bāpei tāk bhāle kuḥale
 tāk kōlāk, 'tor bhāēi āhiṣi, ār tor bāpēi tāk bhālā kuḥōlā
 him-to said, 'thy thy-brother is-come, and thy thy-father him safe sound
 pāi, ei bhoz diṣi.' Ei kathā huni tār khan uṭhil, ār bhitarak
 pāi, ēi bhoz diṣi.' Ēi kōthā huni tār khōng uṭhil, ār bhitōrōk
 having-found, this feast is-giving.' This word having-heard his anger rose, and within-to
 legi nāzāowā hāl. Bāpāke ei kathā buzi-pāi olei āhi tāk buzābā
 lēgi nāzhāowā hōl. Bāpākā ēi kōthā buzhi-pāi olēi āhi tāk buzhabā
 near non-going became. His-father this word having-understood outside having-come him to-entreat
 dhārilāk. Hi uttar kārī bāpākak kalāk, 'sāṁso, māi imān baṣār dhāri
 dhōrilāk. Hi uttōr kōri bāpākōk kōlāk, 'sāṁso, mōi imān bōsār dhōri
 began. He answer having-made his-father-to said, 'see, I so-many years during
 tor tāt khāṭilō, ketiyā-o tor kono kathā phelowā nāi, teo tāi mok
 tor tāt khāṭilō, kētiā-o tor kono kōthā phālowā nāi, tāo tōi mok
 thee-of under served, ever-even thy any word disobeyed not, nevertheless thou me-to
 edināk legi-o mor bāndhu bāndhabe hāiti raṇ kārī khābāk legi eṭā
 ēdināk lēgi-o mor bōndhu bāndhōbā hōiti rōng kōri khābāk lēgi aṭā
 one-day for-even my friends colleagues with merriment having-made eating for a-single
 sāgālar sānā-o nedli; kintu beshyā lāi dhan hampātti khedāowā
 sāgālōr sānā-o nedli; kintu bēisā lōi dhōn hōmpōtti khādāowā
 goat's young-one-even not-gavest; but harlots having-taken wealth property wasting
 ei putār-to āhāṁte bar bhoz pātli.' Bāpāke tāk kalāk, 'bāṣā, tāi
 ēi putār-to āhāṁtā bōr bhoz pātli.' Bāpākā tāk kōlāk, 'bāṣā, tōi
 this thy-son on-coming a-great feast thou-preparedst.' His-father him-to said, 'my-child, thou
 hadāi mor lagate āsāh, ār mor zi-gilāk bāstu āṣe goṭai-gilāk tor.
 hōdāi mor lōgōtā āsāh, ār mor zhi-gilāk bōstu āṣā goṭai-gilāk tor.
 always me-of near art, and mine what-things property is all thine.
 Ānānda ār ulāh karā-o mor zugut hāiṣi, kiyanu tor ei bhāyei
 Ānāndō ār ulāh kōrā-o mor zhugut hōiṣi, kiānu tor ēi bhāēi
 Rejoicing and gladness doing-also me-of proper is, because thy this thy-brother
 māri-o, zīṣi; harei-o, oleiṣi.
 mōri-o, zhīsi; hōrēi-o, olēisi.
 having-been-dead-also, is-alive; having-been-lost-also, is-become-visible.'

SUPPLEMENT.

MAYĀNG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipurī, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayāng speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayāngs are indistinguishable from the general Manipurī population. All of them can speak Meithei. They are also known as Bishunpuriyā Manipurīs, or as Kālisā Manipurīs, and are said to be comparatively numerous among the Manipurī population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably $\frac{3}{4}$ of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayāng. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Meeyang' Vocabulary in Lieutenant-Colonel W. McCulloch's *Account of the valley of Munnipore and of the hill tribes; with a comparative vocabulary of the Munnipore and other languages*; published in the Selections from the Records of the Government of India (Foreign Department), No. 27, 1859.

I have said above that Mayāng is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayāng who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folktale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Bisharup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayāng are two or three plains villages near Bishunpur (locally known as Lamāndong), 18 miles to the south-west of Imphāl.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayāng is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayāng is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of

minuteness, but the following results of a cursory examination (which has no pretence at completeness) of the first specimen received from Sylhet may be of interest :—

A. Vocabulary.—

- isāyā*, singing = Meithei *isai*, a song.
khom koriyā, collecting, cf. Meithei *khom-sil-bā*, to collect.
khum, answer = Meithei *khum-bā*.
kōl, embrace = Meithei *kol-bā*.
lempā-āmpā, cf. Meithei *lēm-na pā-na*, enough and to spare.
lichot, conduct, cf. Meithei *ma-chot*, conduct.
lōpuk, field = Meithei *laubuk*, Chiru *loi-pūk*.
mai-thōng-khān ōlothōk, turning before face, cf. Meithei *mai onthok-pā*, face away turn, to turn from.
māng-ōil-ottō, on being lost, cf. Meithei *mang-bā*, to lose.
mā-tik = Meithei *ma-tik*, fit.
merāk-e, among = Meithei *ma-rak-tā*, among.
miyām, many = Meithei *ma-yām*, flock.
mung-e = Meithei *mang-dā*, in front of.
ning, thought = Meithei *ning-bā*, the mind, to wish.
nungeiyā, being happy, cf. Meithei *nungāi-bā*, to be happy.
nung-si, pity = Meithei *nung-si-bā*, to pity.
pāng, friend = Meithei *pāng*.
phām, place, = Meithei *ma-phām*, place.
rāng, to = Anāl, Lamgang, Chiru, Aimol, Hallām, etc., *rang*, for.
rup, friend = Meithei *ma-rup*, companion.
sāruk, share = Meithei *sa-ruk*.
sau, son, young = Meithei *chā*.
sau-ōiyā, being angry, cf. Meithei *sau-bā*, to be angry.
sing = Meithei *sing-bā*, to become wise.
tāng-ōil, became dear, cf. Meithei *tāng-bā*, to become dear.
tetnāyā, always = cf. Meithei *a-tat-pā*, always.
them, persuasion = Meithei *them-bā*, to persuade.
thung-ōil, he arrived, cf. Meithei *thung-bā*, to arrive.
til-ōilā, they (he) joined, cf. Meithei *til-bā*, to join.
yāthong, a command = Meithei *yā-thang*, a command.

B. Grammar.—Note that the word for ‘bad’ is ‘good-not’ *hobā-nāyā*, as in all Kuki-Chin languages. The use of the Demonstrative pronoun *after* the noun which it qualifies is also typical of Kuki. The suffix of the Dative *rāng* is also a Kuki idiom. One of the forms of the future, that in *ng*, is taken from Thādo Kuki.

PRONUNCIATION.—This closely represents that of the Bengali of eastern Sylhet and Cachar. There is the dental *s* represented by *ch* in the Bengali character. The letter *j* is pronounced as *j*, not as *z*. The distinction between cerebral and dental letters has vanished, and there is the same difficulty in pronouncing the letter *h*. Thus, a house is *gor*, not *ghor*; wealth is *don*, not *dhon*; a share is *bāg*, not *bhag*; a hand is *āt*, not *hāt*; and he became is *ōilō*, not *hōilō*. On the other hand, *s* is pronounced as *h*, thus *hune*, having heard, for *sune*.

The vowel *e* usually appears as *ā*, as in *āgō*, for *egō*, one. The diphthong *āi* or *ai*, is pronounced something like *ei*, and is indifferently written *āi*, *ai*, and *ei*. Thus, *jaitai*, *jāitai*, or *jeitai*, they will go; *petheilō*, for the Bengali *pāṭhāila*, he sent; *yaimopā*, or *yeimopā*, middle.

Pronounce *o* as in 'hot'; *ō* as in 'home.'

NOUNS.—Article.—The Indefinite article is *āgō*, one which follows the noun it qualifies. Thus, *mānu āgō*, a man. It sometimes combines with the noun as in *gorāgot*, for *gorā āgot*, on a horse. The Demonstrative pronoun, *augō*, *autā*, or *aukhonā*, or some other of its forms, is used for the Definite article. Thus, *bāyōk khulā augoi*, the younger brother; *rājā ōgoi*, the king; *pūtōk ōgō*, the son; *sāruk autā*, the share; *tār phām ōkhonāt*, to the place of him, to his place. As in the case of the Indefinite article, it follows the noun it qualifies. When a noun with an article is declined, the declensional suffixes are added to the article, not to the noun, as in *mānu āgōr*, of a man, and *ōkhonāt* just given.

Pleonastic suffixes.—The suffixes *gō* and *khān*, *khonā*, or *khnā*, are very frequently added to a noun or pronoun without affecting the sense.

Gender.—This, when necessary, is indicated by the addition of words signifying sex. The most common seem to be *lābā* for males and *āmōm* and *jelā* for females. Thus *gorā lābā*, a horse; *gorā āmōm* or *gorā jelā*, a mare. There are also traces of the expression of gender by alteration of the terminations of words, as in *gorōni*, a mare; *yaimopā pūtōk*, middle son; *yeimopi mālōk*, middle wife. Compare the suffixes *lābā* and *pā*, male, and *among* and *pi*, female, in Meithei.

Nouns of Relationship.—These optionally take the termination *ōk*, no doubt the same as the Assamese *ek*, meaning 'his,' although, as is common in similar cases, the signification has been lost. Thus, *bāpōk*, a father, originally 'his father'. So *pūtōk*, son; *mālōk*, wife.

Number.—The plural is indicated by adding some word meaning 'all' or 'many', such as *hābi*, all; *lōkei*, people; and others. The plural is only indicated when the number is not evident from the context. *Lōkei* itself is said to be a plural of *lōk*, as *jelei* is of *jelā*.

Case.—The **Nominative** takes the termination *e* before transitive verbs, as in Assamese and Bengali. Thus, *bāpōke dillō*, the father gave. When this *e* is added to the pleonastic suffix *gō*, the two become *goi*.

The **Accusative** usually takes no termination. Sometimes it takes the termination *re*, which, after a consonant, becomes *ore*, for the sake of euphony. Thus, *pūtōkore kilailu*, I struck the son; *tempākore gure*, having covered the clod; *tā-re*, him. When the emphatic suffix *au* is added, the *e* of *re* is elided, as in *āgō-r-au*, (not having seen) even one (thief). In one case *l*, the termination of the instrumental is used for the accusative, viz., *gorāl ukhānāt thailā*, (they) put the horses there.

The termination of the **Instrumental** is *ol* as in *tāruil-khān-ol*, with a sword. After a vowel it becomes *lō*, as in *autā-lō*, by that.

For the **Dative**, the termination *re* is used, as for the accusative. Thus, *bāpōk-ore*, to a father, *huor-ore*, to the swine. More usual is the use of the old Kuki suffix *rāng*, which, after a consonant, becomes euphonicallly *orāng*. Thus, *bābā-rāng* or *bāpōk-orāng*, to a father. *Okā* or *kā* added to the genitive means 'for', as in *kitārokā* or *kitārkā*, for what, why? *tārokā*, for him.

The termination of the **Ablative** is *tō*, which, in the specimens is always added to the dative. Thus, *bāpōk-orāng-tō*, from a father. To signify 'from in', it is added to the locative, as in *bārit-tō*, from in the house. So *mōrone-tō* or *mōronot-tō*, from in dying, i.e., after dying, and other similar idioms with verbal nouns.

The termination of the **Genitive** is *r*, or, after a consonant, *or*, as in *bābār* or *bāpōkor*, of a father. The Kuki-Chin termination *tā* is also used, as in *bābā-tā*, of a father.

The termination of the **Locative** is *e* or *t*, the latter becoming *ot* after a consonant. Thus, *gore* in the house; *aukhonāt*, in that; *mōronot*, on dying.

ADJECTIVES.—These precede the nouns they qualify, as in *durai des*, a far country. But adjectival pronouns, as we shall see subsequently, and numerals, follow them. Thus, *Mānu āgōr muni jiput dugō āsilā*, of one man there were two sons. When the emphatic particle *au* is added to *āgō*, one, the two become *āgau*, one only, even one.

The **Comparative** degree is formed with *jinge*, more, the noun with which comparison is made being put in the ablative. Thus, *bonōk-rāng-tō jinge us*, taller than the sister. So, for the **Superlative**, *hābi-rāng-tō jinge us*, taller than all, tallest.

PRONOUNS.—The following are the **Personal Pronouns**:—

	First Person.	Second Person.	Third Person.
Sing. Nom.	<i>mī</i>	<i>tī</i>	<i>tā.</i>
Gen.	<i>mōr</i>	<i>tōr</i>	<i>tār.</i>
Obl.	<i>mō-</i>	<i>tō-</i>	<i>tā-</i>
Plur. Nom.	<i>āmi</i>	<i>tumi</i>	<i>tānō.</i>
Gen.	<i>āmār</i>	<i>tōmār</i> or <i>tumār</i>	<i>tānōr.</i>
Obl.	<i>āmā-</i>	<i>tōmā-</i> or <i>tumā-</i>	<i>tānō-</i>

In the first and second persons, the plural is used honorifically for the singular. In all, the usual case suffixes are added to the oblique form. Thus, *mō-re*, me; *tā-rāng*, to him.

The **Demonstrative Pronouns** are *e*, this, and *au*, *ō*, or *u*, that. To these, the pleonastic suffixes, *gō*, *khān*, or *tā* are almost always added. With the termination *e* of the nominative, *gō* becomes *goi*. It is sometimes written *gu*. *Khān* is often written *khonā* or *khnā*. Thus, *aukhonāt*, or *aukhnāt*, on that, thereon. When these pronouns are used as adjectives, they invariably follow the nouns to which they refer. Thus, *gorā egōr*, of this horse; *phām aukhonāt*, in that place; *chus autā-lō*, by those husks.

The **Relative Pronoun** does not seem to be used. The Tibeto-Burman idiom of employing a participle is used instead. Thus, *tōr pūtōk-ote* (*te* here means 'but') *notir tullō lōg ōiyā*, thy son who associated with harlots, literally 'having associated'.

The **Interrogative Pronouns** are *kung* (to which *gō* may be added, as usual), who? and *kitā*, what? *Kār* is whose? and *kā-rāng-tō*, from whom? *Kitai* is 'anything', and *kuangau* or *kung-gō āgō* is 'anyone'. *Isu* is 'so many'.

Verbs.—Throughout the conjugation, the plural is freely used for the singular. As in the case of nouns, pleonastic suffixes are freely added, without affecting the meaning. These are, in the case of verbs, *tā* and *gā*. *Tā* occurs in the specimens most commonly in interrogative sentences, but not always so. Thus (interrogative sentence) *kitārokā gujurtārā-tā?* why are you making a noise? (direct sentence) *mī ning karauri-tā*, I am making consideration. *Gā* is very common, and is used with all tenses, but

most frequently with the past. It is most usual with intransitive verbs, but is also used with transitive ones, as in *bellō-gā*, he wasted (thy property).

The **Verb Substantive** is conjugated as follows.

The base is usually *os*, shortened from the Eastern Bengali *ās*, but the latter is also common. Hence, throughout the conjugation, *ā* may be substituted for the first *o*.

Present.

Singular.	Plural.
1. <i>osu</i>	<i>osi.</i>
2. <i>osōt</i>	<i>osō.</i>
3. <i>ose</i>	<i>osi.</i>

Past.

1. <i>osilu</i>	<i>osilāng.</i>
2. <i>osile</i>	<i>osilai.</i>
3. <i>osil</i>	<i>osilā.</i>

The **Future** is *ōituo* or *ōitar*, I shall be, from the root (*h*)*ō*, to become, and is conjugated regularly.

The **Infinitive** is *onā*, to be.

Ōil, he became, is frequent in verbs compounded from Tibeto-Burman roots, as in *tāng-ōil*, became dear.

The following paradigms illustrate the most common forms of the **Finite Verb**.

Present.—This closely agrees, in some of its forms, with the Bengali of Eastern Sylhet and Cachar. For the sake of comparison, I give the two dialects in parallel columns.

Mayāng.	Sylhettā.
Sing. 1. <i>kilauri</i> , I beat.	<i>jāitrām</i> , I go.
2. <i>kilār</i>	<i>jāitrāy.</i>
3. <i>kilār</i>	<i>jāitrā.</i>
Plur. 1. <i>kilayār</i> or <i>kiliyār</i>	<i>jāiyār.</i>
2. <i>kilai</i>	<i>jāitrāy.</i>
3. <i>kilaitarā</i> or <i>kilaitrā</i>	<i>jāitrā.</i>

As other examples, we may quote *koriyār*, we make; *kortārā* (with long *ā* in the penultimate), they make; *paitrā*, they get. Usually, however, in the specimens the pleonastic suffixes *gā* or *tā*, or even both, are added. Thus, we find in the specimen forms such as the following:—

Singular.	Plural.
1. <i>jauri-gā</i> or <i>jaori-gā</i> , I go	<i>jaiyār-gā.</i>
2. <i>jaur-gā</i> or <i>jār-gā</i>	<i>jāri-gā</i> or <i>jaori-gā-tā.</i>
3. <i>jār-gā</i>	<i>jāri-gā.</i>

The forms above given for the second and third persons plural are probably really singular. Another example of these suffixes is *koror-tā*, you are doing.

There is one example of the ordinary **Periphrastic Present** of Bengali. It is *khowāsot*, thou art giving to eat. The Bengali Present Participle, *jāite*, appears in the second specimen from Sylhet, with the pleonastic suffix *gā*, in the sense of a **Present Definite**. Viz., *jāite-gā*, is going.

Past.—In this tense, the third person singular differs in transitive and intransitive verbs, the latter dropping the termination. The conjugation follows generally the Bengali-Assamese system.

Singular.	Plural.
1. <i>kilailu</i> , I struck.	<i>kilailāng</i> .
2. <i>kilaile</i>	<i>kilailai</i> .
3. <i>kilailō</i>	<i>kilailā</i> .

In one place I have met *kililu* for 'I struck.' Other examples of this transitive conjugation are *kōilu*, I did; *peilāng-gā*, we (for I) got, which is written in another place *peilāng-tā*; *dillō*, he gave; *hullō* (for *hunilō*), he heard; *kōilō*, he did; *bellō-gā*, he wasted; *mātlō*, he said.

As already said, intransitive verbs drop the termination of the third singular. Thus, *gesil-gā*, he went; *āil* or *eil-tā*, he came; but *eilā-tā*, they came. It is probable that the feminine of the third person singular of the past tense of intransitive verbs ends in *i*, at least we have *homeili-gā*, she entered.

As examples of a **Perfect tense**, or, at least, a tense built on the same principle as the Bengali perfect, we have *nungeiosi*, they rejoiced, and *korisi*, I did.

There are two forms of the **Future**. One is an Aryan, and the other is a non-Aryan one. The Aryan Future is as follows:—

Singular.	Plural.
1. <i>kilaituo</i> or <i>kilaitau</i> , I shall strike.	<i>kilaitāngai</i> .
2. <i>kilaituo</i>	<i>kilaitarai</i> or <i>kilaitrai</i> .
3. <i>kilaitoi</i>	<i>kilaitai</i> .

In one instance, we have *mōrotu*, I will die. Other examples of this tense are *mōrtai*, he will die (plural for singular); *jeitai*, she will go; *nā homaitau*, I will not enter; *korotāngai*, we will make; *māttau-gā*, I will say.

The non-Aryan Future is formed by suffixing the Thādo Kuki future termination *ng*. Thus, *māting-gā*, I will say; *jātāng*, I will press; *bujing*, I will fill. It does not change for number or person.

The **Imperative** is the root alone, with or without *gā* suffixed. Thus, *kilā*, strike; *jā-gā*, go; *rāk-gā*, tend. Sometimes the future is used, as in *dhorotrai*, catch.

There are many **participial or gerundial formations**. The Bengali **Conjunctive Participle** in *iyā*, usually written *e*, is common. Thus, *koriyā*, having done; *bāge*, having divided. A very common idiom for expressing the Conjunctive Participle is to give the past tense followed by the locative of the demonstrative pronoun. Thus, *hin peilō aukhonāt*, after getting poverty, literally, he got poverty, on that (he went and joined a man of that country).

A kind of **Adverbial Participle** is formed by adding the Bengali locative termination *te*, to the Bengali adverbial participle in *le*. Thus, *ōilete*, on becoming. Another similar meaning is given by adding *lārō* to the root, as in *tumailārō*, on spending (his wealth a famine arose); *eilārō*, on his coming (you gave a feast).

A similar idiom is also formed by adding the ablative termination *tō* to the locative of the verbal noun or participle. Thus, *mōronot-tō*, or *mōrone-tō*, after dying; *māng-ōilot-tō*, on being destroyed.

The **Infinitive** ends in *nā*, as in *denā*, to give. The Infinitive of Purpose is formed by *kā* to the genitive of the simple infinitive. Thus, *isānārokā*, to rejoice; *denārokā*, for giving.

Another form of the Infinitive ends in *āni*, as *korāni*, to make, in *jingtā korāni hobā*, good to make alive. It has an Infinitive of Purpose in *okā* also made from it, as in *rākhānirokā*, for keeping.

Negative.—An adjective is negated by suffixing *nāyā*, as in *hobā*, good, *hobā-nāyā*, bad; *naorāpāni-nāyā*, not ill, in good health.

Some verbs are compounded with the negative participle. Thus, *nāilu*, I am not; *nāil*, is not; *noi*, *nei*, is not; *nātlā*, they gave not; *nākōilō*, he did not, he refused; *nāsu*, I am not, in *hiklōk-nāsu*, I did not disobey.

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYĀ.

(A. Porteous, Esq., I.C.S., 1900.)

(DISTRICT SYLHET.)

SPECIMEN I.

Mānu āgōr muni jiput dugō āsilā. Duyō bebunir merāke
Man a-of male child two were. The-two brothers-of among
 baiyōk khulā augoi bāpōk-orāng mātlo, 'bābā, mōr sārūkor don
brother younger that father-to said, 'father, me-of share-of wealth
bāge-de.' Aukhonāt diyōgōr bāpōke don bāge dillō. Koto-din
dividing-give.' Thereon the-two-of father wealth dividing gave. Some-days
 thāyā khulā augoi don khom-koriyā durai des ākhonāt gel-gā.
after younger that wealth together-having-made far land a-to went.
 Phām aukhonāt lichot hobā-nāyā don hābi māt kōilō. Don
Place that-in conduct good-not-by wealth all destroy made. Wealth
 autā tumailārō des aukhānāt tāng-ōil. Tāng-ōil-gā autāt tā
that spending land that-in dearth-arose. Dearth-arose that-in he
 hin peilō. Hin peilō aukhonāt des aukhonār mānu āgōr tullō
poverty got. Poverty got that-on land that-of man a-of with
 til-ōilā. Tār huor miyām rākhānirokā tār lōpuke diyā pethēilō.
he-joined-became. His swine many keeping-for his field-in giving he-sent.
 Phām aukhonāt huor-ore dilō chus autā-lō tā, 'pet bujing,' buliyā
Place that-at swine-to given husks that-by he, 'belly will-fill,' saying
 ning kōilō. Aukhonāt tāre kung-gō āgō-i nātlā. Aukhonāt
wish made. Thereon him-to any , body-even not-gave. Thereon
 tār pete ning-sing ōiyā mātlo, 'mōr bāpōkor lāikh betiye
his belly-in mind-wise being he-said, 'my father's slave servants
 lempā-āmpā kore bhāt paitrā, autāt mi bōk peiyā mōrotu. Mi
superfluous making rice get, that-in I hunger getting will-die. I
 uthiyā mōr bāpōk-orāng māt-tau-gā, "bābā, sworgo mai-thōng-khān ōlothōk
rising my father-to will-say, "father, heaven face-before turning
 ōiyā pāp kōilu; tōr munge-ō pāp kōilu; tōr putōk bulte
being sin I-did; thee-of front-in-also sin I-did; thy son to-say
 mōr mātik nāil. Tōr lāikh-gō pāra-kore thōā-de." Aukhonāt
me-of fit is-not. Thy servant-one like-making place." Thereon
 uthiyā bāpōk-ore tā-lāk-ore jār-gā. Durait thaite dekhiyā nung-si
rising father-to him-to he-goes. Far remaining seeing mind-agitation

peilō, ākkhurum tāre dekhiyā gārgot kōl koriyā, chumā dilō.
he-got, and him seeing neck-on embracing doing, kiss gave.
 Chumā dilō aukhonāt putōke tā-rāng mātlo, 'sworgo mai-thōng-khān
Kiss he-gave that-on the-son him-to said, 'heaven face-before
 ōlothōk ōiyā pāp kōilu; tōr munge-ō pāp kōilu; mi tōr putōk
turning being sin I-did; thee-of front-in-also sin I-did; I thy son
 bulte mātik nāilu.' Aukhonāt bāpōke lāikh beti aut-orāng mātlo,
to-say fit am-not.' Thereon the-father servant slaves the-to said,
 'hābi-rāngtō jinge puti āniyā de pidōk; ākkhurum tār āt-khonāt
'all-than more clothes bringing give put-on; and his hand-on
 āngthi autā-gō pidā-dai, jāng-khonāt khugrāng-khān barā-dai; āmi etāi
ring that put-on, feet-on sandals put; we all
 isāyā nungeiyā bhāndārā kheik; kitāyā-bulle mōr sau egō
singing rejoicing feast let-eat; for my son this-one
 mōronottō, jingtā āilogā; ākkhurum māng-ōilottō, aukhonāt peilāng-gā.
dying-on, living is-come; and lost-being-on, that-on I-got.'
 Aukhonāt tānō isāyā nungeiosi.
Thereon they sing they-rejoice.

Kāl aukhonāt tār pūtōk jetā ugō lōpuke āsil. Āiyā gore
Time that-at his son elder the-one field-in was. Coming house-at
 thung-ōil. Aukhonāt elādi-lō nārgō nāsār nārgō hūne,
he-arrived-became. Thereon music-by sound dancing-of sound hearing,
 lāikh āgō dākiyā mātlo, 'kitārokā gujurtārā-tā?' Tā tā-rāng
slave one calling he-said, 'why are-you-making-noise?' He him-to
 mātlo, 'tōr baiyōk eil, ākkhurum tōr bāpōke tāre naorāpāni-nāyā
said, 'thy brother came, and thy father him-to ill-not
 eilārō bhāndārā dilā.' Aukhnāt tā sau-ōiyā, 'gore nā
on-coming feast gave.' Thereon he angry-being, 'house-in not
 homaiitau,' bullō. Aukhnāt bāpōke nikōliyā tāre them kōilo.
I-will-enter,' said. Thereon the-father coming-out him-to persuasion did.
 Okhonāt tā bāpōk-orāng khum kōilō, 'chā, isu bosor tōr lāikh
Thereon he the-father-to answer made, 'see, these-many years thy slave
 āsi, etāi tōr yāthong khedōk nā-kōrisi; Autā ōilau mōr morup
I-am, all thy orders disobedience not-I-did; That being(-so) my friends
 mopāng isānārokā, mōre sāgōlor sau āgō nā-desot; ākkhurum tōr
companions rejoice-to me-to goat-of child one thou-not-givest; and thy
 pūtōk-ote notir tullō lōg ōiyā tōr don bellōgā augō
son-but harlots-of with associated being thy wealth was-wasted he
 hekkō eiltāi tār-okā buliyā bhāndārā khowāsot.' Aukhonāt
at-once on-coming him-for saying feast thou-causest-to-eat.' Thereon
 bāpōke tā-rāng mātlo, 'pūtōk, ti-te mōr tullō tetnāyā osōt;
the-father him-to said, 'son, thou-indeed me-of with ever art;

ākkhurum mōr ose-tā hābi tōr-tā. Aukhonāt āmi etāi isāiko nungāiko
and mine is-what all (is-)thine. •Therefore we all dancing pleasure
 ōi-rāng mātik ose; kitārkā-bulle mōronetō, jingtā eiltā; ākkhurum
being-for fit is; because dying, living he-came; and
 māng-ōilgā-gō, peilāng-tā.
lost-being, I-got.'

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYĀ.

(A. Porteous, Esq., I.C.S., 1900.)

(DISTRICT SYLHET.)

SPECIMEN II.

Kāl ākhonāt rājā āgōr muni jiput tin-gō āsil. Tār prajāe āg din
Time one-at king a-of male child three were. His subjects one day
 tā-rāng eiya mātlo, 'Ō Dhorm-obotār, rājotwo ekhān sōre dākāite
him-to coming said, 'O Incarnation-of-Justice, kingdom this thieves dacoits
 hin kortārā. Āmi hābir bāretā jingtā nāil. Āmi hābie
destitute are-making. Us all-of property surviving is-not. We all
 kākuti koriyār sōr etāre dhoriyā sāsti de.' Rājā ōgoi jiput
prayer are-making thieves these seizing punishment give.' King that children
 otāre mātlo, 'he mōr jiput, mi ebākā burā ōilu; tumite ebākā
those-to said, 'O my children, I now old am-become; you-but now
 uthiyā āhorai. Mōr rājotwo ekhānāt sōr etā kisā-de miyām
(in-age-) rising are-coming. My kingdom this-in thieves these why many
 eilātā? Mi ning korauritā tumi hābie sōr etā dhorotrai.'
have-come? I consideration am-making you all thieves these catch.'
 Rājār pūtōk tin-goi, 'rājotwo okhonāt niti rāti rākhāli korotāngai,'
King's sons three, 'kingdom that-in by-day by-night patrol we-will-make,'
 bule, tānōr mono etāt thik korlā. Tānō ehān ning kore sohor-gor
saying, their mind this-on firm made. They thus reflection making city-wall
 bāre gor goreiyā tānōr gorāl ukhānāt thailā. Rāti ngāl kore
outside house building their horses there put. Night appearing making
 jethā pūtōk ōgō gorāt sore sauki denārokā sohor-gor hābi bārā-de
elder son the horse-on mounting guard giving-for city-wall all outside
 giyā sōr ā-gau nā-peil-gā. Bār tār phām okhonāt eil. Rāti nōngyai
going thief one-even not-got. Again his place the-to came. Night mid-at
 yaimo-pā pūtōk ō-gō gorāgot sore sohor-gor sārī bārā-de bule
middle son the horse-a-on mounting city-walls four outside walking
 sōr ā-gōr-au nā dekhe tār phām okhonāt eil. Nōngyai upait khulā
thief one-even not seeing his place that-in came. Midnight (?)after youngest
 pūtōk ō-gō sauki denārokā giyā, jebākā tār bāpōkor duwār khānār
son the guard giving-for going when his father's gateway house-of
 kādāt giyā, hobā jelā ā-gō rāj-bārītto eite dekhilō. Tānō
near going, beautiful woman one king-house-in-from coming he-saw. They

duyō-goi mung-nā-mung-ni ōiyā, rājār pūtōk ō-goi āng korlō, 'ti
two face-to-face becoming king's son the question made, 'thou
 kung-gō? ku-rāng jaorigātā emātik rāti ekhānāt?' 'Mi rāj-lokkhi. Kōnung
who? whither goest so-much night this-in? 'I king's-luck. Palace
 ekhān ngāk korauri, debi-gō,' bule jelā ō-goi khum kōilō. 'Rājā
this tending I-do, goddess, saying woman the reply made. 'King
 egō āji rāti mōrtai. Etār kāje ekhānāt mōr kām noi;
this to-day night will-die. This-of account-on here my business is-not;
 mi jaorigā.' Rājār khulā pūtōk ōgoi juāp kittāo denā nā jāne
I am-going.' King's youngest son the answer any to-make not knowing
 thailō. Khāni thāe rājār pūtōk ōgoi dau-jelā ōgō-rāng mātlo, 'tōr
remained. Some-time staying king's son the god-woman the-to said, 'thy
 mone ekhānāt hārpā, āji rāti rājā egō nā mōrle rāj-bārit jānā
mind-in this-in ? , to-day night king this not if-dies king's-house-in to-go
 tōr-tā kunō āpotti āse-tā?' Dau-jelā ōgoi mātlo, 'mōr kunō āpotti
thee-of any objection is-there? God-woman the said, 'my any objection
 nei.' Rājār pūtōke kākuti kore mātlo, 'ōtā ōilete rāj-bārit
is-not.' King's son prayer making said, 'that being-on king's-house-in
 bār jāgā. Tār mōrbo ōkhānāt-tō jingtā korāni jehān hobā ōhān
again go. His dying that-in-from living to-make whatever good such
 korotau.' Dau-jelā augō bār rājār gore homeili-gā. Rājār pūtōk
I-will-do.' God-woman that again king's house-in entered. King's son
 ōgō rājār gore giyā, ku-rāng jeitoi-gā, uhān thik nā peilō.
that king's house-in going, whither she-will-go, such rightly not got.
 Ōkhānāt rājār pūtōk ōgō ōjum ōiyā jekhānāt bāpōk gumjār, ōkhānāt
Thereon king's son that ? becoming where father sleeps, there
 gel-gā. Giyā dekhlo-gā bāpōk ōgō nungei-kore gumjeiyā āse. Yeimopi mālōk
went. Going he-saw father that peaceably sleeping is. Middle wife
 ōgoi khulā onaugō mālōk ōgoi ārāko heji khānāt gumjeiyā āse. Kōthā
the youngest son wife the another bed a-on sleeping is. Room
 augōt sāti ngāl-kore jāle āse. Ōnthokpā āsānok-khān tāngloi āgō rājār
that-in lamp shining burning is. Suddenly unexpectedly snake a king's
 hunār phām aukhānāt bereiyā jāite-gā, rājār pūtōk ōgō dekhlo.
gold-of place (i.e. bed) the-on going-round is-going, king's son the saw.
 Rājār pūtōk tār tāruāl-khān-ol horop augōre dwikorot-kore bellō. Bāpōk
King's son his sword-with serpent that two-pieces-making cut. Father
 ōgō mōronetō jingtā ōil.
that dying-from alive became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there reigned a king who had three sons. His subjects one day came to him and said, 'O Incarnation of Justice, the kingdom is infested with thieves

and robbers. Our property is not safe. We pray Your Majesty to catch these thieves and punish them.' The king said to his sons, 'My sons, I am old, but you are all in the prime of manhood. How is it that my kingdom is full of thieves? I look to you to catch these thieves.' The three princes then made up their minds to patrol the city every night. With this view, they set up a fort in the outskirts of the city where they kept their horses. In the early part of the night the eldest prince mounted his horse and went through the whole city, but did not see a single thief. He came back to his station. About midnight, the second prince mounted his horse and rode through every part of the city, but he did not see a single thief, and so came back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of his father's palace, he saw a beautiful woman coming out of it. The prince accosted her, and asked her who she was and where she was going at that time of night. She replied, 'I am the king's Good Luck, the guardian deity of the palace. This night the king will be killed, and hence I am no longer needed here, and am going away.' The prince did not know what reply to make to this message, but after a moment's reflection he said to the Goddess, 'suppose the king is not killed to-night, have you any objection to returning to the palace and staying there?' 'I have no objection,' replied the Goddess. The prince then begged the Goddess to go in again, and promised to do his best to prevent the king from being killed. She did so, and as she entered disappeared from his view.

The prince went straight into the bedroom of his royal father, and found him lying there, plunged in deep sleep. His second and youngest wife, the step-mother of our prince, was sleeping on another bed in the room, and a lamp was burning dimly. What was the prince's astonishment when he suddenly saw a huge cobra gliding round and round the royal bed of gold on which his father was sleeping. He drew his sword, and with one stroke cut the serpent in two. He thus saved his father from the threatened death.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYA.

(STATE MANIPUR.)

SPECIMEN III.

(Pronounce *ng* as in 'sing'.)

Mūni	āgōr	pūtō	dūgō	āsil.	Tānō	diyōgorāngto	khulā
<i>Man</i>	<i>one-of</i>	<i>sons</i>	<i>two</i>	<i>were.</i>	<i>Them</i>	<i>two-from</i>	<i>younger</i>
augoi	bāpōkorāng	mātlō,		'Bābā,	mi	paituo	bārkhan
<i>that</i>	<i>(his)-father-to</i>	<i>said,</i>		<i>'Father,</i>	<i>I</i>	<i>will-receive</i>	<i>goods</i>
sāruk	auta	diyā-de.'		Tānōr	bāpōke	don	auta
<i>share</i>	<i>that</i>	<i>please-give.'</i>		<i>Their</i>	<i>father</i>	<i>wealth</i>	<i>that</i>
diyā-dilō.	Koto	din	thāyā	pūtō	khulāgō	tār	don
<i>gave.</i>	<i>A-few</i>	<i>days</i>	<i>remaining</i>	<i>son</i>	<i>younger</i>	<i>his</i>	<i>wealth</i>
autā	hābi	lōiyā	dūrai	fam	ākhnāt	māje	giyā
<i>that</i>	<i>all</i>	<i>taking</i>	<i>distant</i>	<i>place</i>	<i>one</i>	<i>in-(to)</i>	<i>going</i>
don	autā	hābi	ōknai	kām	koriyā	māng-kōilō.	Don
<i>wealth</i>	<i>that</i>	<i>all</i>	<i>wicked</i>	<i>action</i>	<i>doing</i>	<i>wasted.</i>	<i>Wealth</i>
autā	hābi	māngkōilō-thāngte	māti	aukhān	bāt	tāng-ōil.	
<i>that</i>	<i>all</i>	<i>wasted-on-being</i>	<i>land</i>	<i>that-in</i>	<i>rice</i>	<i>dear-became.</i>	
Tāng-ōil-thāngte	tā	hinpāni	fāng-ōilō.	Māti	aukhānār	mānu	
<i>Dear-on-being</i>	<i>he</i>	<i>misery</i>	<i>suffered.</i>	<i>Land</i>	<i>that-of</i>	<i>man</i>	
āgōr	tullē	til-ōil-gā.	Mānu	augoi	tārē	hūor	rāk-gā
<i>one-of</i>	<i>with</i>	<i>joined-became.</i>	<i>Man</i>	<i>that</i>	<i>him</i>	<i>swine</i>	<i>tend</i>
laupukor	mājē	diyā-pithailō.	Tā	hūor	rākher	autār	
<i>the-field-of</i>	<i>in</i>	<i>sent.</i>	<i>He</i>	<i>swine</i>	<i>tending-of</i>	<i>that-of</i>	
hūore	khaitrā	bāt	autā	khaiyāo	pēt	bujing	
<i>swine</i>	<i>eat</i>	<i>rice</i>	<i>that</i>	<i>by-eating-even</i>	<i>belly</i>	<i>I-will-fill</i>	
buliyā	ning-kōilō-thāng	kuangau	nātlā.	Tā	khānā	nāpailō-thāngtē	
<i>saying</i>	<i>wished-though</i>	<i>any-one</i>	<i>not-gave.</i>	<i>He</i>	<i>food</i>	<i>not-getting-on</i>	
būskhān	pore	āhēr,	'Mōr	bāpōkor	lāiyike	chingkrau	pēt
<i>sense</i>	<i>having-fallen</i>	<i>came,</i>	<i>'My</i>	<i>father's</i>	<i>servants</i>	<i>all-even</i>	<i>belly</i>
khaitrā	enthok-pānthok	kore	khaitarā,	mi-te	mōr	bāpōkor	
<i>are-eating</i>	<i>abundance-in</i>	<i>doing</i>	<i>are-eating,</i>	<i>I-but</i>	<i>my</i>	<i>father's</i>	
pūtō	ōiyāō	bōk	paiyā	mōring-korauri.	Ebākātē	mi	giyā
<i>son</i>	<i>being</i>	<i>hunger</i>	<i>getting</i>	<i>to-die-am-about.</i>	<i>Now</i>	<i>I</i>	<i>going</i>
bāpōkorāng	mātinggā,	"Bābā,	mi	egō	dau-orāng	pāp	kōilu
<i>father to</i>	<i>will-say,</i>	<i>"Father,</i>	<i>I</i>	<i>this</i>	<i>God-to</i>	<i>sin</i>	<i>committed</i>

tō-rāng-ō	lāl-ōilu.	Mi	ēgō	tōr	pūtō	onātē	mātik
<i>you-to-also</i>	<i>committed-offence.</i>	<i>I</i>	<i>this</i>	<i>your</i>	<i>son</i>	<i>to-be</i>	<i>fit</i>
nāilu;	tōr	lāiyik	āgō	thonārsādē	thwādē,"'		buliyā
<i>not-am;</i>	<i>your</i>	<i>servant</i>	<i>one</i>	<i>keeping-like</i>	<i>please-keep,"'</i>		<i>saying</i>
mātinggā.	Tā	uthiyā	bāpōkorāng	āil.	Dūrē	ōitē	
<i>will-say.</i>	<i>He</i>	<i>getting-up</i>	<i>father-to</i>	<i>came.</i>	<i>Distance</i>	<i>from</i>	
bāpōkē	tārē	deklō,	nungsi	paiyā	dābdē-āiyā,	nārē	doriyā,
<i>father</i>	<i>him</i>	<i>saw,</i>	<i>mind-agitation</i>	<i>getting</i>	<i>running-coming,</i>	<i>neck</i>	<i>embracing,</i>
chumailō.	Pūtōkē	bāpōkorāng	mātlō,	'Bābā,	mi	egō	dau-orāng
<i>kissed.</i>	<i>Son</i>	<i>father-to</i>	<i>said,</i>	<i>'Father,</i>	<i>I</i>	<i>this</i>	<i>God-to</i>
pāp	kōilu	tōrāng-ō	pāp	kōilu,	tōr	pūtō	boliltātē
<i>sin</i>	<i>committed</i>	<i>you-to-also</i>	<i>sin</i>	<i>committed,</i>	<i>your</i>	<i>son</i>	<i>to-be-called</i>
mātik	nāilu.'	Aukhonāt	bāpōke	lāiyikorāng	mātlō,	'pūti	
<i>fit</i>	<i>not-am.'</i>	<i>Thereupon</i>	<i>father</i>	<i>servants-to</i>	<i>said,</i>	<i>'cloth</i>	
hobātā	āniyā	pidawoi;	ātor	mājē	āngthi	borādai,	
<i>best</i>	<i>bringing</i>	<i>let-him-wear;</i>	<i>hand-of</i>	<i>on</i>	<i>ring</i>	<i>put,</i>	
jāngor	mājē	khongūp	borādai:	bāt	pāni	khaiyā	nungai
<i>feet-of</i>	<i>on</i>	<i>shoes</i>	<i>put:</i>	<i>rice</i>	<i>water</i>	<i>eating</i>	<i>merry</i>
ōik.	Kitā-buliyā	pūtō	ēgō	mōrānitō	ākfrun	jingtā-ōil;	
<i>let-us-be.</i>	<i>Because</i>	<i>son</i>	<i>this</i>	<i>being-dead-from</i>	<i>again</i>	<i>alive-became;</i>	
māng-ōilgō	ākfrun	pailāng.'	Ētā	buliyā	tānō	isā-ōilā.	
<i>lost-being</i>	<i>again</i>	<i>has-been-found.'</i>	<i>This</i>	<i>saying</i>	<i>they</i>	<i>rejoiced-became.</i>	
Por	okhnār	mājē	pūtōk	jethā	augō	laupukor	mājē āsil.
<i>Time</i>	<i>that-of</i>	<i>at</i>	<i>son</i>	<i>elder</i>	<i>that</i>	<i>field-of</i>	<i>in was.</i>
Tā	imē	āite	dākbārāni	elādenār	mānin-khan	hūllō.	Tā
<i>He</i>	<i>as</i>	<i>came</i>	<i>music</i>	<i>dancing-of</i>	<i>noise</i>	<i>heard.</i>	<i>He</i>
lāiyik	āgō	dākhīyā,	'kitā	kortāratā,'	buliyā	āng-kōilō.	
<i>servant</i>	<i>one</i>	<i>calling,</i>	<i>'what</i>	<i>is-being-done,'</i>	<i>saying</i>	<i>asked.</i>	
Lāiyik	augoi	mātlō,	'tōr	baiyōk	khulā	augō	āiyā
<i>Servant</i>	<i>that</i>	<i>said,</i>	<i>'your</i>	<i>brother</i>	<i>younger</i>	<i>that</i>	<i>coming</i>
bāpōkē	nuārā-pāni	naiyā	āil	buliyā	bāt	pāni	khawoitā.'
<i>father</i>	<i>illness</i>	<i>without</i>	<i>came</i>	<i>saying</i>	<i>rice</i>	<i>water</i>	<i>feeding-is.'</i>
Aukhonār-mājē	tā	sau-ōil	gore	homāni	nākōilō.	Morom	
<i>Thereupon</i>	<i>he</i>	<i>angry-became</i>	<i>house-in</i>	<i>to-enter</i>	<i>refused.</i>	<i>Reason</i>	
aukhnāi	bāpōke	huniyā	nikule	āiyā	them-kōilō.	Aukhnar-mājē	
<i>that-for</i>	<i>father</i>	<i>hearing</i>	<i>out</i>	<i>coming</i>	<i>entreated.</i>	<i>Thereupon</i>	
tā	bāpōkorāng	khūm-kōilō,	'sā,	mi	bosarekhan	pārākhan	
<i>he</i>	<i>father-to</i>	<i>answered,</i>	<i>'behold,</i>	<i>I</i>	<i>years-so-many</i>	<i>since</i>	
tōr	sēbā	kōilu-thāng	ākfrunō	tōr	yāthongkhan	hiklōk-nāsu,	
<i>your</i>	<i>service</i>	<i>doing-in</i>	<i>once-even</i>	<i>your</i>	<i>orders</i>	<i>disobeyed-not,</i>	
aupaitō	mārup	mapāng	onē	khaigā	buliyā	sāgōl	sau-āga-ū
<i>nevertheless</i>	<i>friends</i>	<i>companions</i>	<i>with</i>	<i>eat</i>	<i>saying</i>	<i>goat</i>	<i>young-one-even</i>
Bengali.							

nādesöt. Aukhnār-mājē tōr don pūti hābi kasubir-mājē
did-not give. Thereupon your wealth cloth all prostitute-to
 diyā māng-kōilō pūtō augō āitētē ti bāt pāni khawoiyā
giving wasted son that coming-on you rice water feeding
 korortā.' Aukhnār-mājē bāpōke mātlo, 'hē-saugō, ti-te mi onē
are-doing.' Thereupon father said, 'child, you-but I with
 āsōt, mōrtā āsē hābi ētā tōrtā. Ebākātē āmi hārau
are, mine is all that yours-is. Now we glad
 ōiyārtā chūm ose kitā-buliyā tōr baiyō ēgō mōrānitō
to-be proper it-is, because your brother this being-dead-from
 ākfrun jingtā-ōil ; māng-ōilgō ākfrun pailāng '
again alive-has-become ; lost-being again I-have-found.'

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYĀNG OR BISHUNPURIYĀ.

SPECIMEN IV.

(STATE MANIPUR.)

Āgōr-mājē <i>Formerly</i>	mūni <i>man</i>	āgoi <i>one</i>	bāhājārotolē <i>bamboo-cluster-under</i>	tempāk <i>clods</i>	khullō. <i>dug.</i>	Tempāk <i>Clods</i>		
autār <i>that-of</i>	kadar-mājē <i>by-the-side-of</i>		bāhār <i>bamboo-of</i>	bākol <i>bark*</i>	āgās <i>one</i>	poril. <i>fell.</i>	Āg-dinor <i>One-day-of</i>	dinē <i>day-on</i>
tempāk <i>clod</i>	āgoi <i>one</i>	bāhār <i>bamboo</i>	bākol <i>bark</i>	auknāi <i>that-with</i>	ūdāk <i>friendship</i>	bādailā. <i>made.</i>	‘Āmi <i>‘We</i>	
diyōgō <i>two</i>	set-kore <i>closely</i>	ūdāk <i>friendship</i>	bādaik. <i>let-us-make.</i>	Boron <i>Rain</i>	dile <i>when-falls</i>	ti <i>you</i>	mōre <i>me</i>	
gūris, <i>cover,</i>	bau-dile <i>wind-when-blows</i>	mi <i>I</i>	tōre <i>you</i>	jātāng, <i>will-press,</i>	buliyā <i>saying</i>	bādailā. <i>made-friendship.</i>		
Boron <i>Rain</i>	dile <i>when-fell</i>	bāhār <i>bamboo-of</i>	bākole <i>bark</i>	tempākore <i>(the)-clod</i>	gūre, <i>covering,</i>	bau <i>wind</i>		
dile <i>when-blew</i>	tempāke <i>(the)-clod</i>	jātaiyā, <i>pressing,</i>	ime <i>thus</i>	thailā. <i>lived.</i>				
Āg-dinor <i>One-day-of</i>	dinete <i>day-on</i>	bawe <i>wind (and)</i>	borone <i>rain</i>	dilō. <i>fell.</i>	Bāhār <i>Bamboo-of</i>	bākol <i>bark</i>		
aukhān <i>that</i>	bawe <i>wind-by</i>	urāiyā <i>being-blown-away</i>	nilōgā, <i>was-taken,</i>	‘ūdā, <i>‘friend,</i>	tempāk <i>clod</i>	tempāk, <i>clod,</i>	buliyā <i>saying</i>	
gelgā. <i>went.</i>	Tempāk <i>Clod</i>	augō <i>that</i>	borone <i>rain-by</i>	tinglō-thāng, <i>wet-being,</i>	‘ūdā, <i>‘friend,</i>	bāhār <i>bamboo-of</i>	bākol <i>bark</i>	
bāhār <i>bamboo-of</i>	bākol, <i>bark,</i>	buliyā <i>saying</i>	ime <i>thus</i>	māng-ōil. <i>destroyed-was</i>				

FOLK TALE TAKEN FROM THE LIPS OF A NINGTHOWKHONG VILLAGER IN MANIPUR.

Formerly a certain man cut up earth with a spade close to a cluster of bamboos. One day it so happened that a piece of the dry bark of one of the bamboos fell on one of the clods. The piece of bark made friendship with the clod, and they made an agreement to help each other in time of danger. Accordingly when rain fell the piece of bark covered the clod and kept it from being wet and destroyed, and in case of storm the latter used to lie upon the former and keep it from being carried off by the wind. Thus they passed some days. But one day, both rain and wind came at the same time. The storm carried away the piece of bark, which could only shout, ‘My friend clod, what will become of you without me:’ and the clod, being unprotected, was also destroyed by the heavy fall of rain, while it called its friend, ‘My friend bamboo-bark, what will be your fate without me.’

STANDARD LIST OF WORDS AND SENTENCES IN ASSAMESE AND MAYĀNG.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
1. One . . .	Ek . . .	Āk . . .	Ā-gō.
2. Two . . .	Dui . . .	Dui . . .	Dū-gō, diyō-gō.
3. Three . . .	Tini . . .	Tini . . .	Tin-gō.
4. Four . . .	Sāri . . .	Sāri . . .	Sāri-gō.
5. Five . . .	Pās . . .	Pās . . .	Pāz-gō.
6. Six . . .	Ṣay . . .	Ṣai . . .	Soy-gō.
7. Seven . . .	Hāt . . .	Hāt . . .	Hād-gō.
8. Eight . . .	Āṭh . . .	Āṭh . . .	Āt-gō.
9. Nine . . .	Na . . .	Nao . . .	Nau-gō.
10. Ten . . .	Dah . . .	Dah . . .	Dos-gō.
11. Twenty . . .	Kuri . . .	Kuri . . .	Āk-kuri-gō.
12. Fifty . . .	Pansāḥ, arhāi kuri . . .	Pansāḥ . . .	Yāngkhai-gō (<i>Meithei</i>).
13. Hundred . . .	Ha . . .	Ha . . .	Āk-hau-gō.
14. I . . .	May . . .	Maī . . .	Mi.
15. Of me . . .	Mor . . .	Mor . . .	Mōr.
16. Mine . . .	Mor . . .	Mor . . .	Mōr.
17. We . . .	Āmi . . .	Āmi . . .	Āmi.
18. Of us . . .	Āmār . . .	Āmār . . .	Āmār.
19. Our . . .	Āmār . . .	Āmār . . .	Āmār.
20. Thou . . .	Tumi, tay . . .	Taī (<i>to an equal</i>); āpuni (<i>to a superior</i>).	Ti.
21. Of thee . . .	Tomār, tor . . .	Tor; āponār . . .	Tōr.
22. Thine . . .	Tomār, tor . . .	Tor; āponār . . .	Tōr.
23. You . . .	Tomolāk . . .	Tumi . . .	Tumi.
24. Of you . . .	Tomolākar . . .	Tumār . . .	Tumār, tomār.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
25. Your . . .	Tomolākar . . .	Tumār, tomrār . . .	Tumār, tomār.
26. He . . .	Hi, teō . . .	Hi . . .	Tā.
27. Of him . . .	Tār, teōr . . .	Tār . . .	Tār.
28. His . . .	Tār, teōr . . .	Tār . . .	Tār.
29. They . . .	Hi-hāt, teō-bilāk . . .	Tāhāt . . .	Tānō.
30. Of them . . .	Hi-hātar, teō-bilakar . . .	Tāhātar . . .	Tānōr.
31. Their . . .	Hi-hātar, teō-bilakar . . .	Tāhātōr . . .	Tānōr.
32. Hand . . .	Hāt . . .	Hāt . . .	Āt.
33. Foot . . .	Bhāri . . .	Bhāri . . .	Jāng.
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk.
35. Eye . . .	Sāku . . .	Sāku . . .	Ākhi.
36. Mouth . . .	Mukh . . .	Mukh . . .	Thōtā.
37. Tooth . . .	Dāt . . .	Dāt . . .	Dāt.
38. Ear . . .	Kān . . .	Kān . . .	Kān.
39. Hair . . .	Suli . . .	Suli . . .	Sul.
40. Head . . .	Mur . . .	Mur . . .	Tik, mur.
41. Tongue . . .	Zibā, zibhā . . .	Zibhā . . .	Jū, jibrā.
42. Belly . . .	Peṭ . . .	Pāt . . .	Pet.
43. Back . . .	Piṭhi . . .	Piṭhi . . .	Pithi.
44. Iron . . .	Lo . . .	Lohā . . .	Luā.
45. Gold . . .	Hon . . .	Honā . . .	Hunā.
46. Silver . . .	Rup . . .	Rupā . . .	Rūpa.
47. Father . . .	Pitā, bopai . . .	Bāpāk . . .	Bābā, bāpōk.
48. Mother . . .	Āi . . .	Māk . . .	Mālok.
49. Brother . . .	Bhāi, kakāi . . .	Bhāk . . .	Baiyōk.
50. Sister . . .	Bāi, bhani . . .	Bāniāk . . .	Bonōk.
51. Man . . .	Mānuh . . .	Mānuh . . .	Muni.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
52. Woman . . .	Māiki mānuh, tiroṭā . . .	Ziā-sālī . . .	Jelā.
53. Wife . . .	Ghāini, tiroṭā . . .	Tiri . . .	Moilōk.
54. Child . . .	Larā, sowāli . . .	Āpā, āpi . . .	San, jiput.
55. Son . . .	Po . . .	Putāk . . .	Pūtō.
56. Daughter . . .	Zi . . .	Ziāk . . .	Jilō.
57. Slave . . .	Beṭi-bandi . . .	Bāndī, gulām . . .	Lāiyik.
58. Cultivator . . .	Khetiyak . . .	Hāulēi . . .	Khētikoror mānu.
59. Shepherd . . .	Bheri-rakhiyā . . .	Bhērisārā . . .	Berā rākhulā manu.
60. God . . .	Īs ^w ar . . .	Īs ^w ar . . .	Dau.
61. Devil . . .	Pihās . . .	Bhūt . . .	Dau.
62. Sun . . .	Hūrzya, beli . . .	Hūryū . . .	Beli.
63. Moon . . .	Sandra, zon . . .	Sandra . . .	Chāt, junāk.
64. Star . . .	Nakhyatra, tarā . . .	Tārā . . .	Terā.
65. Fire . . .	Zui . . .	Zui . . .	Ji.
66. Water . . .	Pāni . . .	Pāni . . .	Pāni.
67. House . . .	Ghar . . .	Ghar . . .	Gor.
68. Horse . . .	Ghorā . . .	Ghōrā . . .	Gorā.
69. Cow . . .	Gāi-gāru . . .	Gāi-gāru . . .	Gūrū.
70. Dog . . .	Kukur . . .	Kukur . . .	Kukur.
71. Cat . . .	Mekuri, birāli . . .	Mākri . . .	Mekur.
72. Cock . . .	Matā kukurā . . .	Kukurā sarēi . . .	Kukarā, kuraki lābā.
73. Duck . . .	Pāti hāh . . .	Hāh . . .	Āns.
74. Ass . . .	Gādhā . . .	Gādhā . . .	Gādhā.
75. Camel . . .	Uṭ . . .	Uṭ . . .	Ūt.
76. Bird . . .	Sarāi . . .	Sarēi . . .	Pākhiyā.
77. Go . . .	Z-wā (1st Verb. Noun) . . .	Za, zōwā, zāok . . .	Ātāni, jāni (infinitive).
78. Eat . . .	Khowā . . .	Kha, khōwa, khāok . . .	Khānā (infinitive).

English.	Assamese (Sibsagar).	Western Assamese (Kamrup.)	Mayāng (Manipur and Sylhet).
79. Sit . . .	Bahā . . .	Bah, bāhā, bahak . . .	Bōnā.
80. Come . . .	Āhā . . .	Āh, āhā, āhak . . .	Āhāni.
81. Beat . . .	Mārā, marā . . .	Mār, mārā, mārak . . .	Kilāni (<i>of men</i>), bārāni (<i>of animals</i>).
82. Stand . . .	Thiyā howā . . .	Thia hōu, thia hōwā, thia haok.	Ūbāni.
83. Die . . .	Marā . . .	Mar, mārā, marak . . .	Mōrāni.
84. Give . . .	Diyā . . .	Di, dīā, diak . . .	Denā.
85. Run . . .	Lar-marā . . .	Daur, dāūrā, dāurak . . .	Dābdāni.
86. Up . . .	Opara-lāi . . .	Oparat . . .	Goz, gojje.
87. Near . . .	Osarat . . .	Osarat . . .	Kādā, kādāt, bittā.
88. Down . . .	Tal, tala-lāi . . .	Talat . . .	Tole.
89. Far . . .	Dūr . . .	Dūrāi . . .	Dūr.
90. Before . . .	Pūrbe, agāiye . . .	Āgat . . .	Āgē, mung-khānāt, mung.
91. Behind . . .	Pāṣat, pās-phāle . . .	Pāṣat . . .	Pis, pithi-khānāt.
92. Who . . .	Ẓei, Ẓeiye : <i>interrog.</i> , kon . . .	Kuṇ, kuṇi . . .	Kung-gō.
93. What . . .	Ẓi : <i>interrog.</i> , ki . . .	Ki . . .	Kitā, kiā-de.
94. Why . . .	Kiyā, kelāi . . .	Kiyā . . .	Kitārokā, kitārkā.
95. And . . .	Āru . . .	Āru . . .	Ākhantē, ākhhurum, bāro.
96. But . . .	Kintu . . .	Kintu . . .	Autā, -te.
97. If . . .	Ẓādi . . .	Zādi . . .	-te.
98. Yes . . .	Erā, hay . . .	Haī . . .	Hāi.
99. No . . .	Ohō, nahay . . .	Nahāi . . .	Nā, nei, nāgoi.
100. Alas . . .	Dehi au . . .	Hāri, hāri . . .	Hobāi.
101. A father . . .	Bāpek ezan . . .	Bāpāk ātā . . .	Bābā āgō.
102. Of a father . . .	Bāpek ezanar, bāpekar . . .	Bāpāk ātār . . .	Bābā āgōr.
103. To a father . . .	Bāpek ezanak, bāpekak . . .	Bāpāk ātākak lēgi . . .	Bābā āgōrāng.
104. From a father . . .	Bāpek ezanar parā, bāpekar parā.	Bāpāk ātākar parā . . .	Bābā āgōrāngtō.
105. Two fathers . . .	Duzan bāpek . . .	Bāpāk duṭā . . .	Bābā dūgō.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
106. Fathers . . .	Bāpek-hāt, bāpek-bilāk . . .	Bāpāk-gilāk . . .	Bābā gāsi, bāpōk lōkei.
107. Of fathers . . .	Bāpek-hātar . . .	Bāpāk-gilākar . . .	Bābā gāsir.
108. To fathers . . .	Bāpek-hātak . . .	Bāpāk-gilākak lēgi . . .	Bābā gāsirāng.
109. From fathers . . .	Bāpek-hātar parā . . .	Bāpāk-gilākar parā . . .	Bābā gāsirāngtō.
110. A daughter . . .	Ziyek ezāni . . .	Ziāk ātā . . .	Jilō āgō.
111. Of a daughter . . .	Ziyek ezānir . . .	Ziāk ātār . . .	Jilō āgōr.
112. To a daughter . . .	Ziyek ezānik . . .	Ziāk ātākak lēgi . . .	Jilō āgōrāng.
113. From a daughter . . .	Ziyek ezānir parā . . .	Ziāk ātār parā . . .	Jilō āgōrāngtō.
114. Two daughters . . .	Duzāni ziyek . . .	Dui ziāk . . .	Jilō dūgō.
115. Daughters . . .	Ziyek bilāk . . .	Ziāk-gilāk . . .	Jilō gāsi.
116. Of daughters . . .	Ziyek bilākar . . .	Ziāk-gilākar . . .	Jilō gāsir.
117. To daughters . . .	Ziyek bilākak . . .	Ziāk-gilākak lēgi . . .	Jilō gāsirāng.
118. From daughters . . .	Ziyek bilākar parā . . .	Ziāk-gilākar parā . . .	Jilō gāsirāngtō.
119. A good man . . .	Ezan bhāl mānuh . . .	Ātā uttam mānuh . . .	Hobā muni āgō.
120. Of a good man . . .	Ezan bhāl mānuhar . . .	Ātā uttam mānuhar . . .	Hobā muni āgōr.
121. To a good man . . .	Ezan bhāl mānuhak . . .	Ātā uttma mānuhak lēgi . . .	Hobā muni āgōrāng.
122. From a good man . . .	Ezan bhāl mānuhar parā . . .	Ātā uttam mānuhar parā . . .	Hobā muni āgōrāngtō.
123. Two good men . . .	Duzan bhāl mānuh . . .	Dui uttam mānuh . . .	Hobā muni dūgō.
124. Good men . . .	Bhāl mānuh-bilāk . . .	Uttam mānuh-gilāk . . .	Hobā muni gāsi.
125. Of good men . . .	Bhāl mānuh-bilākar . . .	Uttam mānuh-gilākar . . .	Hobā muni gāsir.
126. To good men . . .	Bhāl mānuh-bilākak . . .	Uttam mānuh-gilākak lēgi . . .	Hobā muni gāsirāng.
127. From good men . . .	Bhāl mānuh-bilākar parā . . .	Uttam mānuh-gilākar parā . . .	Hobā muni gāsirāngtō.
128. A good woman . . .	Ezāni bhāl māiki . . .	Ājāni uttam ziā-sāli . . .	Hobā jelā āgō.
129. A bad boy . . .	Etā beyā lārā . . .	Ātā baiā lārā . . .	Hobānai muni sangō.
130. Good women . . .	Bhāl māiki-bilāk . . .	Uttam ziā-sāli-gilāk . . .	Hobā jelā gāsi.
131. A bad girl . . .	Ezāni beyā sowāli . . .	Ājāni baiā apī . . .	Hobānai jelā sangō.
132. Good . . .	Bhāl . . .	Uttam; bhāl . . .	Hobā.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
133. Better . . .	Tāt-kāi bhāl . . .	Tāt-o kâri bhāl . . .	Angō hobā, jinge hobā.
134. Best . . .	Ātāit-kāi bhāl . . .	Hakalat kâri bhāl . . .	Hābirāngtō jinge hobā.
135. High . . .	Okhā . . .	Ukha . . .	Usgo.
136. Higher . . .	Tāt-kāi okhā . . .	Tāt-o kâri ukha . . .	Jinge us.
137. Highest . . .	Ātāit-kāi okhā . . .	Hakalat kâri ukha . . .	Us ose hābirāngtō jinge us.
138. A horse . . .	Etā ghorā . . .	Ātā ghorā . . .	Gorā lābā āgō.
139. A mare . . .	Ghorā ezāni . . .	Ājāni ghuri . . .	Gorā āmōm āgō.
140. Horses . . .	Matā ghorā-bilāk . . .	Ghorā-gilāk . . .	Gorā lābā hābi.
141. Mares . . .	Māiki ghorā-bilāk . . .	Ghuri-gilāk . . .	Gorā āmōm hābi.
142. A bull . . .	Etā damarā . . .	Ātā hāluwā gāru . . .	Gūrū lābā āgō.
143. A cow . . .	Ezāni gāru . . .	Ājāni gāi gāru . . .	Gūrū āmōm āgō.
144. Bulls . . .	Damarā-bilāk . . .	Hāluwā gāru-gilāk . . .	Gūrū lābā hābi.
145. Cows . . .	Māiki gāru-bilāk . . .	Gāi gāru-gilāk . . .	Gūrū āmōm hābi.
146. A dog . . .	Etā kukur . . .	Ātā kukur . . .	Kukur lābā āgō.
147. A bitch . . .	Kukur ezāni . . .	Ātā māti kukur . . .	Kukur āmōm āgō.
148. Dogs . . .	Matā kukur-bilāk . . .	Kukur-gilāk . . .	Kukur lābā hābi.
149. Bitches . . .	Māiki kukur-bilāk . . .	Māti kukur-gilāk . . .	Kukur āmōm hābi.
150. A he-goat . . .	Etā matā sāgal . . .	Ātā pāthā sāgāl . . .	Sāgōl lābā āgō.
151. A female goat . . .	Ezāni māiki sāgali . . .	Ājāni pāthi sāgāl . . .	Sāgōl āmōm āgō.
152. Goats . . .	Sāgal-bilāk . . .	Sāgāl-gilāk . . .	Sāgōl hābi.
153. A male deer . . .	Etā matā pāhu . . .	Ātā pāthā pāhu . . .	Pōhā lābā āgō.
154. A female deer . . .	Ezāni māiki pāhu . . .	Ājāni pāthi pāhu . . .	Pōhū āmōm āgō.
155. Deer . . .	Pāhu . . .	Pāhu . . .	Pōhū.
156. I am . . .	May haō . . .	Maī āsō . . .	Mi osu or āsu, and so throughout.
157. Thou art . . .	Tumi howā . . .	Taī āsāh, āpuni āsei . . .	Ti osōt.
158. He is . . .	Hī hay . . .	Hī āsā, tāō āsā . . .	Tā ose.
159. We are . . .	Āmi haō . . .	Āmi āsō . . .	Āmi osi.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur).
161. They are . . .	Tomolāke howā . . . Teō-bilāk hay . . .	Tumi āṣā . . . Tānat āṣā . . .	Tumi oso.
162. I was . . .	May āṣilō . . .	Mai āṣilō . . .	Mi osilu or āsilu, and so throughout.
163. Thou wast . . .	Tumi āṣilā . . .	Tai āṣili, apuni āṣil . . .	Ti osile.
164. He was . . .	Hi āṣil . . .	Hi āṣil . . .	Tā osil.
165. We were . . .	Āmi āṣilō . . .	Āmi āṣilō . . .	Āmi osilāng.
166. You were . . .	Tomolāke āṣilā . . .	Tumi āṣilā . . .	Tumi osilai.
167. They were . . .	Teō-bilāk āṣil . . .	Tahāt āṣil . . .	Tāno osilā.
168. Be . . .	Howā . . .	Howā, hābā . . .	Ōis.
169. To be . . .	Hāba-lāi . . .	Habāk lēgi . . .	Ōnā, ōnār kāje (<i>purpose</i>).
170. Being . . .	Haōte . . .	Hai . . .	Ōiyā.
171. Having been . . .	Hai . . .	Hai phālāi . . .	Ōilegā or ōiyā.
172. I may be . . .	May hāba pārō . . .	Mai hābā pārō . . .	Mi ōnā pārtau.
173. I shall be . . .	May hām . . .	Mai hām . . .	Mi ōituo.
174. I should be . . .	May hāba lāge . . .	Mai howā usit . . .	Mi ōituo.
175. Beat . . .	Marā . . .	Mārā . . .	Kilā.
176. To beat . . .	Mārība-lāi . . .	Mārībāk lēgi . . .	Kilānir kāje (<i>purpose</i>).
177. Beating . . .	Mārōte . . .	Māri . . .	Kilāyā.
178. Having beaten . . .	Māri . . .	Māri phālāi . . .	Kilāyā.
179. I beat . . .	May mārō . . .	Mai mārō . . .	Mi kilauri.
180. Thou beatest . . .	Tumi marā . . .	Tai mārāh, apuni mārā . . .	Ti kilār.
181. He beats . . .	Hi mārē . . .	Hi mārā . . .	Tā kilār.
182. We beat . . .	Āmi mārō . . .	Āmi mārō . . .	Āmi kilayār, kiliyār.
183. You beat . . .	Tomolāke marā . . .	Tumi mārā . . .	Tumi kilai
184. They beat . . .	Teō-bilāke mārē . . .	Tahātā mārā . . .	Tāno kilaitarā.
185. I beat (<i>Past Tense</i>) . . .	May mārīṣilō . . .	Mai mārīṣilō . . .	Mi kilailu.
186. Thou beatest (<i>Past Tense</i>). . .	Tumi mārīṣilā . . .	Tai mārīṣili; apuni mārīṣil . . .	Ti kilaile.

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
187. He beat (<i>Past Tense</i>).	Hi māriṣil . . .	Hi māriṣil . . .	Tā kilailō.
188. We beat (<i>Past Tense</i>).	— māriṣil . . .	— māriṣil . . .	Āmi kilailāng.
189. You beat (<i>Past Tense</i>).	Tomolāke māriṣilā . . .	Tumi māriṣilā . . .	Tumi kilailai.
190. They beat (<i>Past Tense</i>).	Hi-hāte māriṣil . . .	Tāhātā māriṣil . . .	Tāno kilailā.
191. I am beating . . .	May māriṣō . . .	Maī māribā dhāriṣō . . .	Mi kilauri.
192. I was beating . . .	May māri āṣilō, māriṣilō . . .	Maī māribā dhāriṣilō . . .	Mi kilailunai.
193. I had beaten . . .	May māriṣilō . . .	Maī māri ūṭhiṣilō . . .	Mi kilailu.
194. I may beat . . .	May māribā pārō . . .	Maī māribā pārō . . .	Mi kilāni aikorer.
195. I shall beat . . .	May mārim . . .	Maī mārim . . .	Mi kilaituo.
196. Thou wilt beat . . .	Tumi māribā . . .	Tai māribi, āpuni māribā . . .	Ti kilaituo.
197. He will beat . . .	Hi māribā . . .	Hi māribā . . .	Tā kilaitoi.
198. We shall beat . . .	Āmi mārim . . .	Āmi mārim . . .	Āmi kilaitāngai.
199. You will beat . . .	Tomolāke māribā . . .	Tumi māribā . . .	Tumi kilaitarai.
200. They will beat . . .	Hi-hāte māribā . . .	Tāhātā māribā . . .	Tāno kilaitai.
201. I should beat . . .	May māribā lāge . . .	Maī māra usit . . .	Mi kilaituo.
202. I am beaten . . .	May mār khāisō . . .	Maī mār khālō . . .	More kilailō.
203. I was beaten . . .	May mār khāiṣilō . . .	Maī mār khāiṣilō . . .	More kilailō.
204. I shall be beaten . . .	May mār khām . . .	Maī mār khām . . .	More kilaitoi.
205. I go . . .	May zāō . . .	Maī zāō . . .	Mi jaurigā.
206. Thou goest . . .	Tumi zowā . . .	Tai zā, āpuni zāok . . .	Ti jaurgā.
207. He goes . . .	Hi zāy . . .	Hi zai . . .	Tā jargā.
208. We go . . .	Āmi zāo . . .	Āmi zāo . . .	Āmi jaiyārgā.
209. You go . . .	Tomolāke zowā . . .	Tumi zowā . . .	Tumi jārigā.
210. They go . . .	Hi-hāte zāy . . .	Tāhāt zai . . .	Tāno jārigā.
211. I went . . .	May gāiṣilō . . .	Maī geiṣilō . . .	Mi jaurigā, gesilu.
212. Thou wentest . . .	Tumi gāiṣilā . . .	Tai geiṣili, āpuni geiṣil . . .	Ti gesilegā.
213. He went . . .	Hi gāiṣil . . .	Hi geiṣil . . .	Tā gesilgā.

	As-amese (Sibsagar).	Western Assamese (Kamrup).	Mayāng (Manipur and Sylhet).
214. We went . . .	Āmi gāiṣilō . . .	Āmi geiṣilō . . .	Āmi jayārgā.
215. You went . . .	Tomolāke gāiṣilā . . .	Tumi geiṣilā . . .	Tumi jaraigā.
216. They went . . .	Hi-hāte gāiṣil . . .	Tāhāt geiṣil . . .	Tāno jayārgā.
217. Go . . .	Zowā . . .	Zowā . . .	Jā-gā.
218. Going . . .	Zāōte, gāi . . .	Zāi . . .	Jaite-gā.
219. Gone . . .	Gāl . . .	Gāl . . .	Giyā.
220. What is your name ?	Tomār nām ki ? . . .	Tor nām ki ? . . .	Tōr nāng ki-nāng ?
221. How old is this horse ?	Ghorā-to kimān bayahiṣāl ?	Ei ghōrā-tor bah kimān ? .	Gora egōr bosor koikhan osetā ?
222. How far is it from here to Kashmir ?	Iyār parā Kāsmīr-lāi kimān dūrāi ?	Iyār parā Kāsmīrak lēgi kimān dūrāi ?	Erāngtō Kashmir aukhān koti dūraitā ?
223. How many sons are there in your father's house ?	Tomār bāperar gharat kimān putek āṣe ?	Tor bāpeir gharat keitā sāli āṣā ?	Tōr bāpōkor gorē muni pūtō koigō āṣe ?
224. I have walked a long way to-day.	Āzi may bāhut bāt khoz kārhi phurilō.	Māi āzi bāhu bāt phurilō .	Mi āji dūrai oiyā gesilu.
225. The son of my uncle is married to his sister.	Mor dadāir putekere teōr bhāniyekar biyā hāl.	Mor khurār putāktor lagot tār bāniākar biā hāiṣi.	Mōr khurār pūtōke tār bonōkore lohong kōilā.
226. In the house is the saddle of the white horse.	Bagā ghorā-tor zin-khan ghar-tot āṣe.	Ghar-tōr bhitaratā bagā ghōrā-tor zin khān āṣei.	Dola gorāgōr sāpākhān gorē āṣe.
227. Put the saddle upon his back.	Tār piṭhat zin-khan tha	Tār piṭhit zin khān di .	Piṭhir māje sāpākhān borā.
228. I have beaten his son with many stripes.	Tār pitekak may bāhut betere khobālō.	Māi tār putāk-tok bātārā kātbā kubo mārīlō.	Tār pūtōkore mi sāchaliō miyām kore kilailu.
229. He is grazing cattle on the top of the hill.	Hi parbbatar tīngat gāru mah sarāiṣe.	Hi parbbatar tīnat gāru sāgāli sārībā lāgiṣi.	Tenggarār gojje tā gūrū-gāsi khowār.
230. He is sitting on a horse under that tree.	Hei gāṣ zopār talat hi ghorā etār oparat bāhi āṣe.	Hi hei gāṣ zopār talatā ghōrā ātār uparat uṭhi āṣā.	Tā rūkor gājārōr tole gorāgōr gojje bosē.
231. His brother is taller than his sister.	Tār kakāiyek tār bāiyekat-kāi okhā.	Tār bhāk-to tār bāniāk-tot kāri sarā.	Tār baiyōk āgoi tār bonōk-orāngtō jinge us ose.
232. The price of that is two rupees and a half.	Tār dām duṭakā āt anā .	Hē-tor dām ādhāi ṭakā .	Autār mūnte rūpā dūkhān mākhāi.
233. My father lives in that small house.	Mor bopāi hāu-to hāru gharat thāke.	Mor bāpā hei hāru ghar-tot thākā.	Mōr bāpōk hūrukāng gor augōt thār.
234. Give this rupee to him.	Ei rup ṭakā tāk de . . .	Tāk ei ṭakā ṭo di . . .	Tārāng rūpā etā de.
235. Take those rupees from him.	Tār parā hāu rup kei ṭakā la.	Tār parā hei ṭakā-gilāk lau	Tārāngtō rūpā autā lōis.
236. Beat him well and bind him with ropes.	Tāk bhāl-kāi mār, āru zārīre bāndh.	Tāk bhāl kāri mār āru zārīrā bāndh.	Tāre miyām kilaiyā dorilō bāt.
237. Draw water from the well.	Nādar parā pāni ān .	Hei lād-tor parā pāni tol .	Kohārtō pāni kārgā.
238. Walk before me . . .	Mor āge āge khoz kārḥ .	Mor āgā āgā khoz kādh .	Mōr munge bul.
239. Whose boy comes behind you ?	Tomār pāṣe pāṣe kār larā āhe ?	Tor pāṣat hā-to kār sāli āhiṣi ?	Tōr piṣē kār muni sāugō āhertā ?

English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (Machilabong and Suihet).
240. From whom did you buy that?	Hĩ-to kār parā kinilā ?	Tai hã-to kār parā kinšili ?	Ti angō kārāngtō lōsilētā ?
241. From a shopkeeper of the village.	Gāwar dokāni etār parā	Gāorā dokeni ātār tār parā	Gāngor dokāndār āgōrāngtō lōsilu.

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